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Patrons :—The Right Hon'ble Viscount Halifax, Lord Privy Seal and Chancellor of the University of Oxford,
His Excellency-General the Commander-in-Chief of His Majesty's Forces in India.

His Excellency the Governor of Burma.
His Excellency the Governor of the Central Provinces.
His Excellency the Governor of Orissa.

His Excellency the Governor of
The United Provinces of Agra and Oudh.
His Excellency the Governor of Sind.

The Calcutta Literary Society,

(ESTABLISHED, 1875.)

In Commemoration of the auspicious visit to Calcutta of His Majesty Edward VII., King-Emperor of India, (then as His Royal Highness The Prince of Wales).

President of the Society :—The Hon'ble Justice Sir Manmathanath Mukerja, Kt., M.A., B.L., Judge of the High Court of Judicatu at Fort William in Bengal, and Twice Acting Chief Justice of Bengal, and Fellow of t University of Calcutta.

Founder-Secretary to the Society :—Mr. Sham Lall Day.

Objects of the Society.—*(a)* To further intellectual culture,
(b) To promote social union between the East and the West.

Office of the Society :—24, Nimtola Street, Calcutta (since 1886 for fifty years).

Vol. I.

ANNUAL REPORTS OF THE SOCIETY

FROM

1875 to 1917.

THE RAMAKRISHNA MISSION INSTITUTE OF CULTURE
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DEDICATION.

THE PART I. OF THE PROCEEDINGS

AND

LECTURES DELIVERED UNDER THE AUSPICES

OF

The Calcutta Literary Society,

IS DEDICATED TO

KUMAR RADHA PRASAD ROY BAHADUR,

(RAJAH OF *POSRA*.)

A DESCENDANT OF THE OLDEST ARISTOCRATIC

FAMILY OF CALCUTTA,

IN RECOGNITION OF HIS GREAT TALENTS,

WELL-KNOWN LITERARY CAREER,

AND

MANY ACTS OF PUBLIC AND PRIVATE MUNIFICENCE.

BY HIS MOST OBEDIENT SERVANT,

SHAM LALL DAY,

Honorary Secretary of the Society.

MISSION INSTI



To

Kumar Radha Prasad Roy Bahadur,

RAJAH OF *POSTA*, &c., &c., &c.

Kumar Bahadur,

You are descended from one of the most ancient and noble families of Calcutta, that of Maharajah Sookmoy Roy Bahadur,—a family which has been distinguished for its loyalty and liberality from the time of the late **HON'BLE EAST INDIA COMPANY.**

You have inherited the noble qualities of your fore-fathers, and have rendered much valuable public services by the publication of certain Bengali Works on **Mental and Moral Philosophy** *for distribution gratis amongst your country-men, as well as by the establishment of a school in the Metropolis, where many poor pupils are educated free, and for other acts of public and private charities, I deem it an honor to dedicate this book to you.*

Accept it as a token of my personal regard, as well as of the high value, I set on your labours.

Praying that you may live long, and, continue to do good to your fellow-brethern.

I remain,

Your most obedient Servant,

SHAM LALL DAY.

Founder-Secretary, Calcutta Literary Society.

THE CALCUTTA LITERARY SOCIETY,
24, NIMTOLA STREET,

Proceedings of the Inaugural Meeting of the Calcutta Literary Society *held at the hall of the* Calcutta Goverment Normal School, *No.* 83, *Upper Chitpur Road,* Jorasanko, *on Monday, the 4th January,* 1875, *at* 4-30 P.M, *under the presidency of Babu Gopal Chandra Banerjea, Principal of the School, Author of several works, &c., &c., &c. The Meeting was largely attended.*

The *Inaugural Meeting of the Calcutta Literary Society* was held, with great *eclat*, at the hall of the *Calcutta Government Normal School*, No. 83, Upper Chitpur Road, *Jorasanko*, on Monday, the 4th January, 1875, at 4 30 P.M. Babu Gopal Chandra Banerjea, *Principal of the School*, Author of several works, &c., &c., &c., was voted to the chair. The Meeting was largely attended. The President, on entering the hall, was received with an outburst of applause, and took his seat amidst cheers.

Address by the Secretary :—

The President, on taking his chair, Babu Sham Lall Day addressed the Meeting thus :

MR. PRESIDENT AND GENTLEMEN,

I stand before you in the hope that you will second me in my efforts to establish a *Literary Society*, under the designation of the *Calcutta Literary Society*, the objects of which will be the following ; *viz*:—

(*a*) To further the cause of intellectual culture,

(*b*) To promote social union between Europeans and Indians.

I feel it to be the duty of every educated young man to come forward, and do his best to promote a feeling of amity between the *two different Races*,—divided as they are, in color and creed. I must, therefore, trust, Gentlemen, that you will readily come forward and join the *Society* with alacrity.

By doing so, you will be really promoting a good cause, which has the first claim on the time and attention of *every educated youth*, whose duty it is to endeavour *to promote the cause of good Government in this country*, as best befits every loyal subject of Her Most Gracious Majesty the *Queen of Great Britain and Ireland*.

Literary Societies have always done a great good by encouraging young men to devote their leisure hours to the study of various subjects, other than those, which come within the *curriculum* of studies in colleges and schools.

If you wish to lecture or debate upon a subject, you should, first of all, endeavour to join such *Societies*, and to learn how to discourse upon, and to discuss a given subject readily, and at a moment's notice.

The Pleaders of the *High Court*, our *Lawyers* and *Barristers* are required to deal with problems that come before them for solution, whilst pleading cases before the *Judges of Courts*. Men of *literary culture* start Journals and Magazines, and become leaders of *Society*, in course of time.

The *true greatness of a Nation* consists in the number of its *literary men*, and the Journals and Newspapers, which the reading-public supports and encourages. If you wish to criticise the action of *men-in-authority*, you should do so either by a speech, or by contributions in the columns of a *Newspaper*..

With these few words, Gentlemen, I ask the President to declare the *Meeting* open (*Cheers*).

The *Meeting* having been declared open by the *President*, in some well-chosen words, the following *Elections* were made for five years :—

(1) Proposed by Babu Mohesh Chandra Banerjea, seconded by Babu Gokul Chandra Dhar, and resolved :—That Babu Gopal Chandra Banerjea, *Principal, Government Normal School*, be elected *President to the Society*.

(2) Proposed by Babu Bolai Chand Singh, seconded by Babu Ashini Kumar Haldar, and resolved :- That Babu Nobogopal Mitra, Editor, *National Paper*, be elected *Vice President to the Society*.

(3) Proposed by the Revd. C. H. A. Dall, M.A, seconded by Babu Shama Charan Mukerjea, of the *Hindu-School*, and resolved :—That Babu Sham Lall Day, be elected *Secretary to the Society*.

(4) Proposed by Babu Kali Pada Banerjea, seconded by Babu Nilmadhab Chatterjea, and carried :—that ;—

Babu Mohesh Chandra Banerjea,
„ Purna Chandra Mukerjea,
„ Kanai Lall Sil,

The President, or the Vice-President, and the *Secretary to the Society* be the *Councillors of the Institution*.

(5) On the proposal of Babu Chandi Charan Banerjea the following Gentlemen were elected as *Honorary Members to the Society* :—

Babu Satish Chandra Banerjea,
„ Harendra Kumar Roy,
„ Chandi Charan Banerjea,
„ Rameswar Mondol,
„ Kali Pada Banerjea,
„ Sarat Chandra Ghosal,
„ Mathura Nath Chatterjea,
„ Ram Lall Shaw.

After the Elections were made,

Babu Sham Lall Day, said, Gentlemen, many thanks for your kindly electing me as *Secretary to the Society*. I accept the honor with great pleasure

My connection with this *Society*, therefore, dates from today, and as our caste and religion enjoin on such occasions to invoke the blessings of our superiors, I will ask *you, Mr. President*, as a high caste *Kulin Brahmin*, whose *Askis* is always sought for on such occasions, to bless this Society with long life, and career of usefulness (*Cheers.*)

After Babu Sham Lall Day, the *Secretary to the Society*, had resumed his seat, the Chairman asked Babu Gobin Chandra Dass to deliver his lecture on

Education.

The lecturer rose, amidst cheers, and discoursed very eloquently on the subject for upwards of an hour. He said that the *subject* that deserves our first consideration, and utmost attention, is the improvement of the *human* mind,—by *Education*, But as the *Field of Learning* is so very extensive, the object of it of so much importance, the lights in which it may be viewed so various, and the *methods*, by which *instruction* can be given, so numerous, it requires such a *system* as shall meet the advanced state of the *Times*, so as to prove equally beneficial to all ranks of *Society*.

The *Legislators* frame *Laws*, for the suppression of vice and immortality. The *Pandits* lecture on *Devines* against the vices that stain the characters of *Men*. But do *Laws and Lectures* effect a *Reformation* of *Manners* ?—To this inquiry, *experience* would not give a very favorable answer.

The reason is obvious. *Laws* can only check the public effects of vicious principles, but can never reach the principles themselves ; and *Divine* lectures are not very intelligible to people, till they arrive at

an age, when their principles are rooted, or their habits firmly established.

The only practicable method to reform *mankind* is to begin with *children* ; to banish, if possible, from their company, every low-bred, and immoral character. *Virtue* and *Vice* will not readily grow together, but they will grow, where they are planted, and when *one* has taken root, it is not easily supplanted by the *other*. The *Great Art* of correcting *Mankind*, therefore, consists in prepossessing the youthful *Mind, with good principles.*

For this reason, the welfare of *Society* requires that the *Education of Youth* should be watched with the most scrupulous attention. *Education*, in a great measure, forms the moral characters of *Men*, and *Morals* are the basis of Government.

The inestimable advantages of *Education* cannot, perhaps, be more properly explained than by considering in its most extensive sense as applied to almost every object in *Nature*.

In every production of *Nature* there are manners latent qualities, which it is the province of enlightened men to draw forth and bring to light. This is properly *Education.*

The Almighty has graciously provided every thing in this world that can conduce to the benefit of all His creatures. But, having endowed *Man* with the faculty of *Reason*, He has, in His wisdom, left many of these benefits un-developed, for the purpose of exercising that *Reason*, and calling forth that *Skill* which would otherwise lie dormant and useless.

Thus, *Gold* and *Jewels* lie hidden in the obscurity of the *Mine*, until brought to light by *Human Industry ;* and even when thus produced, they will not display their beauty and lustre until one is refined, and the other polished. This may be called their *Education*, the drawing forth their qualities to view.

In the *Vegetable world* we see the great importance of *Education* in the improvement which takes place in plants, fruits, and flowers, from judicious cultivation.

Compare the *wild* plants of the woods and wilderness with those of the same genius that have been reared in gardens with care and skill.

In the *Animal world*, *Education* is exercised in various ways. Birds have been seen teaching their nestlings to fly, and pointing out to them the places and manner in which their food is to be preserved ; and thus bestowing on them the *Education* they need.

Education is essentially necessary to draw forth the *Physical Powers of Man*, and to enable him to execute with *skill* works in which the mind has but little share.

The improved method of imparting it should be frequently adopted as they are suggested by improvements in *Arts and Science*. The body of man, in itself feeble and inert when compared with those of many inferior animals, becomes wonderfully expert and active when improved by instruction and practice. *Education* is necessary to the comfort and prosperity of *every human being.*

That the *Mind* is of infinitely greater importance than the body, is universally allowed. It is that which properly constitutes *humanity.* If then, the *Mind* is to be the *Sovereign director* of all our actions, how essential is it that the *Mind* should be rendered properly qualified for the task, and enabled to form a *sound judgment of things* submitted to its cognizance.

The advantages of *Education* would be almost as futile as to attempt to prove, by argument,—*Self-evident truths.*

That by *Education* a person is taught to conduct himself in his station in *Society* with *decorum* and propriety. That he is enabled thereby to discern his duties, and the proper method of fulfilling them. That he learns to avoid errors and mistakes by profiting by the experience of others ; and that his mind is expanded, his sentiments are liberalized, and his heart improved, is too evident to need any other proof than observation.

Ignorance, on the other hand, is the parent of brutality, superstition, and bigotry.

It frequently induces on blind and obstinate commencement of, and perseverance in the measures diametrically opposed to the good of the individual, and to the community at large.

To reason with ignorance is unavailing, because it is incapable of comprehending the force of argument. To prevent the injuries of which it is capable, it must be destroyed.

In whatever light we view *Education*, it cannot fail to appear the most important subject that can engage the *attention of Mankind.* When we contrast the ignorance, the rudeness, and the help-less ness of the savage, with the knowledge, the refinement, and the resources of civilized man, the difference between them appears so wide, that they can hardly be regarded as of the same species.

Throughout all the States of America there is the utmost anxiety to *really educate.* School-books, of a character never, until recently, known in that country, are selling by thousands, not merely working *knowledge* more facile, but also more practical. (*Cheers.*)

After the lecturer had finished his speech, the President addressed the Meeting for sometime, and *blessed the Society.*

The assembly broke at 6-30 P.M., with votes of *thanks to the chair* and the learned lecturer.

A public Meeting, convened by the *Calcutta Literary Society*, was held at the hall of the *Oriental-Seminary*, No. 336, Upper Chitpur Road, on Friday, the 26th March, 1875, at 4-30 P.M., under the presidency of Babu Behary Lall Banerjea, B.A. The Meeting was largely attended.

After Babu Sham Lall Day, the *Secretary to the Society*, had read the proceedings of the last Meeting, which were duly confirmed, the Chairman asked Babu Prasanna Kumar Bose to deliver his lecture on

Sanskrit Language.

The lecturer dwelt upon the subject for nearly an hour. He said, that the *Sanskrit* was the *Mother* of all languages —the most ancient language in India —the language in which the *Munis* and *Rishis* of old expressed their thoughts. The *Saaskrit* is most sonorous, sweet, beautiful and grand. Our *Ramayan*, *Mahabharat* and *Srimat-Bhagbat* are written in this language. The thoughts, they express, are most sublime and beautiful. Every body ought to study the *Sanskrit.* The Government has also adopted *Sanskrit* as a part of *University Curriculum* (*Cheers*).

After the lecturer had concluded his speech, the Chairman spoke a few words, and thanked the lecturer. The Meeting dissolved at 6 P.M., after a vote of thanks to the Chair.

A public Meeting, convened by the *Society*, was held at the hall of the *Training Academy*, Cornwallis Street, on Monday, the 28th June, 1875, at 4-30 P.M., under the presidency of Babu Naraiyan Dass Banerjea. The Meeting was largely attended.

After Babu Sham Lall Day, the *Secretary to the Society*, had read the proceedings of the last Meeting, which were duly confirmed, the Chairman called upon Babu Gosta Behari Sil to deliver his lecture on—

Choice of Books.

The lecturer spoke on the subject for more than an hour. He said, that *books* are the great vehicles through which the *knowledge* of one part of the human species is conveyed to the other.

Books, like many other noble discoveries, have their origin in the necessities of *Human Nature*. The *wants of men* soon induced them to put these wants into writing, that others might be informed of their wants, and induced to supply them.

No sooner, therefore, were men formed into *Society* and inclined to cultivate *knowledge*, than *books* were written to communicate it,

The *communication of knowledge*, however, was comparatively slow till the discovery of printing in the *Fifteenth Century*. Since which time *books* have been so amazingly multiplied, and *knowledge* so widely dispersed, that *printing* may be said to have formed a new epock in *Society*.

By *books*, that Science which is dispersed through out the human race becomes the property of every individual ; and thus it is that every individual has an opportunity of improving himself by the joint-labours of the whole species.

They bring the most ancient times to our view, as if they were present, and, like a *telescope*, enable us to see the most distant places and transactions, as if they were directly under our eyes.

But as *books* are written by *men*, they are as various in their merits ; and, to the disadvantage of *Human Nature*, it may be observed, that as there is a great deal of *evil* among *mankind*, so there are a great many *bad books* in the world.

This observation naturally leads us to reflect how careful we ought to be in the *choice of books*. If *bad* companions will both disgrace and currupt us, so will *bad books*. If we are ashamed of being seen with a *person of ill-fame*, ought we not to be as much *ashamed* to be seen perusing an ill book ?—Certaintly. For, those who understand *Human Nature* will form an estimate to our advantage or disadvantage ; as much by the *books* we read and are fond of, as by the company we keep.

There is no mistake more common among young people, than that of supposing, that if they had a *multiplicity of books* they must necessarily have a great deal of *knowledge*.

The contrary to this is often the truth. A great number of *ill chosen books* confuse the mind, and form no regular consistent chain of instruction. While a few of the *best books* afford no clear ideas of what is worth-knowing, about loading the mind with what is impertinent or noxious (*Cheers*).

The lecturer said that *good books* are necessary aids to religion and morals,—specially with the young. Our schools, ought to make, therefore, *a good selection of books*, in order that they might prove useful in doing all that is necessary to be done to train up our boys in all that is really good, and that which conduces to *intellectual and moral culture*. The law of libel is very wholesome in itself, and calculated to protect the morals of our youths from being degenerated. The Government by appointing a *Text-book Committee*, the Members of which consist of well-educated persons, have done all in their power to safe-guard the morals of our youths.

It is always to be regarded as a fortunate circumstance where a young person has early acquired a *taste for Reading*. So much may our usefulness and happiness be increased by the results of *well-directed* reading, that a fondness for it may justly be considered as affording the best augury of a respectable and virtuous character.

Reading-Books are the guides of youth, the pastime of manhood and the solace of old age. They furnish the materials of conversation and reflection, the embelishment of refined *Society*. They enlighten and perpetuate the *liberal arts* also.

To all our young friends I would say—*Read*. If you have not already acquired a taste for this most delightful of all occupations, begin with the *most interesting book* you can find. Be assured that any sacrifice of inclination, you may make at first, will be amply repaid in select enjoyment at last.

Great caution is required in the *Choice of books*. For, if they produce no effect on the mind, the time spent in reading them is wasted. Every book should be read with a distinct view to some *good effect on the Mind*, or, to some definite objects in the *business of life*. The *Choice of books* is important in *every point of view*. Where a judicious and well-read friend can be found, his advice should be constantly sought in this matter.

In the first place, a considerable portion of every one's leisure for *Reading* should be devoted to that all-important subject in which every rational being has an equal interest. I mean the subject of *Religion*.

So wide a *field of Literature* and *Science* is now opened to the general reader, that we are almost at a loss where to begin our *Choice of books*. *History* certainly claims early attention. Not only as supplying materials for conversation, but as furnishing subjects for profitable reflection and study.

Sir Walter Scott is a delightful Author. His *Novels* and *Historical Tales* abound with moral truth and just views of life. *Novels*, in general, however, are very unprofitable reading, *Buffon's Natural History* is a work of deservedly popular character from its fascinating style, and its numerous embellishments.

Cowper is certaily the Poet, whose works we should first place in the hands of a young man. Then Milton, Goldsmith, Scott, Wordsworth, Southey, Coleridge, Campbell, Rogers, Montgomery. Specimens of eloquence are worthy of your occasional attention.

Persons, who do not *read*, may pick up much by observation, but their *knowledge* must be comparatively scanty. An *Author* is one who has picked up much by *observation* too. If you read *Fifty Authors*, you have the advantage of *fifty times* the observation, which can possibly come under your own eye. Nay, though a mere observer, who does not read, may gain ideas, yet on such terms seldom is judgment attained. It is seldom that intelligent persons are disinclined to *Reading*.

It is *Reading*, says Lord Bacon, makes a *full* man. Unless your talents are very considerable, *Reading* is absolutely necessary for you. You have some books brought from school, some presented to you, perhaps, on that occasion ; regard them as a *Treasure* ; add to them as opportunity offers.

Adopt *Reading*, therefore, as one staple means of *Mental Improvement* ; and give it that sort of attention, which its importance deserves. Many young persons will read a book, and are even fond of it, when they happen on one, which greatly excites curiosity. When this feat is over, then for weeks, or months possibly, they never turn over a single page. Such a desultary mode can seldom effect any thing of value.

To attain the love of *reading*, and obtain the benefit it is calculated to afford, being it into a *habit*. Five minutes now, and ten minutes then, would, in a comparatively short time, get through a volumn. The resolution *to read* should be accompanied with a resolution *to select* the Author, subject, and rotation, with the utmost care.

The books, decidedly the most important, are those which relate to your *specific profession*. There can scarcely be any situation or occupation which has not something to be learnt from Authors.

Whatever may enlarge your *mental powers*, will be worth your while to *Study*. One small volume may open to you many views, which you could not otherwise obtain ; to have had only a glimpse of them is to be many degrees above *absolute ignorance*.

A walk in the country will be made far more interesting, by even a slight acquaintance with *Natural History*. Whatever page is open to you, scan it well. But to do this, it will be requisite that you borrow the assistance of some abler Authors.

Read Authors who have seen life, and display it. *Travellers* shew the species in many varieties *History* marks the grander movements of the multitude. *Biography* shews you more minutely some single individual. You will from each, and especially from all, gain an insight into the true *Nature of the world* you live in, and the beings whom you must encounter, either in a friendly, or in an adverse manner. To know your company is of great importance to your own proper behaviour, to your comfort, and your safety.

As the mind of man is his *prime excellence*, emanations of *mind* are peculiarly valuable. *General literature* has peculiar charms, and dull must our eyesight be, if we are not more or less fascinated by them. The *mind* should not only be cultivated, but dressed into neatness.

Facts are the solid treasures of the mind, *Reasoning* assorts and shapes them into their most useful forms. (*Cheers.*)

After the lecturer had done, the Chairman spoke a few words. The Meeting separated at 6 P M, with votes of thanks to the Chair, and the learned lecturer.

A very crowded Meeting, convened by the *Society*, came off on Thursday, the 30th September, 1875, at 4-30 P M., at the hall of the *Oriental Seminary*, No. 336, Upper Chitpur Road, under the presidency of Babu Chandra Kumar Bandyapadhya, B.A. The Meeting was largely attended.

After Babu Sham Lall Day, the *Secretary to the Society*, had read the proceedings of the last Meeting, which were duly confirmed, the Chairman asked Babu Srish Chandra Mukerjea to deliver his lecture on

Friendship.

The learned speaker dwelt upon the subject for more than an hour. In the course of which he said, that the principal fruit of *Friendship* is the ease and discharge of the *fullness of the heart*, which *passions* of all kinds do cause and induce No receipt openeth the heart but a *True Friend*, to whom you may impart griefs, joys, fears, hopes, suspicions, counsels, and whatever lieth upon the heart to oppress it, in a kind of civil shrift or confessions. If a man have a *True Friend*, he may rest almost secure that the care of those things will continue after him.

Do not suppose that people become *friends* at *first sight*, or even upon a *short* acquaintance. *Real Friendship* is a slow grower, and never thrives unless engrafted upon a stock of *known and reciprocal merit*.

There is another kind of *nominal Friendship* among young people, which is warm for the time, but luckily of short duration. This *Friendship* is hastily produced, by their being accidentally thrown together, and pursuing the same course of riot and debauchery.

A *fine Friendship*, truely ! And well-cemented by drunkenness and lewdness. It should rather be called a conspiracy against *Morals and good Manners*, and be punished as such by the Civil Magistrate. However, they have the imprudence and the folly to call this conspiracy a *Friendship*. They lend one another money for bad purpcses. They engage in quarreis, offensive and defensive, for their accomplices. They tell one another all they know, and often more too. When, on a sudden, some accident disperses them, and they think no more of each other, unless it be to betray and laugh at their imprudent confidence.

When a man uses strong protestations or oaths to make you believe a thing, which is of itself so probable that the bare saying of it would be sufficient, depend upon it he deceives you, and is highly interested in making you believe it, or else, he would not take so much pains.

Remember to make a great difference between *companions and friends*. People will, in a great degree, form their opinion of you upon that which they have of your friends. There is a *Spanish Proverb* which says, very justly, *Tell me whom you live with, and I will tell you who you are.*

Have a *real reserve* with almost every body ; and have a *seeming reserve* with almost nobody. For, it is very disagreeable to seem reserved, and very dangerous not to be so. Few people find the *true medium*. Many are ridiculously mysterious, and reserved upon trifles ; and very imprudently communicative of all they know.

Friendship is love without desire. Less passionate than love, it is also less selfish. Founded on equality, it is strengthened by similarity of tastes and disposition. In life, there is scarcely a greater blessing than a *real friendship*. To have one whom we can consult in our perplexity, rely upon in our need, and rejoice with in our hours of prosperity, renders our delights more delightful, and our afflictions more supportable.

Lord Bacon says, *The man entirely alone is he who has no Friends. To him the world is but a vast desert, which he shares with the wandering animals.* A *Friend* is the greatest requisite to enable us to bear up against the cares and crosses which are inseparable from our social condition.

In choosing a *Friend*, it is necessary thoroughly to know him ere we confide in him ; and to choose from among honest men. For there is no *real friendship* where there is *no confidence*. *Friendship* should tolerate whatever is not repugnant to *itself*.

Commencing in esteem it is maintained and increased by interchange of attention and confidence and is so rarely perfect and durable, only because, we so rarely form a just estimate of the qualities of those whom we select as *Friends*, or because, when our intercourse has become familiar, we relax in our attention to them, or fail to have proper consideration for their self-love.

Friendship should tolerate whatever is not repugnant to *itself*. We should easily forgive our *friend* those faults in which his head, and not his heart in concerned, and which do not demonstrate any diminution in his *Friendship* to us.

Though *Real Friendship* is essentially dis-interested, yet assiduous attentions are pleasing to it. Both because, they gratify, or serve, our friend, and are evidences of the affection we bear him.

Kindness are not in themselves all sufficient motives to *affection*. But they increase it, as a gentle mind increases the flame, which it did not create, or the spark it could not kindle (*Cheers.*)

After the learned lecturer had concluded his speech, the Chairman addressed the Meeting at some length.

The assembly dispersed at 6-30 P.M., after a vote of thanks to the Chair.

Proceedings of the First Anniversary Meeting of the Calcutta Literary Society *held at the hall of the* Calcutta Government Normal School, *No.* 83, *Upper Chitpur Road,* Jorasanko, *on Friday, the* 26*th November,* 1875, *at* 4-30 P.M., *under the presidency of Babu Gopal Chandra Banerjea, Principal of the School, Author of several works, &c., &c., &c. The Meeting was largely attended.*

The *First Anniversary Meeting of the Calcutta Literary Society* was held at the hall of the *Calcutta Government Normal School*, No. 83, Upper Chitpur Road, *Jorasanko*, on Friday, the 26th November, 1875, at 4-30 P. M., under the presidency of Babu Gopal Chandra Banerjea, *Principal of the School.* The Meeting was largely attended.

Address by the Secretary :—

The President, on taking his seat amidst cheers, Babu Sham Lall Day, the *Secretary of the Society*, spoke as follows :—

MR. PRESIDENT AND GENTLEMEN,

We have met together this evening to celebrate the *First Anniversary Meeting of the Calcutta Literary Society*, having for its objects—a creation of social union between Europeans and Indians, and furtherance of intellectual culture. Several young men and friends having expressed a wish to meet together occasionally for the exchange of views,—educational and social, and having requested me to form a *Society* for the same, the *Calcutta Literary Society* was, therefore, established on Monday, the 4th January, 1875, to afford them an opportunity of meeting together on one common platform, and to discuss matters freely.

The *Inaugural Meeting of the Society* was held at the hall of the *Government Normal School*, No. 83, Upper Chitpur Road, *Jorasanko*, on Monday, the 4th January, 1875, at 4-30 P.M., when Babu Gobin Chandra Dass delivered a lecture on *Education*, under the presidency of Babu Gopal Chandra Banerjea, *Principal, Government Normal School.*

Besides the *Inaugural Meeting of the Society*, the following three lectures were delivered during the session ; *viz* :—

(1) On *Sanskrit Language*, by Babu Prasanna Kumar Bose, under the presidency of Babu Behari Lall Banerjea, B.A., at the hall of the *Oriental Seminary*, No. 336, Upper Chitpur Road, on Friday, the 26th March, 1875, at 4-30 P.M.

(2) On *Choice of Books*, by Babu Gosta Behari Sil, under the presidency of Babu Naraiyan Dass Banerjea, at the hall of the *Training Academy*, Cornwallis Street, on Monday, the 28th June, 1875, at 4-30 P.M.

(3) On *Friendship*, by Babu Srish Chandra Mukerjea, under the presidency of Babu Chandra Kumar Bandyapadhya, B.A., at the hall of the *Oriental Seminary*, No. 336, Upper Chitpur Road, on Thursday, the 30th September, 1875, at 4-30 P.M.

Gentlemen, you have already heard of the progress made by the *Society* in so short a time since its establishment. Young men attended the Meetings to hear lectures on important subjects, such as would help in training them up in all that is beautiful and grand. The time and labor devoted to such Meetings, always bear good fruits. The efforts made by our young men to prepare themselves to deliver lectures were highly useful, in as much as they trained them up to qualify themselves in all that was necessary to start for public life.

Some of the best men of England received their Education in the *Universities*. But the reputation, which they acquired in public life, was due to the training, which they received in *Literary Societies and Clubs*. I hope that by the blessing of het Almighty Disposer of All Good, our *Society* will go on improving year after year, (*Cheers*).

After Babu Sham Lall Day, the *Secretary of the Society*, had finished the *Report*, which was duly confirmed, several Gentlemen addressed the Meeting.

The Treasurer then presented the *Accounts* for the year, and they were passed.

The Secretary next proposed that the following Gentlemen be elected *Honorary Members of the Society*, and they were duly elected :—

Babu Surendra Nath Banerjea,
„ Loke Nath Ghose,
„ Ganendra Nath Addy,
„ Jetendra Nath Palit,
„ Raj Krishna Ray,
„ Jeban Kristo Bhattacharyya.

The President then announced that Babu Sham Lall Day, the *Secretary of the Society*, has given a contribution of Rupees Five hundred and fifty to the *Funds of the Society*, and proposed a vote of acknowledgment and cordial thanks for the same.

The proposal was carried unanimously.

The President, who, on rising, was received with cheers, addressed the Meeting for nearly an hour. He said, that he was deeply sensible of the high honour the *Society* had done in electing him *their President.* He wished the task had fallen into abler hands, for he was painfully conscious of his inability to discharge the duties that had devolved upon him. He, however, would try his best to do jutice to them. He then dwelt on—

The Importance of our Society :—

He continued that a person cannot often realise the *Importance of the Society* in which he lives, dwells, and has his being.

Society is the intercourse of persons on a footing of equality, real or apparent. *Social intercourse* is the consequence of a *necessity* felt by men and women for *new channels of* thought, and new impulses of feeling.

It is *Society* that moulds our manners, practically educates us, and brings us up in all that is good and great. The ties of *Society* bind us together, and we live in amity, peace and happiness. In the absence of a *good Society*, a person can *never* become well-bred.

It is *Society* that keeps us on the path of virtue, and leads us to the right path when we go astray. A person always respects the *Society of friends and relatives.* He apprehends that if any thing goes wrong with him, he will not be admitted into *their Society*, in future.

A person, who keeps *good Society*, is always an honest man. A person, who keeps the *Society of the Educated*, knows what is going around him. A person, who keeps the *Society of the Virtuous*, is always pious. He learns to detest vice, to shun the *Society of Vicious men*, as the company of *such* persons, he fears, will corrupt his morals, and afterwards make him miserable. He endeavours to cultivate his *intellectual and moral faculties* in order that he might leave a stamp on those with whom he associates.

Gentlemen, keep the *Society of honest men*, therefore, and you will learn *good manners.* Try to lead a *religious and good life*, and you will then surely be contented and happy (*Cheers.*)

The Meeting terminated at 7-30 P.M., after a vote of thanks to the Chair.

A public Meeting, convened by the *Society*, was held at the hall of the *Training Academy*, Cornwallis Street, on Friday, the 18th February, 1876, at 4-30 P.M., under the presidency of Babu Govinda Nath Mukerjea, B.A. There were a large gathering.

After the proceedings of the last Meeting had been read by Babu Sham Lall Day, the *Secretary of the Society*, which was duly confirmed, the Chairman called upon Babu Hari Dass Dutt to deliver his lecture on—

Knowledge :—

The lecturer dwelt upon the subject for more than an hour. In the course of which he said, that *Knowledge* is a question that has been frequently asked, but, perhaps, never satisfactorily answered, yet it is a question, which, of all others, those who pretend to disseminate *Knowledge* are bound to resolve.—*Book-learning* is one of the *Materials*,—but it is not *Knowledge* of itself. Reading, study, and acquaintance with the living and dead languages, are also *Materials*, but they are not *Knowledge*. They are only ingredients, to make up the prescriptions.

Knowledge enables us by the examples with which we become acquainted, through *Historical and Biographical Readings*, to think, and feel, and act with propriety, sensibility, and dignity; such as we appreciate and admire in the characters and deeds recorded.

Knowledge guides us to the *paths* of rectitude, sobriety and deligence in our proper avocations, and by convincing us of our own infirmities, teaches charity towards the foibles of others.

Knowledge removes prejudices, and while it claims our rights, it curbs licentiousness; it maintains and supports the scale that holds an even balance between self-esteem and subordination, so that the one shall not diverge into arrogance, nor the other into slavishness.

Knowledge teaches us to know that the sum of human happiness consists of the contributions that individuals bring to the aggregate amount of industry, honesty and benevolence, and that it is the duty of every one to augment this fund as much as possible, whether others do so or not.

Knowledge exhibits to our view the evil of indulging the *bad passions, and the wicked inclinations of* our *Nature*. It shows to avarice the uncertain tenure of riches. It points out the folly of pride; and, it exposes the heinousness and terrific character of *Revenge*.

Knowledge teaches the duty, we owe to our neighbour. It also inculcates universal philanthropy, and not only shows what is right, but urges to the performance thereof.

Above all things, *Knowledge* shows us the proofs that establish an indisputable belief in the *Being of a True God*! and convinces us, that the whole *Creation*, insensible and intelligent, should be devoted to His honour and glory, and that man, in lowly reverence, should humbly endeavour to imitate His unbounded kindness and most gracious *Mercy*.

Lord Bacon also says that *Knowledge is Power*. There are people, who declare that *Wealth is Power*. The contention, no doubt, is well-founded. Without wealth, you *cannot get on* in this world. But you should also remember that without *Knowledge* you cannot acquire an ascendency over the animal kingdom. It is brute force that keeps you down. One *Nation* overpowers another *Nation*, with the number of its soldiery. But *that Nation* which has cultivated *Knowledge* for its own sake, possesses powers invincible.

The strength of the arm is all very good. A *Sikh*, a *Purbea* and a *Cabuli* can stand side by side with the most powerful men of *different Nationalities* But the person, who has a *Scientific Knowledge*, possesses powers overwhelming with which he can throw down a giant by his *skill*.

An *English Soldier* fights well. But it should be recollected that the invention of *shot* and *powder*, and the use thereof have made *European Nations* powerful over *Eastern Races*. The skill, with which the former handle the most powerful weapons that are used in war, had enabled them to domineer over other peoples and races, who lack in *Knowledge—the Science of War*.

Now then, can it be denied that *Knowledge is Power!*—That by a *skilful use* of *Knowledge*, you can navigate oceans and seas, you can construct railways and telegraphs, and go from one end of the world to the other, without fear of being lost. *Knowledge*, then, is *Power*. *True Power* with which you can subjugate the elements, utilise and turn them to your advantage. The use of *Baloon* was, perhaps, unknown before. Scientific men have, by acquiring a *Knowledge of Science*, learnt to use it to the advantage of man.

I, therefore, urge upon you, Youngmen, to educate yourselves to endeavour to learn and benefit by the instruction that may be imparted to you, and acquire a *Knowledge* of things which will make you truly great, and enable you to gain an ascendency over the water, the air, the clouds and the skies (*Cheers.*)

After the lecturer had finished his speech, the Chairman spoke a few words and thanked the lecturer.

The Meeting dissolved at 6-30 P.M, with votes of thanks to the chair, and the learned lecturer.

A public Meeting, convened by the *Society*, was held at the hall of the *Oriental Seminary*. No. 336, Upper Chitpur Road, on Wednesday, the 3rd May, 1876, at 4-30 P.M., There was a lage attendance. Babu Hem Chandra Mukerjea presided.

After the proceedings of the previous Meeting had been read by Babu Sham Lall Day, the *Secretary of the Society*, which were duly confirmed, the Chairman called upon Babu Ram Chandra Nag to begin his lecture on—

Unity :—

The speaker spoke on the subject for nearly an hour. He said, that *Unity is Strength*. If you wish to be strong, you should *unite* yourselves.—*United* you gain, and *Divided* you fall. A *Nation*, to become great, should first learn to *unite* The ancient Romans and Greeks were powerful, so long as they were *united*. But when they began to *dis-unite*, there was weakness, decay, and at last *ruin*.

It is a matter of great regret that *Unity* is very much wanting amongst *our* countrymen. They do not understand that by becoming of *one* opinion in respect of what they want, and suffer from, their wants and grievances may be removed. Whether *Hindu* or *Mahamedan*, we are all children of *one Common Father*. The same God, who governs the Universe, created us all. We ought, therefore, to have one feeling in common amongst ourselves.

We ought not to divide ourselves. Because, by so doing, we will simply lose, and not gain. When we have any representation to make to the Authorities, we should all *unite* together, so that our prayer may be heard and attended to. But, it so happens, that the *Hindus* and *Mahamedans* are not only disunited, but that they have not one *Common Bond of Unity* amongst themselves, and their co-religionists.

When the *Hindus* ask for one thing from the Government, the *Mahamedans* say that they do not want it. But what is still *more strange* is, that when *one* section of *Hindu Religionists* ask for *one* thing, another section of the *same Hindu community* are not only *not satisfied* in *not asking* for it, but, they go further, and even oppose it.

This is the reason why the Government has so little regard for its *Hindu* and *Mahamedan* subjects. For this, however, we cannot blame the Government. Because, it finds itself placed between the horns of a dilemma. It knows not, whether to respect the feelings of *Mahamedans* or *Hindus*, and whom to please. Because, if it complies with the request of *one section* of its subjects, it will dissatisfy the other section, which is divided in color, race and creed.

Again, if it wishes to please *one* section of *Hindu* or *Mahamedan Religionists*, it will displease the different sections of the *same community*, which is divided among itself. My advice to you, therefore, Youngmen, is that you should *always learn the advantage of being united*, and never dis-unite amongst yourselves (*Cheers.*)

The speech was concluded amidst loud applause. The Chairman having spoken a few words, the large assembly dispersed after 6 P.M., with votes of thanks to the Chair, and the learned lecturer.

A public Meeting, under the auspices of the *Calcutta Literary Society*, was held at the hall of the *Government Normal School*, No. 83, Upper Chitpur Road, *Jorasanko*, on Wednesday, the 19th July, 1876, at 4-30 P.M., under the presidency of Babu Gopal Chandra Banerjea, the *President of the Society*. The Meeting was fairly attended.

Babu Sham Lall Day, the *Secretary of the Society*, having read the proceedings of the last Meeting, which were duly confirmed, the *President* asked Babu Satis Chandra Chatterjea to deliver his lecture

Cultivation :—

The speaker dwelt upon the subject for more than an hour. He tried to persuade his audience to take themselves to *Cultivation*. He said that *Agriculture* is an art of the *very first rank*, and is one of those, which, are termed the *Liberal Arts*. It feeds us. It supplies our necessities. It affords the principal *Revenue of a State*—It is a Science of rural affairs. The art of *Cultivating and Tilling the ground*, so that it shall be fruitful, and afford grain and pasturage in abundance.

The following qualifications are necessary for a man to possess a knowledge of *Husbandry* ; viz : –

(1) He must thoroughly understand the nature and variety of soils, and the proper methods necessary for their *Cultivation* and improvement.

(2) He must so prepare the earth by ploughing, harrowing, and other labour, as to make it productive of good and fine fruits.

(3) A perfect knowledge of the quality of good and sound corn, and other seeds, he must have ; besides, being well-informed in the proper times and seasons for sowing them.

(4) He must be a competent judge of *Meadow* and *Wood-land* ; and so far acquainted with the nature, plantation, and appearance of trees, as to be able, at one glance, to form a correct estimate of the *timber* they would produce.

(5) The choice and management of *Cattle* must be thoroughly understood by him.

Order, frugality, cleanliness, and industry, are qualities too essential to be forgotten. They form the very ground-work of prosperity, and the husbandman that is void of them had better look to the work-house than to his farm.

From the above qualifications it will appear that the farmer must be, or *ought* to be intimate with Geology, Mineralogy, Chemistry, Botany, Medicine and Natural History.

Now I will advert to the several kinds of *Agricultural property* :—

(*a*) *Corn-land* is that cultivated ground appropriated to the growing of wheat, and other grain. It requires much labour and attention, and a thorough acquaintance with the *Nature of the Soil*, so as to know what rotation of crops will yield the gretest produce.

(*b*) *Wood-land*, which is the most lucrative of *rural property*, from its requiring little expense and trouble, and from being subject to fewer accidents, is land occupied in nourishing trees and wood generally.

(*c*) A *Wood*, newly-planted, consists of fine young trees, well-rooted, and the ground between the trees is generally cultivated. The thinning, or *under-wood*, in about ten years produces abundant cuttings ; when it is suffered to grow twenty or thirty years, the produce is considerable ; it is at this period called *Brush*, or *Copse-wood*.

(*d*) *Forests* are extensive tracts of *Wood-land*, and afford abundant quantities of *timber*, which is used for a multitude of purposes.

Under wood is used for faggots, poles, hoops, &c., &c.

Wood-land is considered to be in a thriving state when the trees upon it are well-grown, close, and of a flourishing appearance.

(*e*) *Meadow-land* is that portion of a farm occupied in the production of grass. The *Meadows*, situated by the sides of rivers, or contiguous to ponds or brooks, yield three times the crop of *Natural Meadows*.

(*f*) *Grass-lands* are situated on the sides of hills. They produce better grass. The *Grass of Marshes* is of the very worst kind. The *Water-meadows* are of great use to the farmer in rearing his cows and other cattle.

(*g*) *Pasture-land* is appropriated to the feeding and rearing of cattle, and by many *Agriculturists* is preferred to *Corn-land*, and thought to possess greater advantages.

Agriculture being the most important of all the *Arts of civilized man*, and as it were, the *Nursing Mother* of all the other *Arts*—the fact of the *Art of Working in Metals* being essential to its perfection, is sufficient to show us that we owe much of our wealth, civilization, and enjoyement, to the power of forming and fashioning the *Metals* into impliments, fit for various purposes.

He continued, that unless a people become enterprising, and learn to devote their time and energy to develope the resources of their country, no *Nation* can become rich and great. *Servitude* degrades a people. *Koranidom* only makes a *Nation* servile. It loses its independence of thought and action, and becomes lazy and luxurious.

You, Youngmen, should endeavour to give up all thoughts of *Servitude*, and learn to devote yourselves in developing the resources of your country. *The Soil of Bengal is good and fertile*, and you will reap rich harvest, and live happily in the enjoyment of peace and plenty. (*Cheers.*)

The lecturer, having finished his speech, was followed by several speakers, some of whom agreed with him in what he had said.

The Chairman then spoke a few words, and thanked the lecturer for his very able speech.

The Meeting broke up at 6 P.M., with votes of thanks to the Chair, and the learned lecturer.

Proceedings of the Second Anniversary Meeting of the Calcutta Literary Society *held at the hall of the* Calcutta Government Normal School, *No.* 83, *Upper Chitpur Road,* Jorasanko, *on Friday, the* 13*th October*, 1876, *at* 5-30 P.M., *under the presidency of Babu Naba Gopal Mitra, Editor, National Paper, &c., &c., &c. The Meeting was largely attended.*

The Second Anniversary Meeting of the *Calcutta Literary Society* was held at the hall of the *Calcutta Government Normal School*, No. 83, Upper Chitpur Road, *Jorasanko*, on Friday, the 13th October, 1876, at 5-30 P.M., under the presidency of Babu Naba Gopal Mitra, Editor, *National Paper, &c., &c., &c.* The Meeting was largely attended.

Address by the Secretary :—

The Chairman, on taking his seat, amidst Cheers, Babu Sham Lall Day, the *Secretary of the Society*, said :—

Mr. Chairman and Gentlemen,

It affords me much pleasure to see the *Second Anniversary Meeting of the Calcutta Literary Society* celebrated this afternoon.

The *First Anniversary Meeting of the Society* was held at the hall of the *Government Normal School*, No. 83, Upper Chitpur Road, *Jorasanko*, on Friday, the 26th November, 1875, at 4-30 P.M., when Babu Gopal Chandra Banerjea, *the worthy President of the Society*, delivered his presidential speech on *the Importance of our Society*, before a crowded house.

Besides the *Anniversary Meeting of the Society*, the following three lectures were delivered during the session ; *viz* :—

(1). On *Knowledge*, by Babu Hari Dass Dutt, under the presidency of Babu Gobinda Nath Mukerjea, B.A., at the hall of the *Training Academy*, Cornwallis Street, on Friday, the 18th February, 1876, at 4-30 P.M.

(2). On *Unity*, by Babu Ram Chandra Nag, under the presidency of Babu Hem Chandra Mukerjea, at the hall of the *Oriental Seminary*, No. 336, Upper Chitpur Road, on Wednesday, the 3rd May, 1876, at 4-30 P.M.

(3). On *Cultivation*, by Babu Satis Chandra Chatterjea, under the presidency of Babu Gopal Chandra Banerjea, (*Principal, Government Normal School*), at the hall of the *Government Normal School*, No. 83, Upper Chitpur Road, *Jorasanko*, on Wednesday, the 19th July, 1876, at 4-30 P.M.

This indicates the interest which the public takes in the transactions of this *Society*.

Knowledge, as you all know, is necessary to enable a people to learn the way by which to become polished and great, and to rise in the estimation of the world.

Unity is essential to impart strength to a people, who wish to raise themselves from all that is degrading, and all that is calculated to lower them in the esteem of their *fellow-brethern*.

Cultivation was the last subject dwelt upon at the third *Meeting* of the *Society*.

To the *Honorary Members* and well-wishers of the *Society*, I beg hereby to express my deep obligation for their unabated interest in the prosperity of the *Society*.

May God bless the Society in its laudable undertaking (*Cheers*).

The Treasurer then presented the *Accounts* for the year, and they were passed.

The Secretary next proposed that the following Gentlemen be elected *Honorary Members of the Society* :—

The Revd. C. H. A. Dall, M. A.,
Babu Gosta Behari Chackerberti,
„ Jodu Gopal Chatterjea,
„ Chinta Mani Boral,
„ Suresh Chandra Dutt,
„ Bhuban Mahan Rai.

The proposal was carried with acclamation.

After Babu Sham Lall Day, the *Secretary to the Society*, had finished his Report, which was duly confirmed, the Chairman asked Babu Shama Charn Ganguli to deliver his lecture on—

The Life of Goldsmith :—

The lecturer spoke on the subject for more than an hour. He said, that *Oliver Goldsmith* was born at *Pallas*, in *Ireland*, in November, 1728. His father, the *Rev. Charles Goldsmith*, lived in the reign of *Queen Anne*, became attached to the daughter of the *School-Master*, married her, took orders, and settled at a place called *Pallas*, in the County of *Longford*. There, with difficulty, he supported his wife, and children in what he could earn, partly as a curate and partly as a farmer.

While *Oliver* was still a child, his father was presented to a living, worth about £ 200 a year, in the County of *West Meath*. The family, accordingly, quitted their cottage in the wilderness for a spacious house on a frequented-road, near the village of *Lissay*.

Here the boy was taught his letters by a Maid-servant, and was sent in the *Seventh year* to a *Village-School*, kept by an old Quarter-Master on half-pay, who professed to teach nothing—but reading, writing and Arithmetic, but who had an in-exhaustible fund of stories about *Ghosts, banshes* and fairies, about the great Rapparee Chiefs, Baldearg O'Donnell and galloping Hogan, and about the exploits of Peterborough and Stanhope, the surprise of Merijinch and the glorious disaster of Brihuega.

Oliver early became, and through life continued to be a passionate admirer of the *Irish Music*, and especially of the compositions of *Carolar*, some of the last notes of whose harp he heard.

From the humble *Academy* kept by the old soldier, *Goldsmith* was removed in his *Ninth year*. He went to several *Grammar-Schools*, and acquired some knowledge of the *Ancient languages*. His life, at this time, seems to have been far from happy.

Oliver went up to *Trinity College, Dublin*, in his *Seventeen years of age*, as a *Sizar*. The *Sizars* paid nothing for food and tuition, and very little for lodging; but they had to perform some menial services, from which they have long been relieved. They swept the Court, they carried up the dinner to the *Fellow's Table*, and changed the plates and poured out the ale of the *Rulers of the Society*.

While *Oliver* was leading at Dublin, a life divided between squalid distress and squalid dissipation,—his father died, leaving a mere pittance.

Oliver was then sent to *Edinburgh* to study *Physic*. Here he entered into all the convivialities of the social inhabitants of that city, but having become security for the debt of a *Fellow-student*, he was obliged to escape to England, but was soon after arrested at *Sunderland*, and released by two *College-friends*, whom he met there accidentally.

He was next sent to *Leyden*, in *Holland*, through the generosity of an uncle, *Contarine*, whose exhaustless goodness and kind-heartedness to the way-ward and thoughtless *Oliver* do honor to his species.

Leaving *Leyden*, poor but adventurous *Goldsmith*, in February 1755, set out to travel over Europe on foot. On this occasion, and for this enterprise, he was furnished exactly with *One Guinea in his pocket, a shirt on his back, and a flute in his hand.*

He partly *disputed his way*, by accepting *University challenges;* and when weary of this, he betook himself of his *flute.*

The remembrance of the *Festive Joy*, which his *Merry Pipe* produced at such times, is finely recalled in his *Poem of—The Traveller.*

At *Louvain*, he took *the Degree of Bachelor of Physic*,—the highest *Degree* he *ever attained.*

Goldsmith then returned to *England* in 1756, labouring under the disadvantages of poverty, a rustic appearance, and a *strong Irish accent.* These things operated so much against him, that, on his arrival in London, he found it impossible for sometime to procure employment. At length a *Chemist in Fish-Street*, pitying his distressed condition, received him into his *Laboratory.*

He then engaged in writing some articles for the *Monthly Review*, which acquired him both profit and reputation in the *literary* world.

One of his first performances was an *Inquiry into the State of Polite Learning in Europe.*

Encouraged by this success, he wrote his *Citizen of the World*, which first appeared in *the Public Ledger* of Mr. Newbery, under the name of *Chinese Letters.* Meeting with equal success in this attempt, he determined to pursue the profession of an *Author*—an employment much more congenial to his taste than instilling the rudiments of learning into the minds of the rising generation.

Being now in comparative affluence, *Goldsmith* removed from *Green Arbour Court*, took chambers in the *Temple*, and commenced *Man of Fashion.* His *Society* was courted by many in respectable stations in life, and his prospects seemed to open with peculiar brightness.

He, at the same time, became a contributor to various other publications.

The appearance of his *Poem* entitled the *Traveller*, or *a Prospect of Society, in 1764*, brought him before the public in a new character, and with increased reputation. His *Prose writings* were pleasing and instructive, but as a *Poet*, he charmed all hearts by sweetness of versification, beauty of description, and simplicity of style.

No species of writing seemed to come amiss to him, soon after the *Traveller.* The year following, he published his beautiful *Novel* called *The Vicar of Wakefield*, which continues to maintain a distinguished place among the few performances of that kind of *sterling worth in language.*

This was followed by his *History of England.* It is written in a pleasing style, as also are his *Histories of Greece and Rome.*

His next attempt was the *Drama*, and here he was equally successful. In 1768, he brought out his *Comedy of—The Good-Natured Man*, which was performed at *Covent Garden* with great applause, and brought him a considerable sum.

Goldsmith's reputation was high, and his powers un-exhausted. But he was thought-less, extravagant, and fond of gaming, though frequently the dupe of those who took advantage of his probity and want of skill.

In 1770, appeared his *Great Work*, which raised his reputation as a *Poet to its height*; viz.—*The Deserted Village*—a more beautiful and finished *Poem* does not, perhaps, adorn the *English language.*

Two years after this, he produced the *Comedy* of *She Stoops to Conquer*, or, *The Mistake of a Night*, which, though improbable in its plot, was very successful, and furnished its *Author* with a considerable sum.

Goldsmith's extravagance now rendered him dependent on the *Book-sellers*, for whom he compiled many works of considerable merit. He was, indeed, emphatically a popular writer.

To his Histories, I have just mentioned,—*A History of England, in a Series of Letters from a Nobleman to His Son*, (2vols. 12 mo.), was from his pen. This useful and pleasing work was, for a long time, attributed to Lord Lyttleton.

A History of England, (4 vols. 8 vo.) *A Roman History*, (2vols. 8vo.) *A Grecian History*, (2 vols.) and *A History of the Earth and Animated Nature* (8vols. 8 vo.) is a pleasing, though not an accurate performance; and many of his *minor Poems* by no means detract from his reputation.

For many years, *Goldsmith* had the happiness of enjoying the *Society*, and being on terms of intimacy with the greatest wits and geniuses of the age. Of these mention may be made of *Johnson Garrick, Reynolds Douglas*, afterwards *Bishop of Salisbury* and *Lord Lyttleton.*

The latter part of his life was embittered by the lingering suffering arising from bodily desease, which, aiding the *Natural dejection* of his mind, threw him into a settled melancholy. This was succeeded by a *Nervous Fever*, which being improperly treated, hastened his dissolution, which took place in *London*, on the 3rd April, 1774, at the early age of forty-six. He was laid in the *Church Yard of the Temple*, and a *Monument* was erected to his *Memory* in *Westminister Abbey*, with a *Latin Epithet*, by Dr. Johnson.

The lecturer having resumed his seat, amidst cheers, the Chairman spoke a few words, and thanked the lecturer for his very able speech.

The Meeting then came to a close at 7-30 P. M., with votes of thanks to the chair, and the learned lecturer.

A public Meeting, convened by the *Society*, was held at the hall of the *Oriental Seminary*, No. 336, Upper Chitpur Road, on Friday, the 12th January, 1877, at 4-30 P.M., under the presidency of Babu Ram Naraiyan Bandyapadhya, B. A. Over Five hundred Gentlemen were present, and the hall was crowded almost to suffocation.

After the proceedings of the previous Meeting had been read by Babu Sham Lall Day, the *Secretary to the Society*, which were duly confirmed, the Chairman called upon Babu Nani Gopal Dhar to deliver his lecture on—

The Revival of Indian Arts :—

The speaker dwelt upon the subject for nearly an hour. He observed that the *early History of the Arts*—like the *History of Mankind*, is hidden in the *obscurity of ages.* It required a very considerable progress in *Knowledge and Refinement to Discover the Art.* While the earth was in its infancy, and its inhabitants amounted to no more than four or five persons, nothing less than *Divine Instruction*

could have informed man that its produce could be improved by *Cultivation*, could have directed him what methods to adopt for that purpose, and show him how to construct the instruments necessary to the success of his attempt.

Many fancied Philosophers and well-meaning, but ignorant persons, imagine, that, *Refinements* in *Ancient Arts*, and the *Discovery of New Arts*, tend to the disadvantage of *Man*. That the indulgence of the noble and wealthy in fine houses, fine clothes, splendid equipages, rich jewels, and other luxuries, is an offence against propriety and the welfare of their poorer brethern. That the *Wealth*, which they thus expend in articles of show and splendour, would much be better bestowed in *Deeds of Charity and Beneficience*. That *Rich Men* are fattening on the *Necessities of the Poor*, and contrasting their excessive enjoyments with the squalid wretchedness of those beneath them.

But this is, by no means, a fair statement of the case. Did the higher classes of *Society* live in a state of *primeval simplicity* ?—Were they content with habitations that would merely shelter them from the weather, with garments of a coarse and homely texture, spun and manufactured by the *Members of their own families* ?—Were they satisfied with transporting themselves from place to place on foot ; or in such rude vehicles as would merely answer the purpose for which they were designed ?—Were the *Jewels* with which they now adorn their persons to be allowed to rest un-molested in their *Native-Mines* ?—What would become of the millions, who now procure a comfortable maintainance by the exercise of their *Industry*, their *skill* and *ingenuity* ?—

The *mere Cultivation* of the ground, tending of cattle, and fabrication of things of necessity only, would not afford employment for half the population of the earth, so that multitude must then subsist in idleness on the earnings of their more active brethern.

Both *Arts and Manufactures* are, generally speaking, but very little known among *Savages*. This partly arises from their want of those theoretical principles which the practical men of more enlightened countries find so exceedingly valuable to them. Though *Savages* are, on this account, apparently at least, much more independent upon each other than *Civilized men*, yet they are proportionately power, more helpless, and more destitute of resources.

There are two *grand requisites to perfect Art*, and to make it productive ; viz :—

(1) The division of labour.

(2) The excellence of tools and instruments.

The *silk and cotton goods of India* are admitted by all writers upon statistics to be incomparably superior to goods of the same description manufactured in any other part of the world.—But they are the production of a vast term of time, and human labour. *The Indian Weaver* works in the open air, and his machinery consists principally of small stakes, which he sticks into the ground, and to which he fastens his threads. His simple machinery has to be removed every time he ceases to work, and to be re-placed every time he resumes it ; and though thus troublesome, scarcely affords him any assistance.

Thus, although the workmanship of the *silk and cotton* fabrics be universally acknowledged to be superior to that of the productions of all other countries, we must at the same time observe, that *Indians* can, by no means, pretend to compete with *European Nations* in the rapidity of production.

They are more especially inferior in this respect to *England and France*, in which countries *Steam and other Mechanism* are now arrived at such perfection, that inanimate matter might seem, to a savage, to be gifted with perception, intelligence, and volition.

Now, though we are undoubtedly under immense obligations to those *Men of Science*, who have devoted their time, talents, and attention, to the improvement of the theory of *Agriculture*, we must not overlook the fact that, but for *the Art of Working in Metals*, their improvements would, for the most part, have remained mere theory (*Cheers.*)

After the lecturer had done, the Chairman spoke a few words, and thanked the lecturer.

The Meeting separated at 6 P. M. with votes of thanks to the chair and the learned lecturer.

A large number of Gentlemen assembled at the hall of the *Calcutta Government Normal School*, No.83, Upper Chitpur Road, *Jorasanko*, on Saturday, the 3rd March, 1877, at 4-30 P. M., to hear the lecture of Babu Ram Chandra Palit on—

The Advantages of Commerce

given under the auspices of the *Calcutta Literary Society*, Babu Gopal Chandra Banerjea, *the President of the Society*, presiding.

Babu Sham Lall Day, the *Secretary to the Society* having read the proceedings of the last Meeting, which were duly confirmed, the Chairman asked the lecturer to deliver his speech.

The speaker dwelt upon his subject for nearly an hour. He said that *Commerce* is that interchange of commodities between different *Nations*, which enables them to obtain the productions of every part of the earth.

A spirit of *Commercial Enterprise* seems inherent in the *Nature of Man*. For, there are few countries, however savage, or any era, however remote, of which we have any historical account, in which an interchange of common duties has not been more or less practised.

Commerce prevents starvation of one country, and useless waste of another. "We have little corn," says one country, "but very abundant store of gold and silver Give us of your corn, of which you have infinitely more than consume, and we, in return, will give you of our precious metals, which you make available not only in your internal transactions, and in the purposes of *Luxury*, but also in your *Commerce* with those *Nations*, which have *Merchandise* that you want, but do not need any portion of the only article of which you are barely possessed."

All *Commercial Nations* tacitly make the same proposal to each other. Each gives a portion of its superfluities, of whatever kind, in order to procure that of which it is deficient.

In the present exceedingly complex condition of *Commerce*, it would be impossible to do bussiness, as in the *early days of Commerce* it undoubtedly was done, by simple *Barter*. It is necessary that there should be an *universal standard of value*. Gold primarily, and Silver secondarily, form at once that medium and that standard.

Gold, therefore, and Silver are articles of which all countries stand in positive need. The countries which possess those articles may always rely upon a full and proper supply of every other article of use or luxury, of which they stand in real or imaginary need.

Without trade, no *Nation* can advance in the path of *True Greatness*. It is *English Commerce* that has made *England* so great and rich. *Free Trade* guides the principles of *English Government*. Wherever you go, you will find *Englishmen* trading in distant lands on *Foreign Products*. They carry goods with them over seas to find for them a profitable market.

If a *Nation* wants to become truly rich and great, it should, in the natural course of events, learn to profit by the practical lessons, thus taught.

Our trade consists of two departments ; viz. :—*Import* and *Export*. We *Export* things to other lands. We *Import* the products of their labour in exchange for those goods. Thus our natural wants are supplied, and we learn to profit by the lessons which the products of other people enable us to learn. We begin to enjoy comforts which make us really happy.

Thus then, if we owe our obligation to other people for what they have done for us, we reciprocally help each and advance a common cause. Men of *Lazy habits* always love to live upon *the Labours of other people*. They declare that it is preposterous to suppose that *Trade alone can enrich our pauper population*. It is for this reason, I direct your special attention to what is called *Free Trade* (*Cheers*).

After the lecturer had finished his speech the Chairman spoke a few words. The Meeting dissolved at 6 P. M. with votes of thanks to the chair and the learned lecturer.

A public Meeting, convened by the *Society*, was held at the hall of the *General Assembly's College*, Cornwallis Square, on Friday, the 22nd June, 1877, after 4-30 P. M., Babu Haradhone Sarkar, B. A., presided. There was a large gathering of Members and visitors.

After the proceedings of the previous Meeting had been read by Babu Sham Lall Day, the *Secretary to the Society*, which were duly confirmed, the Chairman called upon Babu Nibaran Chandra Pal to begin his lecture on—

Luxury :—

The lecturer spoke on the subject for nearly an hour, he said that *Luxury* has been defined to be *great refinement in the gratification of the Senses* and *granting that definition to be both correct and complete. Luxury* is advantageous to communities, and not censurable in individuals.

Luxurious eating is a vice only when it is indulged at the expense of the individual's own health, to the injury of his property, to the neglect of the calls of charity, of justice, or of reason.

When a man's whole attention is occupied by *the gratification of his palate*, we call him a *glutton*. We perceive that he pampers his body to the neglect of his mind, and we despise him accordingly. We *do not despise him* because he eats, or even because he eats *sumptuously*, but, because, he *sacrifices* all other pleasures, pursuits, and duties, to the pleasures of the table : whence it appears that *Luxury* is not in itself a *Vice*, but becomes so when excessively indulged in.--For the example we have given above applies not merely to eating, but to apparel, equipage, amusements and every thing by which the mind or body is gratified.

This brings us back again to consider *Luxury*, granting it to be *completely* defined as being a *Great refinement in the gratification of the senses*. Thus considered, *Luxury* is undoubtedly productive of increased *public prosperity*, as well as of increased *private enjoyment*.

The paradoxical advocates of savage life are inconsistent with themselves ; for they, in effect, say that *the more man's means of happiness are increased, the more wretched man becomes*. They seem to consider that man cannot *use*, but must infallibly *abuse*, *every blessing of Civilization*, and place his means of being virtuous, *not in the wisdom and self-control of Philosophy, but* in the almost brute-like privation and rudeness of the *savage dwellers* in woods and mountain-caves.

Let it be remembered, that *without Luxury, Civilization cannot exist;* and, therefore, to declaim against *Luxury*. is, in fact, to declaim against *Civilization*.

Where *Luxury* is unknown, men's minds are untutored, and their passions un-controlled. Appetite is substituted for reason, and force for right. It is *not Luxury*, but the abuse of it, that is blamable.

He who, without infringing upon the rights of others, and without neglecting his duty to them, to himself, and to God, enjoys the most *Luxuries*, is the greatest friend to the community of which he is a *Member*. But he who, in any shape, is improperly *Luxurious*, is, insomuch, a scourge to *Society*.

The poorest man in our *favored—land* lives *Luxuriously*, if we compare *his condition* with that of the *savage tribes of Africa*. Shall we, therefore, declaim against his enjoyments?—Most certainly not, so long as he performs his duty to his family and to Society.

If we wear rich apparel, while his children are naked, if the banquet upon rich viands, while they starve, he is unjust, he is cruel, he is selfish ; and it is *his* injustice, cruelty, and selfishness, that we blame. And if we spare all that he enjoys with his family, and procure those enjoyments improperly, we blame his injustice. He is indulgent to his family, we say, but he is so at the expense of other families.

Were we to enter minutely into an examination of *Luxury*, we should find that every man is *Luxurious* in a greater or less degree. It is to *Luxury* mainly that we owe our refinement of *Manners* and our superiority of *Morals* ; and the corruption of *Manners* and *Morals* which some writers, of more ingenuity than candour, have thought fit to attribute to *Luxury*, is only fairly attributable to the *Abuse of Luxury*.

All the social comforts we enjoy are so many *Luxuries*. They are blessings to us and benefits to our compeers, and it is only the abuses of them that are evil. Let us then *use Luxury* and *not abuse it*.

Luxury, is in fact nothing more than super-abundance, or the application of superfluities to unnecessary purposes. *Luxury*, therefore, may be found in the cottage as in the palace.

The moralists of all ages have loudly declaimed against *Luxury*. The *Politicians*, on the other hand, have often defended it. The *Defenders of Luxury*, asserted, that it increased population. It is evident that history does not support the friends of *Luxury*, but it is not more favorable to its enemies.

Opulence is the Mother of Luxury. The *Romans* were much more wealthy than their modern imitators.

As *Civilization* advances, people become *Luxurious*. A *Nation* becomes more and more industrious in order to meet them. Therefore, a *Luxurious people* should not be condemned. Where men and women become *Luxurious*, the people endeavour to their utmost to become inventive, with a view to earn the more and more to enable them to meet the expenses which *Luxury* creates. But when a people becomes *over-luxurious*, that is a sign of decay and ruin. An *over-luxurious people* become *Voluptuous* and this is the danger from which it is difficult to save a *Luxurious people*.

Voluptuousness is bad, and cannot be too strongly condemned. The only danger which *Luxury* is liable to, is *Voluptuousness*. Therefore, it is necessary that we should so guard ourselves as not to allow *Luxury* to run to the extreme of *Voluptuousness* from which it is difficult to extricate a people—nay, a whole *Nation*, when the tendency to become *Voluptuous* affects itself. (*Cheers*).

The lecturer was followed by several speakers, some of whom agreed with him in what he said.

The Chairman then made a brief speech. The Meeting terminted at 6 P. M. with votes of thanks to the chair aud the learned lecturer.

Proceedings of the Third Anniversary Meeting of the Calcutta Literary Society *held at the hall of the* Calcutta Government Normal School, *No.* 83, *Upper Chitpur Road,* Jorasanko, *on Monday, the 6th August,* 1877, *at* 4-30 P. M. *The chair was taken by Babu Chandi Charan Banerjea. There was a large attendance of Graduates and Under-Graduates of the University of Calcutta.*

The *Third Anniversary Meeting of the Calcutta Literary Society* was held at the hall of the *Calcutta Government Normal School*, No. 83, Upper Chitpur Road, *Jorasanko*, on Monday, the 6th August, 1877, 4-30 P.M. The chair was taken by Babu Chandi Charan Banerjea. There was a large attendance of *Graduates and Under-Graduates of the University of Calcutta.*

Address by the Secretary :—

The Chairman, on taking his seat amidst cheers, Babu Sham Lall Day, the *Secretary of the Society*, said :—

Mr. Chairman and Gentlemen,

We meet here to day to celebrate the *Third Anniversary Meeting of the Calcutta Literary Society*, to which I have the honor of being the *Secretary* since its foundation in 1875. I am glad to be able to say that the *Society* has rapidly been marching onward in the path of progress *eversince its establishment*, and attracting public attention.

Young men were coming forward to join the *Society*, for it offers them encouragement.

Our youngmen are getting acquainted with the *Advantages of Commerce*. They are becoming aware of the fact that *unless* people become *Commercial*, they can never hope to be great. A *Commercial Nation* acquires *immense Riches*, and becomes wealthy. Thus they can depend upon themselves, and not upon other people to fulfill their want. This is a very desirable thing.

If the *Calcutta Literary Society* can succeed in training up our young men *in this line of thought*, it will, in time, surely achieve a great success to them.

The Second Anniversary Meeting of the Society was held at the hall of the *Government Normal School*, No 83, Upper Chitpur Road, *Jorasanko*, on Friday, the 13th October, 1876, at 5-30 P.M., when Babu Shama Charan Ganguli delivered a lecture on the *Life of Goldsmith*, under the presidency of Babu Naba Gopal Mitra, Editor, *National Paper.*

Besides the *Anniversary Meeting of the* Society, the following three lectures were delivered during the session ; *viz* :—

(1) On *Revival of Indian Arts*, by Babu Nani Gopal Dhur, under the presidency of Babu Ram Naraiyan Bandyapadhya, B.A., at the hall of the *Oriental Seminary*, No. 336, Upper Chitpur Road, on Friday, the 12th January, 1877, at 4-30 P M.

(2) On *Advantages of Commerce*, by Babu Ram Chandra Palit, under the presidency of Babu Gopal Chandra Banerjea, Principal, *Government Normal School*, at the hall of the *Government Normal School*, No. 83, Upper Chitpur Road, *Jorasanko*, on Saturday, the 3rd March, 1877, at 4-30 P.M.

(3) On *Luxuri*, by Babu Nibaran Chandra Paul, under the presidency of Babu Haradhone Sarkar, B.A., at the hall of the *General Assembly's College*, Cornwallis Square, on Friday, the 22nd June, 1877, at 4-30 P.M.

From this you will find, *Gentlemen*, that the *Society* is dealing with *practical subjects* such as are calculated to enable a people to become rich, and independent of the aid of other country.

If *Bengal* can learn to produce *articles of Arts and Manufactures*, which are imported from *England* and other *Foreign Countries*, *Bengal* will surely place itself above want. Some of our cities were distinguished for producing articles of *Art*, which prove the *admiration of the world*. The *Cloth and Muslin of Dacca*, the *Filagree Ornaments of Cuttack*, and the *Earthen-ware Articles of Krishnagar* were *specimens*, such as no other *Nation* can produce. They formed the *admiration of the country* to which they were imported.

To the *Honorary Members* and well-wishers of the *Society*, I beg hereby to express my deep obligation for their unabated interest in the welfare of the *Institution.*

I hope that by the blessing of Providence, this *Institution* will go on improving year after year. (*Cheers*).

The Treasurer then presented the *Accounts* for the year, and they were passed.

The Secretary next proposed that the following Gentlemen be elected *Honorary Members of the Society*, and they were duly elected :—

The Rev. Dr. K. M. Banerjea,
Babu Umesh Chandra Batabyal, M.A.,
(*Prem Chand and Roy Chand Scholar.*)
,, Tarak Nath Pramanick,
,, Kanai Lall Sil.

After Babu Sham Lall Day, the *Secretary to the Society*, had finished the *Report*, which was duly confirmed, the Chairman asked the lecturer, Babu Hari Pada Naik, to commence with his speech on—

The Life and Teachings of the Great Mogul Emperor Akbar :—

The lecturer spoke on the subject for more than an hour. He laid *particular stress* upon the precious teachings of toleration, and dilated upon the *subject* at great length upon the *life of the illustrious Mogul Emperor*, who has left his foot-prints in the path of time, which can never be effaced.

He said that the *Reign of Akbar* lasted for the long period of *Forty-nine years*, from 1556 to 1605, and was equally remarkable for triumphs in war, and successful administration during peace. For, the *first Fifteen years* he was on the throne, *Akbar* was almost constantly engaged in Military Expeditions.

The *Afghans*, under one name or other, had now ruled so long, that, like an *aged-tree*, they had sent their roots far into the soil, and were not to be torn out without difficulty.

There were, besides, other foes. The proud *Rajputs* had not yet given up the flattering vision of restored *Hindu Dominion* ; and, finally *Akbar's own officers* were not always subordinate as able *Asiatic Government servants* very seldom are.

Accordingly, he called into his assistance a *Turkoman Nobleman*, named *Bahram Khan*, on whom he conferred the power of *Regent*, and left the administration of affairs chiefly to him.

By the severity of the measures adopted by this *personage*, the country was restored to comparative tranquillity ; but the rigour with which he exercised

his authority was left by *Akbar* himself, who in 1558, broke from his control, and took the *Reigns of Government into his own hands*, and dispensed with the services of *insolent Bahram*.

The *dismissed Minister* now raised the *Standard of Rebellion*, and for two years, endeavoured to create an independent Province for himself in *Malwa*; failing in this, however, he submitted to *Akbar*, and was pardoned. But he was soon after assassinated.

The *young Monarch* now turned his attention to the enlargement of his Kingdom, which had been greatly reduced by the *Invasions of successful Chiefs*, who lost no opportunity of extending their *own territories* in a country in which the *Right of the Sword* was the *only Power* recognized and acknowledged.

At first his Dominions were comprised in the *Panjab*, and the provinces of *Agra* and *Delhi*, but, by the *Fortieth year of his Reign*, his *Empire* extended from the *Hindu-Kush Mountains* to the borders of the *Deccan*, and from the *Brahmaputra* to *Candahar*.

Akbar was most successful in his choice of a *Minister of Finance*, selecting for the purpose a *Hindu*, by name Turalmul. At the instance of this *distinguished Councillor*, he abolished a multitude of taxes that pressed heavily on *Industry*, and, after a most painstaking *Survey*, laid an *Assessment*, never exceeding a third of the produce, on the land, which he made his *only source of Revenue*.

Other *Reforms of Importance* were also carried out. A literary man at his court, *Abdul Fazl*, has recorded the result in the *Ayeen Akbaree*, or the *Laws and Regulations of Akbar*. From this it would appear that, when his Empire was at the greatest, it yielded about *Thirty Crores of Rupees* annually; or, making allowance for arrears never realized, less than *Twenty-six Crores of Rupees*,—perhaps, as great *National Income* as was then anywhere possessed.

Akbar's employment of a *Hindu* in a position so important shows that he had the great virtue of tolerance in *Religion*, for which so few *Mahamedans* have been distinguished. Indeed, he seemed to take pleasure in collecting at his court *Men of different Creeds* and engaging them in disputation, so much so that the *Mahamedans* complained, and not without plausable reason of his *unbelief*. *Akbar* died in the year 1605, and was succeeded by his son *Salem*.

Great as Akbar was as a *Conqueror*, his sway was characterized by general mildness, wisdom, and toleration. He laboured to abolish *the most cruel superstitious Rites of the Hindus* in their *Religion*, and expressed his opinion, that God could only be worshipped by following reason, and not by yielding an *implicit Faith* to any alleged revelation.

The *Memory* of the beneficience of his *Reign* is still vividly impressed on the mind of the *Hindu*, and not without reason, as is shown by the following extract from an *Address* presented by the *Maharajah of Jodhpur* to the bigoted *Aurangzeb*, a century after the *Reign of Akbar*:—

Your Ancestor AKBAR, *whose throne is now in Heaven, conducted the affairs of his Empire in equity and security for the space of fifty years. He preserved every tribe of men, in ease and happiness, whether they were followers of Jesus or of Moses, of Brahma, or Mahamet. Of whatever sect or creed they might be, they all equally enjoyed his countenance and favour, insomuch that his people, in gratitude for the indiscriminate protection which he afforded them, distinguished him by the appellation of* GUARDIAN OF MANKIND. (*Cheers.*)

After the lecturer had finished his speech, the Chairman spoke a few words, and thanked the lecturer.

The proceedings concluded with votes of thanks to the chair and the learned lecturer.

A public Meeting, convened by the *Society*, was held at the *Theatre of the Hindu School*, College Square, on Saturday, the 9th February, 1878, at 4-30 P.M., in the presence of a large gathering. Babu Rajani Nath Rai, B.A., presided.

After the proceedings of the previous *Meeting* had been read by Babu Sham Lall Day, the *Secretary to the Society*, which were duly confirmed, the Chairman asked Babu Asutose Sil to deliver his lecture on—

Misery:—

The lecturer spoke on the subject for nearly an hour. It was listened to with rapt attention by the audience He said, that if *Misery be the effect of Virtue*, it ought to be reverenced. If of *ill fortune*,—it ought to be pited. And if of *Vice*,—*not* to be insulted. Because, it is, perhaps, itself a *Punishment* adequate to the crime by which it was produced. And the humanity of that man can deserve no panegyric, who is capable of reproaching a criminal in the hands of the executioner.

The *Misery* of man proceeds not from any single crush of overwhelming evil, but from small vexations continually repeated.

That *Misery* does not make all virtuous, experience, too, certainly informs us; but it is no less certain, that of what virtue there is, *Misery* produces far the greater part.

Physical Evil may, therefore, be endured with *patience*, since it is the cause of *Moral good*; and *patience* itself is *one Virtue* by which we are prepared for that state in which *Evil* shall be no more.

There are some temperaments so melancholy by *Nature*, that, to their unhappy possessors, every thing has a sombre hue. The dark side of events is perpetually turned towards them. Every good seems to them deceitful, and every danger which threatens, at once inevitable and fatal. To bid *such persons* be cheerful would be like ordering *the blind to see*.

Despair signifies the loss of hope and confidence in *God's Mercy*. *To danger*, *Despair* adds *danger*, and to *guilt* adds *guilt*. From the former, *Exertion and Presence of Mind* may rescue us; and repentance and confidence in *God's Mercy* will most assuredly procure us pardon for the latter. Thus, under any circumstances, and in any situation, *Despair* is useless, while in some it is dangerous, and in others, criminal.

Man suffers from *Misery* through his *own folly*. If a person commits sin, he becomes *Miserable*. When a person lives beyond his *Means*, and becomes *Luxurious*, creating wants, which he has not the power to supply, he incurs debt, and thereby becomes *Miserable*.

When a person gives vent to his *Passions*, and cannot restrain them, he becomes *Miserable*. When a person is angry, and strikes his neighbour, he soon reaps the fruits of his folly, and suffers incarceration, and makes himself, his parents, his wife and children all *Miserable*.

Thus, we see that when a person suffers from *Misery*, it is *he, who is to blame* in the matter. He should not, therefore, accuse his friends, or his neighbours for his *sufferings*. When a person eats *too much* or *drinks too much*, when a person takes *Intoxicating Liquors, and Drugs*, when a person indulges himself in *Gambling*, when a person keeps up *Night*, and does not go to sleep even at a late hour, when a person contracts *Intemperate habits*, he must suffer from ill-health, indigestion and other *diseases*. He should not blame other people for the sufferings, which he creates *himself*, and which at last cause his *Ruin*, and sometimes destroy his life in the end. So, *Gentlemen*, we should always be careful to avoid objects which *make Life Miserable*.

The lecturer sat down amidst loud applause. The Chairman then made a short speech, and thanked the lecturer for his *very able speech*.

The proceedings terminated with cordial votes of thanks to the chair, and the learned speaker.

Proceedings of the Fourth Anniversary Meeting of the Calcutta Literary Society *held at the hall of the* Calcutta Government Normal School, *No.* 83, *Upper Chitpur Road,* Jorasanko, *on Wednesday, the* 10*th April,* 1878, *at* 4-15 P. M. *The chair was occupied by Babu Nilmadhab Chatterjea, Superintendent, Oriental-Seminary. There was a good attendance, a large portion of those present being Graduates and Under-Graduates of the Calcutta University.*

The Fourth Anniversary Meeting of the Calcutta Literary Society was held at the hall of the *Calcutta Government Normal School,* No. 83, Upper Chitpur Road, *Jorasanko,* on Wednesday, the 10th April, 1878, at 4-15 P.M. The chair was occupied by Babu Nilmadhab Chatterjea, *Superintendent, Oriental-Seminary.* There was a good attendance, a large portion of those present being *Graduates and Under-Graduates of the Calcutta University.*

Address by the Secretary :—

The Chairman on taking his seat, amidst cheers, Babu Sham Lall Day, the *Secretary to the Society,* said :—

Mr. Chairman and Gentlemen,

The *Calcutta Literary Society* has, by the blessing of God, completed *the Fourth year of its existence.* Its object was to hold *Friendly gatherings* of both communities, and to discuss subjects, *Social, Literary and Scientific.*

The *Third Anniversary Meeting of the Society* was held at the hall of the *Calcutta Government Normal School,* No. 83, Upper Chitpur Road, *Jorasanko,* on Monday, the 6th August, 1877, at 4-30 P.M., when Babu Haripada Naik delivered a lecture on the *Life and Teachings of Akbar,* before a crowded house, under the presidency of Babu Chandi Charn Banerjea.

Besides the *Anniversary Meeting of the Society,* the following lecture was delivered during the session ; viz :—

(1) On *Misery* by Babu Asutose Sil, under the presidency of Babu Rajani Nath Rai, B.A., at the *Theatre of the Hindu School,* College Square, on Saturday, the 19th February, 1878, at 4-30 P M.

The *present Anniversary,* which we are assembled to-day to celebrate, evokes a feeling of gladness in our mind in being able to secure the services of Babu Nilmadhab Chatterjea, *Superintendent, Oriental-Seminary,* a Gentleman well-known in town for his *literary career.*

The establishment of *English Schools and Colleges* has marked a new epoch in the *History of India.* Under the powerful influence of *Western Education,* the *various races* inhabiting here are being gradually welded together into one *Common Nationality.*

To the *Honorary Members* and well-wishers of the *Society,* I beg hereby to express my deep obligation for their unabated interest in the welfare of the *Institution.*

Let us now thank the Almighty Disposer of All Events, under whose fostering care, this *Society* has been able to complete the *Third year of its existence.* May He continue to shower His manifold blessings upon us, grant us strength enough to sustain us in our work, and cheer us in the time of our difficulties and dangers. This is my fervent prayer. (*Cheers.*)

The Treasurer then read the *Accounts* for the year, which were duly passed and confirmed.

The following Gentlemen were next proposed *Honorary Members of the Society,* and duly elected :—

Babu Gonesh Chandra Mukerjea,
„ Romesh Chandra Dutt,
„ Ram Chandra Palit,
„ Dena Nath Sil.

After Babu Sham Lall Day, the *Secretary to the Society,* had finished the Report, which was duly confirmed, the Chairman said, that as the expenses of the Society were hitherto all borne by him, Babu Sham Lall Day, the *Secretary to the Society,* has been pleased to give his second contribution of Rupees Five hundred and fifty to the *Funds of the Society.* He, therefore, proposed a hearty vote of acknowledgment and cordial thanks for the same.

The proposal was carried unanimously.

The chairman called upon Babu Madhav Chandra Banerjea to deliver his lecture on—

Etiquette :—

The lecturer spoke on the subject for upwards of an hour and a half. He said that *Etiquette* had a variety of significations. He hit upon the right nail by pointing out the difference existing between the *Eastern and the Western Forms of Etiquette.* He continued that when an elderly person makes his appearance, *Etiquette* requires that *all those seated in the room* should stand up, and courtiously receive him They should make a low bow, and cease talking and laughing in his presence.

This is called *True Etiquette.* English and Indian *Society* both require it. There can be no difference in the Form of *Etiquette* observed by Englishmen and Indians. Both touch their forehead with their hands when they meet an old, or a respectable person. Both speak in reserve in his presence. They do not expose themselves, but look upon him with awe and reverence.

Unless a *Nation* learns to be courteous, it becomes the laughing stock of other *Races. Civilization* means that the people should not only *educate* themselves, but receive instruction in *Manners and Breeding. A well-bred* man is a blessing to *Society.* If you are not *well-bred,* every body will begin to hate you, and shun your company.

It is *Association* with good men that a person can reckon upon his advancement in this life. It is, perhaps, not too much to say that unless we show *good-breeding in our Manners,* we will not be permitted to mix in *Civilized Society,* and thus be looked upon down with contempt and derision--a lot which is very desirable to avoid.

The real state of a man can only be judged by his *action.* We are all living in this world as so many actors. The *Society,* in which we live, is a stage where we must act our part well. If we fail to do so, we are called *savage* and *uncivilized.*

Etiquette and Civilization must go hand in hand to take off what we were expected to live upon in course of time. (*Cheers.*)

After the lecturer had finished his speech, the Chairman spoke with considerable power and eloquence, chiefly dwelling on the subject, for nearly a quarter of an hour.

The Meeting then came to a close at 6-30 P. M., with votes of thanks to the chair, and the learned lecturer.

A crowded and enthusiastic Meeting, convened by the Society, was held at *the Theatre of the Hindu-School,* College Square, on Friday, the 5th July, 1878, at 4-30 P M., at which upwards of one thousand persons were present. The chair was taken by Babu Prasanna Kumar Rai, B. A.

After the proceedings of the last Meeting had been read by Babu Sham Lall Day, the *Secretary to the Society,* which were duly confirmed, the Chairman

called upon Babu Rakhal Dass Dutt to deliver his lecture on—

The Aspirations of Youth:—

The speaker dwelt upon the subject for more than an hour. He said, that our young men ought to be animated by a desire to excell in every thing that was good and great. A young man, who *aspires after things*, which are not visible to the *naked eye*, will have to work hard for what he desires to gain. Unless there is *Aspiration* to stimulate, the world cannot produce great men. *Unless we are stimulated with a love for all that is grand and beautiful, we can never be expected to rise in the scale of Nations.* There are some people who decry ambition in *young men*. But those who take that side commit a grave mistake.

The *Degree-holders*, who make the *University* the *Alma Meter* of their conscience, seldom believe that *True Education* begins after their *University Career* is over. A high conception of *success in life*, despises mere getting on and surpassing rivals as compared with *internal progress in true culture.*

Far from enlarging the range of the *students' Aims and Aspirations*, it narrows them. It makes him totally indifferent to his higher interest, and leave all his thoughts upon the *toss-up Examination* upon which, perhaps, his *Fellowship* depends, or, his success in some learned profession is supposed to depend.

I remember a student, who had an unprecedented *University Career*, who had so completely made success of this sort his end, that when he had obtained all his *Degrees*, he confessed that he did not know what to do next, or how to employ himself—A most regretable instance!

However, *University students* are no longer boys. They are capable of enjoying a higher motive, and applying it to any branch of study. They differ from boys, in as much as they are old enough to form an opinion of the value of their studies. The formation of such an opinion is very desirable. It is the most important factor of *Education.*

It promotes good choice of good subjects. In fact, it is the essential duty of the student to consider what subjects he should study, what knowledge and acquirements his after-life is likely to demand, what his own intellectual powers and defects are, and in what way he should best develope the one, and mend the other. He should look attentively on the preparation of his future-life, and realize for himself a *mature growing Manhood.*

Ambition is noble in itself. When mis-directed, it proves a source of *great mischief.* But, when directed properly, it leads to *beautiful results*, and thereby becomes a source of *immense good* to those around us. Now, then, our youths ought to bear this in mind that *unless* they keep to the right path, they are sure to go wrong, and bring disaster and ruin on themselves in the end.

It is a well-known fact that *Examples teach better than Precepts.* It should always be borne in mind that we should always be honest, and not go astray.

Our *Aspirations* should be directed to the proper source. If we turn to the chapters of our lives, in which are recorded all the good things that we have done to benefit *Society*, we will begin to abandon such worldly desires, as might prove injurious to it.

Our *young men* cannot rest satisfied without doing something that is noble in principle, and good in practice. We, therefore, urge upon our *Youths* to toil hard for intellectual culture. In doing this, they *ought to be* guided by means of the instructions imparted to them in the *lectures that are given to them from time to time. (Cheers.)*

After the speaker had resumed his seat, the Chairman spoke a few words, and thanked the lecturer.

The gathering dispersed at 6-30 P.M., with a vote of thanks to the chair.

There was a very large gathering of Gentlemen at the hall of the *Calcutta Government Normal School*, No. 83, Upper Chitpur Road, *Jorasanko*, on Monday, the 2nd September, 1878, at 4-30 P.M., to hear Babu Romesh Chandra Bose's lecture on—

The Deplorable Condition of Indian Youths,

delivered under the auspices of the *Calcutta Literary Society.* Babu Umakali Mukerjea, B.A., was in the chair.

After the proceedings of the previous Meeting had been read by Babu Sham Lall Day, the *Secretary to Society*, which were duly confirmed, the Chairman asked the lecturer to commence his lecture.

The speaker spoke on the subject for more than an hour. In the course of which he said that, a father educates his boy, in order that *he might earn a decent livelihood, when he comes to age.* But alas! in Nine cases out of Ten, the boy finds it difficult to obtain an *Employment*, or to enter into some business by which he can *earn his own living.*

Generally speaking, the condition of *Educated-Youths* is much to be deplored! But this is due more to themselves,and their parents than to any body else. The *latter* do not like to part with them, and wish that they should remain with them, and either serve in a *Government or a Mercantile Firm*, or take to the *Profession of a Medical or Legal Practitioner.*

To enter the *Profession* is always difficult. As it requires a great deal of *Perseverance*, *Energy* and *Intelligence.* If an *Young man* is lucky enough to enter into the *Medical College* and get his *Deploma* there, he is sure to do well. If he can become a *Solicitor*, *or a Pleader*, he is then said to have been born with *Silver spoon in his mouth.*

But how many *Youngmen* are fortunate enough to enter into the *Professions?*—But alas! After a boy has left school, his parents, if they had capital enough, set him up in some business. But how is he to gain *Experience* to enable him *to carry on his Trade?*

He always finds it difficult to enter into somebody's Firm, where he can be initiated properly in the business, which he has a mind to take up. No body is willing to train him up. Even his friends and nearest relatives fear to do so, lest they should bring in competition in the field, and thus deprive himself of a part of the profit which he has hitherto gained by a *Monopoly.*

With *Englishmen*, the case is *quite different.* How many *English Youths are bound down to serve as Apprantices in Firms?*—They are given respectable allowances to enable them to get on. When they have received a *good training*, their pay is increased. Subsequently, they are even allowed a *share in the Business.*

In the case of *Indian Youths*, this is not the case. They have *to struggle hard* for their livelihood, however *well-educated* they may be. *The Deplorable Condition of Indian Youths is too patent* to those, who take an interest in the affairs of *Educated Youngmen.*

Whenever there is a post *Vacant in a Government Office*, hundreds of *Indian Youths* send in their applications, and compete for it. This indicates the growing necessity of something being done to open a channel for our *Young men!* No *Nation* can be great unless its *Youths* learn to be *Enterprising.* They should migrate to different lands to find pastures new, but it must be remembered that if they are to embark on some *enterprise. Capital is necessary.* And where is that to come from?—There lies the rub. The condition of our *Young men* is truly deplorable, and some necessary steps should, therefore, soon be taken to remedy the evil. *(Cheers).*

After the lecturer had finished his speech,the Chairman spoke a few words. The Meeting broke up at 6-30 P.M., with votes of thanks to the chair and the learned lecturer.

Proceedings of the Fifth Anniversary Meeting of the Calcutta Literary Society *held at the* Theatre of the Hindu School, *College Square, on Wednesday, the 12th February,* 1879, *at* 4-30 P.M., *under the presidency of Mr. Surendra Nath Banerjea, B. A., Editor, Bengali, &c., &c., &c. There was a good attendance, a large portion of those present being Graduates and Under-Graduates of the Calcutta University.*

The Fifth Anniversary Meeting of the Calcutta Literary Society was held at *the Theatre of the Hindu School*, College Square, on Wednesday, the 12th February, 1879, at 4-30 P.M., under the presidency of Mr. Surendra Nath Banerjea, B.A., Editor, *Bengali*, &c. &c. &c. There was a good attendance, a large portion of those present being *Graduates and Under-Graduates of the Calcutta University.*

Address by the Secretary :—

The Chairman, on taking his seat amidst cheers. Babu Sham Lall Day, the *Secretary to the Society*, said :—

Mr. Chairman and Gentlemen,

This is the *Fifth Anniversary of the Calcutta Literary Society.* We never expected that such a popular and distinguished Gentleman as Mr. Surendra Nath Banerjea, B. A., Editor. *Bengali* &c. &c. &c., would agree to honor the *Anniversary Meeting of the Society* by taking the chair, nor was it expected that an *European Gentleman* of such high position and respectability, as the Revd. K S. Macdonald M.A., *Principal, Duff College*, would come forward and deliver a lecture to the *Society* on such an interesting subject as, *the Educated Youths and their Future Prospects.* I am deeply grateful to them for having spared the time in the midst of the absorbing duties of their position to come here this afternoon.

The *Calcutta Literary Society* has, by the blessing of God, been in existence for the last *Five years*, and we are assembled here to day to celebrate its *Fifth Anniversary.*

The *Society* is going on with its work silently, and in an assuming manner.

Though it will take some years hence to grow into *Manhood*, yet, I have no doubt, that our care and attention have given to it an impetus which is exercising a wholesome influence on the *Calcutta Society.* This, indeed, is very hopeful, and I have no doubt, that the presence of Mr. Surendra Nath Bannerjea, B. A., and the Revd K. S. Macdonald, M. A., will not fail to exert its influence over an Institution, which is *only in its Infancy.*

We know the countries are *Politically* united. But what is the effect of *Political Union ?*—It simply changes the color of the map—What we want is the *Real Union*—the *Moral*, the *Social*, and the *Intellectual Union* of the two countries—*Union in body and soul.* Then let us see what we have done.

The *Fourth Anniversary Meeting of the Society* was held at the hall of the *Calcutta Government Normal School*, No. 83, Upper Chitpur Road, *Jorasanko*, on Wednesday, the 10th April, 1878, at 4-15 P.M., when Babu Madhab Chandra Banerjea delivered a lecture on *Etiquette*, before a crowded house, under the presidency of Babu Nilmadhab Chatterjea, *Superintendent, Oriental Seminary.*

Besides the *Fourth Anniversary Meeting of the Society*, the following two lectures were delivered during the session, *viz* :—

(1) On *Aspirations of Youth*, by Babu Rakhal Das Dutt, under the presidency of Babu Prasanna Kumar Rai, B. A, at the *Theatre of the Hindu-School*, College Square, on Friday, the 5th July, 1878, at 4-30 P.M.

(2) On *The Deplorable Condition of Indian Students* by Babu Ramesh Chandra Bose, under the presidency of Babu Umakali Mukerjea, B. A., at the hall of the *Calcutta Government Normal School*, No. 83, Upper Chitpur Road, *Jorasanko*, on Monday, the 22nd September, 1878, at 4-30 P M.

To the *Honorary Members* and well-wishers of the *Society*, I beg hereby to express my deep obligation for their unabated interest in the welfare of the *Institution.*

I hope, that by the blessing of God, the *Society* will continue its work of usefulness year after year. (*Cheers*).

The Treasurer then presented the *Accounts* for the year, and they were passed.

After the Report had been read by Babu Sham Lall Day, the *Secretary to the Society*, which was duly confirmed, the Chairman asked the Revd K. S. Macdonald, M. A., *F. U. C., Principal, Duff College, &c.*, to deliver his lecture on—

The Educated Youths and their Future Prospects :—

The learned speaker, who on rising, was received with deafening cheers, dwelt upon the subject for more than an hour, during which time he was cheered many times He very ably pointed out what dark and gloomy prospects were staring at the *Graduates and would-be-Graduates of the Calcutta University*, and advised them, therefore, *not to throw themselves any longer on the charity of our Benign Government, but to shift for themselves.*

The aspirations and hopes of our *Graduates*, now-a-days, are centred only in *Government Services.* These evils, if not rectified and remedied in time, would prove detrimental *to the further rise and progress* of the *Nation.* The *Nation* that earns its bread by its own exertion, intellect, nay, manual labor, is more happy and contented than those who live on the *Charity of others.*

He emphatically said that *the Educated youth of this country were not acting upon this Golden Rule.* What were they doing then ?—They rather preferred running across the ocean to compete at the *Civil-Service Examination*, than laying the foundation stones of Mills, &c.,—the *harbingers of Civilization.*

The English Youths, generally, set about as *Merchants, Traders, Mechanics*, nay, even *Printers in Press*, after finishing their *Academical Career.* But alas ! the *Educated Youths of this country* were really doing nothing to further their prospects. In this respect, our *Educated Youths* surely yield the palm of superiority to the *Youths of Bombay,—Our Indian Manchester.*

The lecturer continued that the prospects of the *Educated Youths* were being lowered. On the one hand, there was a hereditary tendency to *Karanidom*, and on the other, the *Spirit of the West*, was not infusing a spirit of independence into our veins, which is militant against all servitude and servility. The lecturer went on saying that the *Educated Youths of India* should seek out their own *Salvation*, and *not depend upon Government teachings.* (*Cheers*).

After the *Venerable* lecturer had finished his speech, the Chairman expressed his pleasure at being present, and spoke very eloquently on the subject for some-time. It goes without saying that *his able speech* had a *telling-effect on the audience.*

In conclusion, he wished the Society every success.

The Proceedings terminated at 7 P M., with cordial votes of thanks to the chair and the learned lecturer, and with the singing of several songs.

THE CALCUTTA LITERARY SOCIETY.

A very crowded and enthusiastic Meeting, convened by the *Society*, was held at the hall of the *Duff College*, No. 74, Nimtola Street, on Wednesday, the 30th April, 1879, at 6-30 P. M, under the presidency of the Revd. Dr. K. S. Macdonald, M. A., *Fellow and Examiner of the Calcutta University, and Principal of the College.*

After Babu Sham Lall Day, the *Secretary to the Society*, had read the proceedings of the *Fifth Anniversary Meeting*, which were duly confirmed, the Chairman called upon the *Venerable* lecturer, the Revd. Dr. K. M. Banerjea, *Fellow and Examiner of the Calcutta University* (who had established for himself an illustrious name among *the sons of literture and knowledge*), to deliver his lecture on—

English Education in Bengal :—

The learned speaker dwelt upon the subject for more than an hour, and he was cheered many times.

He said that the *Subject* was divided into two parts ; *viz.* :—

(*a*) One going under the rank of *Conservatism*,
(*b*) The other under that of *Liberalism*.

The former was represented by the *Present prototype of Hindu-Bengal*,—and the latter by the late-lamented and the re-doubtable Babu Ram Gopal Ghose. The examples of both should be followed by their country-men in course of time, and the result will be considerable good, which cannot fail to influence *Society in its progress*.

As *Education* developes itself, and spreads through the length and breadth of the land, it will produce most beneficial effects upon *Society*, which will march onward, and the *Nation* will grow in *Intellect, Wisdom and Greatness*. Every *Nation* owes its rise to the beneficial effects of *Education*. *Ignorance* can never help a *Nation* to become prosperous and great.

Knowledge is Power. Education imparts that Knowledge, which helps the advancement of a people. No country's material resources can be developed without *Education*.

It is *Education* that has made the *English Nation* what it is at the present day. It is *Education* that has made the *Americans what they are*—A *Nation* that enjoys peace, plenty, and prosperity. *Americans what they are*! *Their Inventions and Discoveries form the Admiration of the World*! Their watches and their clocks keep time with such regularity, as can seldom be excelled! They can be had at *very moderate prices* at which other *Nations* can seldom produce them. Is not all this owing to the *beneficial effects of Education*, which exerts great influence for the promotion of the greatest good of the greatest number—which, alone, can make the miserable *Happy*, and the poor *Rich*, and enable them *to enjoy Peace and Plenty* ?

On the learned lecturer resuming his seat amidst applause, the Chairman addressed the Meeting for sometime. He said that *English Education* is *baneful*, as well as *beneficial*—*Baneful*, as it takes off the anchor from our inherited Institutions, and it is *beneficial*, as it clears from all the dirt received from accredited un-wisdom

The Meeting separated at 9 P.M., after a cordial vote of thanks was accorded to the chair, and the *Venerable* lecturer.

There was a very large gathering at the *Theatre of the Hindu School*, College Square, on Wednesday, the 25th February, 1880, at 4-15 P M., to hear the lecture of *Pandit* Jogendra Nath *Tarkachuramany*, (*of Benares*), on—

What England has, & has not done for India,

delivered under the auspices of the *Calcutta Literary Society*. Mr. Surendra Nath Benerjea, B. A., Editor, *Bengali*, &c., &c., &c., was voted to the chair, amidst shouts of applause.

The business of the Meeting opened with the reading of the *Proceedings of the last Meeting* by Babu Sham Lall Day, the *Secretary to the Society*, which was duly confirmed. The Chairman then called upon the lecturer to deliver his lecture.

The speaker dwelt on his *subject* for upwards of an hour. He said that *England* had done a great deal for *India*. Of course, it has still to do more, but *that is the work of time*. What it has done, will require a volume to enumerate. To be brief, it has introduced *English Education* into the country,—the results of such *Education* are manifest enough, and need not be dilated upon. The *English Government* has opened *Colleges and Schools in the Metropolis*, and gradually extended the benefits of *Education* into the provinces.

England is saturated with the capital, which *India* stands in need of—*England* abounds with the Scientific information, and the practical ingenuity in which *India* is remarkably *deficient*. *England*, too, possesses, in an eminent degree, that spirit of enterprise, the want of which is one of the most striking characteristic of the larger portion of the inhabitants of the East.

The efforts of *England* to educate the people were seconded by private *Gentlemen and Christian Missionaries*, who, also, established Colleges and Schools for the *Education of Indian Youths*. The people, who were at first averse to receive the instruction imparted in them, gradually learnt to appreciate its benefits.

In cities and villages, where there was a single School before, there are many *Schools* at the present day, which are engaged in the work of *Education*. Gradually, as *Education* began to spread in the country, the *Universities* were opened, and now *Indian Youths* have to pass their *Examinations* in them, for the purpose of obtaining *Degrees and Titles*, which are conferred by them.

This creates wholesome competition between *Private and Government Schools* and *Missionary Institutions*.

The *English Government* has, not only conferred great benefits on us, by providing us with the means of *Educating* ourselves, they have, also, to be brief, conferred on us the Railways, the Telegraphs, the Irrigation Works, the Drainage, the Gas, the Filtered Water, a Cheap Penny Postage System, &c., &c.

By *Railways*, we can travel, from one end of the country to the other, *with great speed and rapidity*, such as was hardly known before. Now we can go on a *Pilgrimage* to *Mathura* in three days, which took us more than two months before by *Boat*. *By Telegram*, we can send *Messages*, from one end of the country to the other, in the course of a few minutes. *The Irrigation Works* enable the *Farmer* to cultivate his fields in seasons of drought and scarcity. *The Drainage* has converted the City of Calcutta,—the *Metropolis of British India*, into a *Sanitarium*. The *Filtered Water* has arrested the prevelance of *Cholera* and *Small-pox* in the City, which, before the introduction of *Drainage* and the present system of *Water-supply*, devastated the City. For these and other works we are indebted to the *Government*, and for which, we ought to be thankful.

India owes a deep debt of gratitude to *England*, and in the same way also to *Her Sovereign*, Her Most Gracious Majesty the Queen-Empress of India. (*Cheers*).

After the lecturer had finished his speech, the Chairman spoke very fluently on the *Subject* for sometime.

He thanked the lecturer for his very able speech, and heartily appreciated the *Objects of the Society*, and wished it every success. (*Cheers.*)

The Meeting dissolved at 7 P M., with votes of thanks to the chair and the learned lecturer.

A large number of Gentlemen assembled at the hall of the *General Assembly's College*, Cornwallis Square, on Thursday, the 26th February, 1880, at 4-30 P. M., to hear the discourse of the Revd. Dr. K M. Banerjea, *Author of several Works, Fellow and Examiner of the Calcutta University*, &c., &c., &c., on

The Life and Teachings of the late Rajah Ram Mohun Roy,

delivered, under the auspices of the *Calcutta Literary Society*. The Revd. W. W. Hastie, M. A., D. D., *Principal of the College*, presided.

Babu Sham Lall Day, the *Secretary to the Society*, having read the *Proceedings of the last Meeting*, which were duly confirmed, the Chairman called upon the *Venerable lecturer* to begin his lecture.

The learned speaker dwelt on the subject for more than an hour, and he was frequently applauded. He said that *Rajah Ram Mohun Roy*, a distinguished *Orientalist*, was born at Burdwan in 1774. His father, *Ram Kanta Roy*, was a *Brahmin of a High Order*. His grand father held some important posts under the *Mogul Court*, but not being well-treated, he had removed from *Court* and taken up his abode at *Burduan*.

Ram Mohun Roy received the *Elements of Bengali*, and a certain knowledge of *Persian*, in his father's house at *Burdwan*. But, as *Patna* was then the seat of *Mahamedan Learning and of Arabic Lore*, he was sent thither to study the *Second Language of the Mahamedans*,—a knowledge of which was supposed to be indispensable to such as would succeed in securing the favour of the *Mahamedan Raj*.

As a *Brahmin*, who might be called upon to earn his livelihood, *through the Priestly Office*, he betook himself the *Sacred Language Sanskrit*. In *Sanskrit*, he soon learned to appreciate the *simple Elementary Religion of the Veda*.

At the age of *Sixteen*, he composed a *Treaties on the Subject*, which gave offence to his relatives and friends.—It was, therefore, thought desirable that he should, for a time, leave the *paternal roof*. His visit to *Benares* only confirmed in him the determination to expose its iniquity. While at *Patna*, he heard a good deal of *Buddhism*.

By going to *Thibet*, he would come into closer-contact with *Buddhism*. He spent three years in *Thibet*, disputing daily with the *Worshippers of the living Lama*.

On his return from *Thibet*, he devoted himself with still greater zeal to the *study of the Sanskrit*, —*the Knowledge of the Religion of his Ancestors*.

When he had reached the age of *Twenty*, he began to associate with *Europeans, in order to study their Laws and Forms of Government*. His father now recalled him, and restored him to his favour. But his continued *angry controversies* with the *Brahmins*, on the subject of their *Idolatory and Superstition*, and his interference with their *Cruel and Pernicious Custom of Suttee-ism*, or the burning alive of the *Poor Hindu-Widows*, on the funeral pile of their *deceased husbands*, and other *Pernicious Practices*, revived and increased their animosity towards him, and, through their influence, his father was again obliged to withdraw his countenance though his *limited pecuniary support* was still continued to his son.

The *tender heart of Ram Mohun Roy* could not brook the idea of such an *Inhuman Rite* being practiced on *Members of the Fair-Sex*.

His father died in 1803, and as the survivor of three sons, *Ram Mohun Roy* inherited considerable property, all of which he would lose, if he legally lost *Caste*. He now broke openly with the *Brahmins*, and wrote several works, *exposing their Errors*.

In 1814, he had purchased a house for himself in *Calcutta*. He acted as *Dewan, or Head Officer* in turn to the Collectors or Judges of *Rungpur, Bhagalpur and Ramgarh*, on account of which, he was spoken of a *Dewanji*,—until he was made *Rajah*.

During the *Ten years* he was *Dewan*, he is said to have saved so much money, as to enable him to purchase an *Estate*, worth £1,000 a year, or Rs. 1,000 per month,—a matter which is not supposed to add to his fame. He spent large sums of money in printing and publishing various books, pamphlets and tracts on *Idolatory, Hinduism and Christianity*.

He published an *English Translation of portions of the Vedas*, (after he had previousiy translated them into *Bengali* and *Hindi*), in 1817, and subsequently became part-Proprietor of an *English Newspaper*, called the *Bengal-Herald*.

He next published a *Translation of the Upanisads*, one of the Chapters of the *Shyam-Veda*. This was the beginning of a series of *English and Bengali Works on Theism and Idolatory*.

He had been on the best terms with the *Missionaries*. He showed like kindness to-wards *Dr. Duff, Founder of the Scotish Mission*. He provided him with the house in which the *Institution* opened in August 1830, on the Chitpur Road, got pupils for him, and gave him counsel as to the conducting of the *School*.

Ram Mohun Roy took every means to preserve his *Caste*. He never threw off his *Sacred Thread* (*Poita*). It was on his body when he died. Therefore, he inheritted his father's property which was pretty considerable. Had he legally broken *Caste*, all this property he would have lost. His cousins imagined that they could dis-inherit him, by proving that he had lost *Caste*. But he successfully proved in the *Courts of Bengal*, though at an *enormous Cost*, that he had not thus forfeited his *Civil Rights*.

It is to his credit that when leaving *Calcutta for England*, a short time thereafter, he charged his two sons to forget the conduct of their cousins, in connection with these *Legal Proceedings*. During the Two years, the *Law Suit* went on, his *Theistic Meetings* were discontinued, seemingly because, he was afraid their very existence would prejudice his worldly interests.

He did not believe in the *Transmigration and Final Absorption of the Soul*. He believed, that after *Death*, the *Soul lived for ever*, and was rewarded or punished by God,—according to the *Deeds* done in the body,—whether *good or evil*. He, consequently, believed in a *Great Day of Judgment*, on which *the Living and the Dead* would appear before *the Judge of All*, to have their case decided once for all.

He did not believe himself to be either a *Prophet or Inspired*. He claimed no personal *Inspiration*, nor did he claim a Lordship over God's heritage in regard to the *Brahma Samaj*, which he founded and endowed.

He was a good man, who set up no high pretensions, either to humility, or, to anything else. He did his utmost to improve the condition of his country-men, *Morally, Socially, and Spiritually*.

With the view of obtaining by *personal* observation, a more thorough insight into the *Manners, Customs, Religion and Political Institutions of Europe*, he resolved on going to England. He, accordingly, embarked in November, 1830, as the dissension *on the East India Company's Charter* was expected to come on, by which the treatment of *the Natives of India* and its *Future Government* would be determined for years to come; and an *Appeal* on the *Abolition of the Burning of Innocent Hindu Widows* was to be heard before the *Privy-Council*.

The *Emperor of Delhi*, who complained bitterly to the *East India Company* of the humble condition of vassalage in which he was placed by the *solemn Declaration of Lord Amherst* in 1827, appointed *Ram Mohun Roy*, his *Envoy to the British Court*, and conferred on him the title of *Rajah*.

His object as *Envoy* was to secure a better *pension* for the *Emperor*. In this, he was successful. The King of Delhi received an addition to his income of £30,000 a year.

He had also the gratification of knowing that the *Law Abolishing Suttee-ism* received the *Royal Sanction*. He was formally presented to the King and a place was assigned to him at the ceremony of the *Coronation*.

He arrived in *Liverpool* in April, 1831. In January, 1833, he visited *France*. Here his health soon after very visibly declined. He was, therefore, on the eve of returning to his own country, but he was seized with illness, which terminated in his death, on the morning of the 27th September, 1833. He breathed his last in the presence of his son, *Rajah Ram Roy* and his two *Hindu-servants*, by whose services, he had all along been enabled to preserve his *Caste*.

A short time before his death, *Mr. John Hare*, brother of the well-known *Mr. David Hare*,—*the Calcutta Educational Friend of the Rajah*,—told his *Brahmin* servant, *Ram Ratan Mukerjea*, that if there were any *Observances* which were required by his master's *Caste*, he might now perform them.

Ram Ratan then uttered a *Prayer* in his master's ear. He also placed iron under his bolster. The *Rajah* had conversed very little during his illness, but was often observed to be engaged in prayer.

With a view to preserve his *Caste*, he was not buried in a *Christian Burial Ground*, but in a retired spot in the *Shrubbery, at Stapleton Grove, Bristol*, on Friday, the 18th October, 1833,—three weeks after his death. The *Interment* took place in *solemn silence*.

The *Rajah* was not a *Vegetarian*, but he was very much opposed to *Cruelty to Animals*. Almost every evening he partook of *Animal-food*. One day, it happened, that his servant tortured to death the *Animal*, intended for supper. The *Rajah*, on hearing this, was very angry, and ran bare-footed after the servant with a stick, from the house to the compound. It was, with much difficulty, he was persuaded to give up the chase.

He wrote and spoke *English*, *Bengali*, *Persian*, *Hindustani*, and was further acquainted with *French*, *Hebrew*, *Latin*, *Greek*, *and Arabic*. He was as acute as a *Diplomatist*, as enlightened and cultivated as a *Man* could be.

Miss Mary Carpenter, in her *Last Days in England of Rajah Ram Mohun Roy*, had borne ample testimony to the worth and character of the late-lamented *Rajah*.

Rajah Ram Mohun Roy was a great *Religious Reformer*, far in advance of his time, and his name should be held in loving remembrance by his countrymen, and by all interested in the *Social and Religious welfare of India*

Rajah Ram Mohun Roy was the Founder of the Brahma Samaj, now called *Adi Brahma Samaj*. *The Theistic Church in India* owes its origin to the *Venerable Rajah*. He lived not for himself, but for *Posterity*.

He used to meet at the house of *Mr. Adams*, in Hare Street, where some of the *European Theists* congregated to discuss the subject of *Worshipping One God as the True Way to Salvation*.

These discussions led to the *Establishment of the only Theistic Church in India, wherein Educated Indian Youths used to meet in Chitpur Road, for the purpose of praying to One God,—as the Almighty Father of the Universe One without a Second. (Cheers).*

After the *Venerable lecturer* had finished his speech, the Chairman spoke a few words and thanked the lecturer.

The Meeting broke up at 7 P.M., after a customary vote of thanks to the chair, and the learned lecturer.

Proceedings of the Sixth Anniversary Meeting of the Calcutta Literary Society *held at the* Theatre of the Hindu-School, *College Square, on Saturday,* the 28th February, 1880, *at* 3-30 P.M., *under the presidency of Major-General A. C. Litchfield, Consul-General of the United States of America, and one of the most distinguished Honorary Members of the Society, and in the presence of a large and distinguished gathering of leading Representatives of all classes of the community.*

The *Sixth Anniversary Meeting of the Calcutta Literary Society* was held at the *Theatre of the Hindu-School*, College Square, on Saturday, the 28th February, 1880, at 3-30 P.M., under the presidency of *Major-General* A. C. Litchfield, *Consul-General of the United States of America*, and one of the most distinguished *Honorary Members of the Society*, and in the presence of a large and distinguished gathering of *leading Representatives* of all classes of the community.

Address by the Secretary :—

The Chairman, on taking his seat, amidst cheers, Babu Sham Lall Day, the *Founder and Secretary to the Society*, said :—

Mr. Chairman and Gentlemen,

It is most fortunate that we have had such a high personage as *Major-General* A. C. Litchfield, *Consul-General of the United States of America*, to preside at the *Sixth Anniversary Meeting of the Calcutta Literary Society*, a significant fact upon which we *might* well-congratulate ourselves I am deeply grateful to him for having spared the time in the midst of the absorbing duties of his *Exalted Office* to come here, and preside this afternoon at our *Sixth Anniversary Meeting*. I am sure that his *labour* will not have been thrown away, but they will fructify and bear *abundant fruit. (Cheers).*

Gentlemen, the *Calcutta Literary Society* was established in the year *Eighteen hundred and seventy-five*, and as its *Founder and Secretary*, it is a matter of great rejoicing to me to find that, for five consecutive years, it has steadily been pursuing its *Career of usefulness*. The *Society* is intended to benefit our *Young-men* by bringing them together, and inducing them to learn what is necessary *for the Cultivation and Development of their Intellectual Faculties*. I am glad to record that the *prospects of the Society* are better than ever.

The *Fifth Anniversary Meeting of the Society* was held at the *Theatre of the Hindu School*, College Square, on Wednesday, the 12th February, 1879, at 4-30 P.M., when the Revd. Dr. K. S. Macdonald, M.A., *Fellow and Examiner of the Calcutta University, and Principal of the Duff College*, delivered a lecture, before a crowded house, on the *Educated Youths and their Future Prospects*, under the presidency of Mr. Surendra Nath Banerjea, *B. A.*, Editor, *Bengali*.

Besides the *Fifth Anniversary Meeting of the Society*, the following lecture was given during the session; viz:—

(1) *On English Education in Bengal*, by the Revd. Dr. K. M. Banerjea, *(Fellow and Examiner of the Calcutta University, and Author of several works)*, at the hall of the *Duff College*, No. 74, Nimtola Street, on Wednesday the 30th April, 1879, at 6-30 P.M., under the presidency of the Revd. Dr. K. S. Macdonald, *M.A., F.U.C., Principal of the College, &c.* The *Meeting* was largely attended, and the audience was much pleased to hear the lecture.

Gentlemen, I am proud to announce to you that the year 1879 has remarkably been successful in every respect. The following *Prominent Gentlemen* have become *Foreign and Honorary Members of the Society*, amongst others, during the year; viz :—

NAMES.	DATES OF THEIR ADMISSION.
Major-General. A. C. Litchfield, *Consul-General, United States of America,* ...	29-4-79
William Bleek, Esq., *Consul for Germany,*	21-5-79
H. Reinholds, Esq., *Swedish, Norweigian and Austro-Hungarian Consul,* ...	26-5-79
Monsr., Pierre Charriol, *Vice-Consul for Spain,* ...	12 5 79
Monsr., A. De Trobriand, *Chancellor of the French-Consulate,* ...	5-6-79
Monsr., A. Drowne, *Elive-Consul for France,* ...	5-6-79
Manackjee Rustumjee, Esq., *Consul for Persia,* ...	26-5-79
Surgeon-Major, J. Anderson, M.D., C.I.E.,	24-5-79
Surgeon-Major, S. B. Partridge, M.D., ...	24-5-79
Surgeon-Major, Henry Cayley, M.D., ...	24-5-79
W. H. Crump, L.M.S., ...	19-7-79
Colonel, T. B. Harrison, ...	4-6-79
Colonel, F. J. Mortimer, R. A.. ...	12-6-79
Lieut.-Colonel, G. T. Halliday, I. S. C,	12-6-79
Lieut.-Colonel, G. Turner Jones, ...	18-6-79
Lieut.-Colonel, J. R. Keith, R. A., ...	12 6-79
Major, Hurlock F. Pritchard, ...	3-6-79
Major, J. Herschel, R.E., ...	27-6-79
Capt., S. Murray, R.A., ...	12-6-79
Capt., Thomas H. Franks, ...	29-6-79
J. Fergusson, Esq., *Barrister-at-Law,*	4-6-79
J. T. Woodroffe, Esq., *Barrister-at Law,*	26-5-79
N. Haldar, Esq., *Barrister-at-Law,* ...	12-6-79
Charles Dades, Esq., ...	6-6-79
C. D. Linton, Esq., ...	6-6-79
Charles Turner Geddes, Esq., ...	6-6-79
Phillip F. F. Hedger, Esq., ...	6-6-79
E. B. Goodall, Esq., ...	6-6-79
George, B. Mc. Nair, Esq., ...	6-6-79
The very Revd. Dr. Luke Rivington, M A,	29 11-79
The *Venerable-Archdeacon* J. Baly, M.A.,	1-7-79
The *Venerable* Brooke Deedes, M.A., ...	26-11-79
The Revd E. R. Watts, M.A., Ph. D.,	29-4-79
The Revd. J. M. Thoburn, M.A., D.D.,	26-5-79
The Revd George G. Gillan, M A., ...	26-11-79
The Revd. John Mackintosh, M A., ...	16-7 79
The Revd. William Milni, M.A., ...	5-6-79
J. W. Furrell, Esq., Editor, *Englishman,*	24-11-79
Robert Knight, Esq., Editor, *Statesman,*	29-4-79
William Riach, Esq., Editor, *Statesman,*	29-4-79
A. Somerville, Esq., ...	21-5-79
William Menock, Esq., ...	12-5-79
E C. George, Esq., ...	29-4-79
C. J. A. Pritchard, Esq., ...	6-6-79
Robert H. Hollinbary, Esq., ...	24-5-79
Rajah Rajendra Naraiyan Deb Bahadur,	22-5-79
Rajah Sir S.M. Tagore Bahadur, KT, C.I.E.,	24-5 79
Babu Mahesh Chandra Banerjea, ...	3-12-79
Babu Barendra Nath Tagore, ..	2-6-79
Babu Priya Nath Ghose, M.A., ...	26-11-79
Babu Benai Krishna Ghose, ...	5-6-79
Babu Chandra Nath Ghose, ...	21-5-79
Babu Kali Dass Mullick, ...	16-6-79
Babu Kanai Lall Khan, ..	3-12 79

To the *Foreign and Honorary Members*, *Donor*, and *well-wishers* of the *Society*, I beg hereby to express my deep obligation for their unabated interest in the prosperity of this *Literary Society*.

The best thanks of the *Society* are also tendered to that illustrious noble Lady, Her Highness Maharani Sarnamayi, C. I., *of Cossimbazar*, for Her Highness' *Voluntary Contribution made to this Literary Institution*. Her Highness expressed words of encouragement and sympathy with the work and efforts of the *Society*, in Her Highness' letter No. 112, dated the 10th April, 1879.

Gentlemen, I cannot allow the present opportunity to pass, without mentioning the *Society's Debt "Immense of endless gratitude* to Babu Gopal Chandra Banerjea, *the worthy President of this Society, since its foundation*, for his ceaseless endeavours in the prosperity of this *Literary Association*.

Now, I pray to God, that *He* may bless the *Society* with a long life, and continue to shower His choicest blessings upon it. (*Cheers*)

The *Treasurer* then read the *Accounts* for the year, which were duly passed.

After Babu Sham Lall Day, the *Founder and Secretary to the Society*, had read the Report, which was duly confirmed, the Chairman called upon the Revd. Dr. K. S. Macdonald, *M. A., Fellow and Examiner of the Calcutta University, Principal of the Duff College, &c*, to deliver his address on—

The Catholic objects of the Society :—

The learned speaker, who on rising was received with loud cheers, then addressed the *Meeting* for nearly half an hour. *He principally* dwelt upon the *Catholic Objects of the Society*,—and sketched its history from its foundation.

His speech was listened to with great interest and attention, and the speaker was cheered many times. He threw a flood of light upon various other points, and highly complimented Babu Sham Lall Day, *the Founder and Indefatigable worthy Secretary to the Society*, for his labor and earnest zeal for the improvement of the *Society*. He spoke, also, a few kind words of encouragement, and blessed the *Society*.

After him, the Revd. G. G. Gillan, *M. A.*, in a few well-chosen words, proposed a vote of thanks to the Revd. Dr. K. S Macdonald, M.A, F.U.C, &c., for his intersting address.

The proposal was carried by acclamation.

The Chairman, who on rising was received with deafening cheers, then addressed the Meeting :—He said, "Gentlemen, before we separate, I think, you will, perhaps, expect that I should say a few words regarding the circumstances under which I am in your midst this evening. When your *young Secretary*, Mr. Sham Lall Day, very kindly invited me to take part in the *proceedings of this Meeting*, I felt that I could not shrink from the performance of *so pleasant a duty*.

From the *Report*, just presented to us, it appeared that the *Calcutta Literary Society* has made considerable progress, and has been useful in disseminating *Knowledge*.

Before sitting down, I must do, what I am sure, you will all expect me to do, and that is, to express the obligations which *this Society* is under to Mr. Day. If *this Society* is resusciated, as I hope and trust it will be, and enter upon a *new career of vigour and usefulness*, it will be entirely owing to the *exertions* of my *young friend*, Mr. Sham Lall Day (*Applause*).

Now I can only trust that he may live many years, and that every year he lives, he may see *this Society* growing in usefulness and influence And I feel confident that it will grow in influence and usefulness year by year, if we will only make up our minds to surrender some *small part of our time* and leisure to promote the *great and good objects*, which we all have in view. I wish the *Society* every success." (*Applause*).

The Chairman next proposed that Mr. Sham Lall Day, *the Founder and Life-Member of this Society*, will continue to be the *Secretary to the Society for life*.

The proposal was carried by acclamation.

After the Chairman had resumed his seat, Babu Sham Lall Day tendered the *Society's*, gratitude to *Major-General*, A. C. Litchfield, *Consul-Genl., U.S.A.* The Chairman acknowledged the vote in grateful terms.

The Meeting dissolved at 5-30 P. M. after singing a few *Bengali* songs.

(*Vide*, the *Englishman*, and the *Statesman*, 2nd March, 1880).

A public Meeting, convened by the *Society*, was held at the hall of the *Calcutta Government Sanskrit College*, College Square, on Friday, the 5th March, 1880, at 4-45 P.M., *Pandit* Satya Vrata *Samasrami* (*of Benares*), presided over a fair attendance.

After the *Proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, the Chairman asked Mr. R. N. Dutt to deliver his lecture on—

The Decline of the Glory of India :—

The speaker dwelt upon the subject for more than an hour He said, that the *Ancient India's Glory* was the burthen of his song. Of *Ancient India*, he could but speak in terms of the highest exaltation and praise, but, under the benign influence of *Her Most Gracious Majesty the Queen-Empress of India*, it had now been turned into a verdant and golden field, where all people might find their pastures. He continued, that it was a matter of regret that *India's Past Glory* is gone ! No one can say when it will come back again !!

India is justly described to be the *Brightest Jewel in the British Diadem* Its *Resources* are vast and extensive. *It abounds in Gold and Silver Mines, Coal and Iron Mines.* There are to be found *Jems, Diamonds and Pearls* in large number and variety, in different parts of the country. Some of them are so large and brilliant that no one can properly appraise their proper value ! *They are priceless.* The *Intellectual Faculties* of her sons are easy of development.

The *Munis and Rishis, of old*, composed *beautiful* songs also to the *Diety*, and wrote *Pamphlets*, which can hardly be produced in any other country of the world. The *Sanskrit*, in which our *fore-fathers* wrote, and expressed their thoughts, still forms *the Admiration* of such *eminent*, men, as *Professor, F. Max Muller*, and other *Savants of England, Germany and France*, in which the *Oriental Language and Literature* are studied with great zeal and earnestness, which it is difficult to excel.

Our *Scientists* made discoveries,and invented *Machinery*, which also form *the Admiration of the World.* The *Europeans* now boast of *Balloons*, upon which, their enterprising country-men ascend and move about in the skies. But, we read in the *Puranas, of Sri Krishna, Arjuna* and others, travelling from one country to another to the distance of thousands of miles on *Ruths*, driven by some *Agent*, which was unkown to us in these days. Who can deny that these formed the *Ancient Glory of India* and that these can hardly have any equal much less be excelled in any other part of the world ?

Now, then, it devolves upon you, Youngmen, to endeavour to vie with your *fore-fathers*, in all the various good qualities that distinguished them. You should go and draw from the *Fountain-head*, in which the *Rich Treasures of all Knowledge*,—the products of the brain of your *fore-fathers*—are stored up. Then, and then only, we might expect the *Ancient Glory of India* to be revived, and not till then (*Cheers*).

After the lecturer had resumed his seat, amidst cheers, the Chairman spoke a few words, and thanked the lecturer.

The Meeting dissolved at 7-30 P.M., with a vote of thanks to the chair.

A large number of Gentelmen assembled at the hall of the *Calcutta Government Sanskrit College*, College-Square, on Saturday, the 6th March, 188[illegible], at 3-30 P. M., to hear the lecture of *Pandit* Jagendra Nath *Tarkachuramany of Benare* on—

The Aryans and their Deeds :—

Pandit Satya Vrata *Samasrami, (of Benares)*, was in the chair.

After the *Proceedings of the last Meeting* had been read by Babu Sham Lall Day, *the Secretary to the Society*, which were duly confirmed, the Chairman called upon the lecturer to deliver his lecture.

The speaker spoke on his subject for upwards of an hour. His speech was quite edifying, and the audience heard it with *rapt attention.* He said, that *the Aryans of old* were renowned for *Deeds*, of which we can form no conception at the present day. We cannot understand how the descendants of *such a distinguished people, as the Aryans*, could have fallen so poor, as we now find them. It is, indeed, a matter of regret, that we should have descended so low, as we now find ourselves, so as to become the *derision of the world.*

In *Ancient Architecture*, our countrymen excelled other *peoples* and *Nations. The Taj Mahal of Agra, the Minarat of Delhi*, and other magnificient *Temples and Buildings*, which are to be found in abundance, in *the North-Western Provinces* and other places, can find no parallel in *any other country* in the world.

The *Ramayan* and the *Mahabharat* contain accounts of *Great Battles fought in Ancient India* of the *Heroic Deeds* of such distinguished personages as *Arjuna, Bhima* and others. The vast strength which *Bhima* displayed in uprooting trees, and throwing them at his enemies, the ingeniousness, which *Arjuna* exhibited in aiming darts and arrows in the battlefield, which destroyed not hundreds, but thousands of his opponents, can find *no parallel* in history.

The *Love of Truth* which distinguished *Yudhisthira*, the eldest brother of *Arjuna*, and which restored his *Kingdom*, his *Wealth* and the vast possessions, which he had lost by the machinations of his *own relatives*, was too deep in his breast, of which we can find no example recorded in the *Histories* of other *Nations. The Devotion of Arjuna to Sri Krishna*, his *Counsellor, Adviser, Friend* and *Director of all the Deeds*, which still form the *Admiration of the World*, was so sincere as enchained *Sri Krishna* to his collegue and desciple, whom he never deserted in different conditions of life, to which he was exposed,—whether in the *battle-field*, or *in his own home.*

The way in which *Sri Krishna* sympathised with *Yudhisthira and Arjuna* in the different conditions, in which they were placed in this world, at different times, is recorded in *Letters of Gold in the Pages of* the *Mahabharat.* The characters, which are depicted therein, whether true, or the product of imagination, are so distinguished from the *Heroic Characters of other Nations*, that it is difficult to compare them with each other. *The Deeds of Ancient Aryans*, whether real or visionary, can find no comparison with the *Deeds of other races and peoples*, who inhabited, in *Ancient* times, in the different countries of the world. (*Cheers*).

After the lecturer had finished his speech, the Chairman spoke a few words, and thanked the lecturer.

The Meeting then came to a close at 5-15 P M., with votes of thanks to the chair, and the learned speaker.

A large gathering, composed chiefly of the *Graduates and Under-Graduates of the Calcutta University*, was present on Tuseday, the 16th March, 1880, at 6-30 P.M, at a public Meeting of the *Calcutta Literary Society* held at the hall of the *Duff College*, No. 74, Nimtola Street, when the Revd. W. Johnson, B. A., *Principal, London Missionary Society's Institution*, Bhowanipur, delivered a very intersting lecture on—

The Destruction of Pompeii,—(Illustrated by Diagrams) :—

The Revd. Dr. K. S. Macdonald, M. A., *Fellow and Examiner of the Calcutta University, Author of several Works*, and *Principal of the Duff College*, presided.

After the *Proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed,

the Chairman, after introducing the lecturer in a few eulogistic words, asked the Revd. W. Johnson, B. A., *Principal, London Missionary Society's Institution*, Bhowanipur, to give his intended lecture.

The learned speaker dwelt upon his subject for upwards of an hour and a half. He treated his subject very ably. He said that *Pompeii*,—an *Ancient town of Campania*, in *Italy*,- situated on the shore of the *Bay of Naples*, almost immediately at the foot of *Mount Visuvius*, buried by an *Eruption of the Great Volcanic out-burst of Vesuvius*, in 79, A.D.

Its ruins were discovered in 1755. About two-fifths of them have been cleared; so that, in the contemplation of these *Ancient Remains*, there is ample scope for the gratification of *Antiquarian Curiosity*.

Of its previous history, comparatively littled, is recorded, but it appears that, like most other towns in the beautiful region, in which it was situated, it had a population of a very mixed character, and passed successively into the hands of several *different Nations*, each of which probably contributed an additional element to its composition.

Though its foundation was ascribed by *Greek* traditions, to *Hercules*, in common with the neighbouring city of *Herculaneum*, no value can be attached to these *Mythological or Etymological Fables*; it is certain that it was not a *Greek Colony*, in the proper sense of the term, as we know to have been the case with the more important cities of *Cumae and Neapoles*.

Strabo, in whose time it was a populous and florishing place, tells us that it was first occupied by the *Oscans*, afterwards by the *Tyrrhenians (i. e.) Etruscans* and *Pelasgians*, and lastly, by the *Samnities*. The conquest of *Campania*, by the last mentioned people, is an undoubted historical fact, and, there can be no doubt, that *Pompeii* shared the fate of the neighbouring cities on this occasion, and afterwards passed in common with them under the yoke of *Rome*.

But its name is once mentioned during the *Wars of the Romans* with the *Samnilies and Campanians*, in the *Region of Italy*, and then only incidentally (Liv., IX. 38). At a later period, however, it took a prominent part in the outbreak of the *Nations* of *Central Italy*, known as the *Social War* (91-89, B.C)., when it withstood a long seige by *Sulla*, and was one of the last *Roman cities of Campania* that was reduced by the *Roman Arms*.

After that event, the inhabitants were admitted to the *Roman Franchise*, but a *Military Colony* was settled in their territory by the dictator *Sulla*, and there can be no doubt that the whole population became rapidly *Romanized*.

Before the close of the *Republic*, it became a *Favorite Resort* of the leading *Nobles of Rome*,—many of whom acquired *Villas* in the neighbourhood. Among the most prominent of these was *Cicero*, whose letters abound with allusions to his *Pompean Villa*, which was one of his favorite places of occasional residence. The same fashion continued under the *Roman Empire*, and, there can be no doubt, that during the *First Century after the Cristian Era*, *Pompeii*, without rising above the rank of an ordinary provincial town, had become a flourishing place with a considerable population, for which it was indebted in part to its position at the *Mouth of the River Sarnus*, which rendered it the port of the neighbouring towns in the interior. But *two events* only are recorded of its history during this period.

In 59 A. D., a tumult took place in the *Amphitheatre of Pompeii*, between the citizens of the place, and the visitors from the *neighbouring Colony of Nuceria*, which led to a violent affray, in which many persons were killed and wounded on both sides. The *Pompeiians* were punished for this *Theatrical Exhibitions* for ten years (*Tacitus Ann*, XIV. 17). A characteristic, though rude, painting, found on the walls of one of the houses, gives a representation of this untoward event.

Only four years afterwards, (63, A. D.), a much more serious disaster befell the city. An *Earthquake*, which affected all the neighbouring towns, vented its force especially upon *Pompeii*, a large part of which, including most of the public buildings, was either destroyed, or so seriously damaged, as to require to be rebuilt rather than repaired.

The actual amount of the injuries sustained, which is related in general terms by *Tacitus and Seneca*, is more accurately known to us from the existing remains. For the inhabitants were still actively engaged in repairing and restoring the *Ruined Edifices*, when the whole city was over-whelmed by a much more *appalling catastrophe*.

In 79, A.D., the *neighbouring Mountain of Vesuvius*,—the *Volcanic Forces* of which had been slumbering for unknown ages, suddenly burst into a *Violent Eruption*, which, while it carried devastation all around the *Beautiful Gulf*, buried the two Cities of *Herculaneum* and *Pompeii* under dense beds of cinders and ashes.

Pompeii, was not, like *Herculaneum*, buried in a solid mass of *Volcanic Tuff*, but merely covered with a bed of lighter substances, cinders, small stones, and ashes, thrown out by the *Volcano*, and falling from above on the devoted city. It is clearly established that the whole of this superincumbent mass, though attaining to an average thickness of from *18 to 2 feet*, was the product of one *Eruption*.

So completely was the unfortunate city buried under this overwhelming mass, that its very site was forgot en, and even the *celebrated Topographer Cluverius* in the *Seventeenth Century* was unable to fix it with certainty.

What a scene altogether is *Pompeii*! The mind receives here the *Astonishing Impression of a Nation* rising from the dead, their daily-life actually passing before an eyes. They are before us, who were suddenly stopped by the *Hand of Death*, in the midst of the r labours and pleasures, surrounded by all circumstances of their *Diurnal* occupations.

The storm came, but swept them, not away from the face of the earth like other men, who depart, and are seen no more!

This difficulty arose in part from the *Physical Changes* consequent on the *Eruption*, and it was not till 1748, A.D., that an *Accidental Discovery* drew attention to its remains, and revealed the fact that beneath the *Vineyards and Mulberry Grounds*, which covered the site, there lay entombed the ruins of a *City*, far more accessible, if not more intersting than those of the *neighbouring Herculaneum*.

It was not till 1755, that systematic excavations on the site were begun, and, though they were thenceforth carried on more or less cautiouously during the whole of that *Century*, it was not till the beginning of the *Present Century* that they ascend a regular character; and the work, which had received a *vigourous stimulus* during the period of the *French Government*,—(1806—1814),was prosecuted, though in a less *Methodical and Systematic Manner*, under the succeeding rule to *Bourbon Kings*. (1815—61).

Of late years, the process has been carried on, under the enlightened direction of *Signior Fiorelli*, in a much more *careful and Scientific manner* than before, and the results have been, in many respects, of the highest interest.

At the same time the invention of *Photography* has enabled the *Directors* to preserve a far more satisfactory record of every step in the explorations, that could previously be attempted. (*Cheers*).

He then exhibited several beautiful *Diagrams*.

After the lecturer had resumed his seat, amidst shouts of Applause, the Revd. R. N. Macdonald, M. A., *Professor* of the *Duff College*, proposed, in eloquent terms, a vote of thanks to the learned lecturer, for his very able lecture, and expressed a sincere hope that they would all profit by it. Mr. B. C. Dass having seconded the motion it was carried with acclamation.

The Chairman then made a little nice speech, and closed the business of the evening by conveying the thanks of the *Society* to the Revd. lecturer.

The Revd. W. Jhonson, B.A., acknowledged the vote of thanks in graceful terms.

The *Meeting* broke up at 9 P.M., with a vote of thanks to the chair.

(*Vide, the Englishman*, 18th March, 1880).

A public Meeting, convened by the *Society*, was held at the *Theatre of the Medical College*, College Street, on Saturday, the 25th September, 1880, at 4 P.M. The Chair was occupied by *Pandit* Jagendra Nath *Vidya Bhushan, M. A., B. L., Editor, Aryya Darpan*. There was a crowded gathering,—upwards of one thousand Gentlemen were present.

Babu Sham Lall Day, the *Secretary to the Society*, having read the *Proceedings of the last Meeting*, which were duly confirmed, the Chairman asked Babu Nagendra Nath Chatterjea to deliver his lecture on—

The Travels in the Panjab:—

The speaker dwelt upon the subject for upwards of an hour and a half. He particularly dwelt upon the *remarkable features and peculiarities of the Panjab, and its people*, and related several *pleasing and humourous Anecdotes* to interest his audience.

The lecturer said, that the land of the *Five-Waters* was the land celebrated *Classically*, as well as recently—*Classically*, it was the home and the *hire of the Ancient Hindus*. *Vyas*, and *Professor F. Max Muller*, *Webber*, and *Sir Monier Williams* took unusual interest in the history of the *Sacred Land*, and *Sir John Lawrence*, during the *Sepoy Mutiny*, held the sceptre there, and did a good deal to quell the *uprising spirit* of the revolted *Sepoys*.

The *Soil of the Panjab* is various, being in some parts *Barren*, and in others marked by considerable *Fertility*. It yields *Grain* of all kinds, with Opium, Indigo, and Tobacco, the Orange, the Palm, and other fruit-trees.

Camels and Buffaloes are extensively reared there. It produces Rocksalt, Alum, Sulphur, Nitre, Coal, and Gypsum.

Silk and Cotton-fabrics, Carpets, Shawls, and Warike-Arms are also manufactured in the *Panjab*.

The *Panjab* was the scene of *Alexander the Great's Indian Conquests*.

In 1849, it was annexed to the *British possessions* in India.

On the lecturer's resuming his seat, the Chairman made some appropriate remarks.

The *Secretary* then proposed votes of thanks to the chair and the learned lecturer, which were carried by acclamation.

The Meeting dispersed at 7 P.M.

(*Vide*, the *Indian Daily News*, and the *National-Paper* of the 28th September, 1880.)

Proceedings of the Seventh Anniversary Meeting of the Calcutta Literary Society *held at the* Theatre of the Hindu School, *College Square, on Friday, the 9th December*, 1881, *at* 4-30 P.M. *The chair was taken by Pandit Nagendra Nath Chatterjea*, Preacher of the Sadharan Brahma Samaj. *The Meeting was largely attended.*

The *Seventh Anniversary Meeting of the Calcutta Literary Society* was held at the *Theatre of the Hindu-School*, College Square, on Friday, the 9th December, 1881, at 4-30 P.M. The chair was taken by *Pandit* Nagendra Nath Chatterjea, *Preacher* of the *Sadharan Brahma Samaj*. The *Meeting* was largely attended.

Address by the Secretary:—

After the Chairman had taken his seat, amidst cheers, Babu Sham Lall Day, the *Founder and Secretary to the Society*, said:

Mr. Chairman and Gentlemen,—

By the blessing of the *Almighty Disposer of Events*, we have assembled here to-day to celebrate the *Seventh Anniversay Meeting of the Calcutta Literary Society*.

I have the honor to announce to you that, on the 14th June, 1880, an *Address of Congratulation** was submitted to His Excellency the Right Hon'ble the Marquis of Ripon, *Baronet*, K. G. P. C., G. M. S. I., G. M. I. E., on His Excellency's assumption of the *Most Exalted Office of Viceroy and Governor-General of India*, to which the following reply was received:—

Private Secretary's Office,
Government House.
Simla, June, 30th, 1880.

DEAR SIR,

Your letter No. 395 of the 14th June and its enclosures has been laid before the Governor-General, and I am desired to request that you will be good enough to convey to the Members and Council of the Calcutta Literary Society His Lordship's thanks for their congratulations on his assumption of Office.

* * * *

Every effort for the furthering of intellectual culture, and the promotion of social intercourse between Europeans and Natives of India, must command His Lordship's most cordial sympathy.

I remain,
Dear Sir,
Yours truly,
H. M. DURAND,
Offg. Privt. Secy.

Baboo Sham Lall Day,
Hony. Secy., Cal. Lit. Society.

* *Vide, the Statesman, 9th July*

The *Sixth Anniversary Meeting of the Society* was held, with great *eclat*, at the *Theatre of the Hindu-School*, College Square, on Saturday, the 28th February, 1880, at 3-30 P.M., when the Revd. Dr. K. S. Macdonald, *M. A., Fellow and Examiner of the Calcutta University, and Principal* of the *Duff-College*, delivered an address on the *Catholic Objects of the Society*, under the presidency of *Major-General* A. C. Litchfield, *Consul-General of the United States of America*, and one of the most distinguished *Honorary Members of the Society*. There was a large gathering of *leading* Representatives of all classes of the Community.

Besides the *Sixth Anniversary Meeting of the Society*, the following *Six lectures* were delivered during the session, *viz*:—

(1) On *What England has, and has not done for India*, by *Pandit* Jagendra Nath *Tarkachuramany* (*of Benares*), under the presidency of Mr. Surendra Nath Banerjea, B.A., Editor, *Bengali*, at the *Theatre of the Hindu-School*, College Square, on Wednesday, the 25th February, 1880, at 4-15 P.M.

(2) On *the Life and Teachings of the late Rajah Ram Mohun Roy*, by the *Revd.* Dr. K. M. Banerjea, *Fellow and Examiner of the Calcutta University, Author of several Works, &c., &c.*, under the presidency of the *Revd.* Dr. W. W. Hastie, M.A., *Principal, General Assembly's College*, at the hall of the *General Assembly's College*, Cornwallis Square, on Thursday, the 26th February, 1880, at 4-30 P.M.

(3) On *the Decline of the Glory of India*, by Mr. R. N. Dutt, under the presidency of *Pandit* Satya Vrata *Samasrami* (*of Benares*), at the hall of the *Calcutta Government Sanskrit College*, College Square, on Friday, the 5th March, 1880, at 4-45 P.M.

(4) On *the Aryans and Their Deeds*, by *Pandit* Jagendra Nath *Tarkachuramani* (*of Benares*), under the presidency of *Pandit* Satya Vrata *Samasrami*, (*of Benares*), at the hall of the

Calcutta Government Sanskrit College, College Square, on Saturday, the 6th March, 1880, at 3-30 P.M.

(5) On *the Destruction of Pompeii, Illustrated by Diagrams*, by the *Revd.* W. Johnson, B.A., *Principal, London Missionary Society's Institution*, under the presidency of the *Revd.* Dr. K. S. Macdonald, M.A., *Fellow and Examiner of the Calcutta University, Principal* of the *Duff College, &c., &c.*, at the hall of the *Duff College*, 74, Nimtola Street, on Tuesday, the 16th March, 1880, at 6-30 P.M.

(6) On the *Travels in the Panjab*, by *Pandit* Nagendra Nath Chatterjea, under the presidency of *Pandit* Jagendra Nath *Vidya Bhushan*, M.A., B.L., *Editor, Aryya Darpan*, at the *Theatre of the Medical College*, College Street, on Saturday, the 25th September, 1880, at 4 P.M.

Gentlemen, I am glad to announce to you that the following *Illustrious Personages* have been pleased to become *Patrons of the Society* during the session, viz :—

NAMES.	DATES OF THEIR ADMISSION.
The Right Hon'ble Sir George Campbell, G.C.S.I., D.C.L., M.P., ...	5-6-80
Her Highness the Princess of Tanjore, C. I., ...	15-4-80
His Excellency the Prince-Consort of Tanjore, ...	22-5-80
His Highness Aftab Chand Mahtab Bahadur, *Maharaj-Adhiraj of Burdwan*,	2-2-80
His Highness Sir Lakshmeswar Singh Bahadur, K.C.I.E., *Maharajah of Durbhanyah*, ...	3-6-80
His Highness Sir Harrendra Kissore Singh Bahadur, K.C.I.E., *Maharajah of Bettiah*, ...	23-6-80

And the following *Prominent Gentlemen* have become its *Honorary Members*, viz :—

Sir Charles Umpherston Aitchison, LL.D., D.C.L., K.C.S.I., C.I.E., *Chief Commr. of British Burmah*, ...	29-4-80
Sir Alfred Comyns Lyall, K.C.B., K.C.S.I., K.C.I.E., ...	28-2-80
General, Sir Richard John Meade, B.C.S., K.C.S.I., C.I.E., *Resident at Hyderabad*,	9-4-80
General, Sir H. Ramsay, C.B., K.C.S.I., S.C., *Chief Commissioner of Kumaon*,	21-5-80
Colonel, Sir Edward Ridley Colborne Bradford, M.S.C., K.C.S.I., *Resident of Rajputana*, ...	16-5-80
Lord H. Ulick Browne, C. S., ...	22-4-80
Brigadier-General, W. L. Dalrymple, C.B., *Military Secretary to the Viceroy*,	31-1-80
Major, A. C. W. Crookshank, *Military Secretary to the Viceroy*, ...	27-12-80
Lieut., E. C. Kitson, *Aid-de-Camp to His Excellency the Viceroy*, ...	10-1-80
Lieut., H. R. Rose, *Aid-de-Camp to His Excellency the Viceroy*, ...	10-1-80
Pandit Siva Nath Shastri, M. A., ...	19-2-80
Pandit Jagendra Nath Banerjea, M.A., B.L., Editor, *Aryya Darpan*, ...	17-2-80
Babu Bhola Nath Paul, M.A., ...	9-2-80
Babu Peary Mohan Guha, B.A., B.L.,	1-6-80
Babu Bhowani Charan Bose, ...	17-2-80
R. N. Dutt, Esq., ...	11-2-80

On the 26th April, 1880, the *Director of Public Instruction, Bengal*, asked for certain *Statistics* regarding the *Society*, which were duly supplied.*

From these, you will find, Gentlemen, that our *Society* was not idle, or indifferent to its chief object, —*the diffusion of Knowledge*, by means of lectures, and by *Social Re-union between Europeans and Indians*, and to bridge over *the Gulf* that has been widened lately. I must congratulate the *Society* on the *great success* it has achieved during the year.

The best thanks of the *Society* are hereby tendered to those distinguished Noble Ladies,—their Highnesses Maharani Sarnamayi, C.I., *of Cassimbazar*, and Maharani Sarat Sundari Devi *of Puthia*, for their Highnesses' *Voluntary Contributions made to this Literary Institution*. Their Highnesses expressed kind words of encouragement and sympathy with the work and efforts of the *Society*, in their Highnesses' letters No. 104, dated the 4th March, 1880, and No. 136, dated the 16th December, 1880, respectively. (*Cheers*).

The grateful thanks of the *Society* are also due to His Highness the Maharaj-Adhiraj Bahadur of Burdwan, His Highness the Maharajah Bahadur of Durbhangah, His Highness the Maharaj-Kumar Bahadur of Bettiah, and *Major* J. Herschell, R. E., for their making *Liberal Contributions* to the *Association*.

On the 9th July, 1880, the Revd. C. H. A. Dall, M.A., an *Honorary Member of the Institution* presented his following Works, for which the Society congratulates him :—

Theism in Questions and Answers.
The True Life.
A Score of Facts touching Health and Tobacco.
Twenty-five Years.
The Consecration of a New Temple of God.
The Kingdom of God.
Immortality.

I have much pleasure in acknowledging with thanks the receipt of a copy of the *Bengali work Jantra-Khetra Depika* from Rajah Sir Sourendra Mahan Tagore Bahadur, *Musical Doctor*, Kt., C.I.E., who is also an *Honorary Member of the Society*.

To the *Patrons*, *Honorary Members*, *Members* and *well-wishers* of the *Society*, I beg hereby to express my deep obligation for their un-abated interest in the prosperity of this *Literary Society*.

The *Society* also records its appreciation of the kindness of the Editors of the *Calcutta Newspapers*, who have from time to time found space in their columns to notice the doings of the *Institution*.

In conclusion, it is my earnest prayer to God, that He may grant us strength, that we will be successful in the object, which we have now in view. (*Cheers*).

After Babu Sham Lall Day, the *Founder and Secretary to the Society* had finished his Report, which was duly confirmed, the *Treasurer* read the *Accounts* for the year, which were duly passed.

The following *Elections* were then made for the next five years :—

(1) Proposed by Babu Chandi Charan Banerjea, seconded by Babu Loke Nath Ghose, and resolved :—That Babu Gopal Chandra Banerjea, *Principal, Government Normal School*, be re-elected—*President of the Society*.

(2) Proposed by Babu Satish Chandra Banerjea, seconded by Babu Sarat Chandra Ghosal, and resolved :—That Babu Naba Gopal Mitra, *Editor, National Paper*, be re-elected —*Vice-President of the Society*.

(3) Proposed by Babu Raj Krishna Roy, seconded by Babu Eshan Chandra Banerjea, and carried :—That the *Affairs of the Society* shall be managed by,

Babu Mahesh Chandra Banerjea,
„ Purna Chandra Mukerjea,
„ Radha Nath Day,
The President or the Vice-President, and the Secretary to the Society.

The proposal was carried by acclamation.

* *Vide, Bengal Administration Report for* 1880-81.

After the *Elections* were made, the Chairman asked Babu Chandra Kumar Bhattacharyya, B. A., to commence with his lecture on—

The Present Condition of Hindu Women :—

The lecturer spoke on the subject for more than an hour and a half. He said, that the present condition of *Hindu-Females* was deplorable. As *Hindu-Females* were being intellectually improved, they felt the ignoble condition in which they lived. *Emancipation* of the *Fair-Sex* was not to be thought of at the present day, but the improvement of their *Social Status* was indispensible.

He dwelt upon various other *points of interest*. The chief amongst these was that *Hindu-Females* were ignoraut. They were not educated at all. They knew not what their duties and responsibilities as human beings were. This was quite natural. For, there was no *School* to give them proper *Instruction*. They were, therefore, subject to prejudices and superstitious fears

They belived in *Ghosts* and *Demons*. When a child was ill, they thought that it was under the influence of a *Witch*. They feared,—where there was no *Fear*. They knew not what *True Love* was. They worked like *Dumb Animals*. (*Cheers.*)

They got up in the morning, bathed, and gave their children food and drink. They cooked their food, and fed their relatives At night, they quietly went to bed, and slept. If they had good morning and evening *Meals* to eat, they thought they were quite happy. All this was going through the dull *Routine of Life*. Their lives were not devoted to any useful purpose. They knew not how to promote the *Interest of Society*. They lived for themselves, and not for others. This was the result of their ignorance. (*Cheers.*)

Of all the *Social Questions*, which have been brought forward in this *Generation*, the question of *Female Education* is one of the most important. (*Applause*). It is, indeed, almost impossible to exaggerate its importance. Its effects will be felt in every family, except, perhaps, the present homes in this country.

Now, it is impossible to deny that there are *difficulties* in the way of *Educating the Females*. *Men of Coservative minds*, who are wedded to old ideas and old prejudices, are always averse to change, and we ought to pardon them, if they view with apprehension so great an innovation as the *Education of their beloved wives and daughters*.

They see, and they cannot help seeing, that if you *educate* the *Females* of this country, you cannot expect, when the *Light of Knowledge* has dawned upon them, that they will continue to be satisfied with those pursuits, which, at present, constitute the occupation and pleasure of their lives.

Therefore, I think, that this is a subject, which may well occupy your attention ; and if you are able to suggest any means by which the difficulties in the way of *Female Education* can be removed, you will render an inestimable service to your country. (*Applause*)

We should do our best to *Educate our Females*, and impart to them *Knowledge and Wisdom*. They were much in want of *Proper Instruction*, to make them beautiful wives, kind sisters, and good mothers. *No Society can improve*, where *Females* are ignorant, and grobbling in darkness and superstition.

It is true, that the *Government* and *Philanthropic Gentlemen* are opening *Schools* for their *Instruction*. But, until all classes send them there, they can hardly be expected to profit by the acquisition of *Knowledge*. If we wish to make any advance towards *Civilization*, we should *first educate and civilize our Females*. Civilized *Female-Society* is needed much to improve the *Society of Men*. But, until *Women* acquire *Knowledge and Wisdom*, we cannot hope for any *Real Improvement and Progress*.

It will, I believe, be acknowledged by all men, who know anything about the state of *Female-Education* in India, to be one of the most important, and, at the same time, one of the most difficult *Problems of the Day*. *Women ought to be educated certainly by Female Teachers*. For, in the first place, it is an acknowledged fact, that *Women* ought to be educated and trained up as *Women*,— and not as *Men*.

In order that *Women* might be educated and trained up as *Women* and their *Feminine Nature* fully developed, they should be educated by *Female Teachers*. (*Hear, Hear*).

May I venture to add —that *this Society* will regard the promotion of *Native-Female-Education*, as one of its *Primary Objects* (*Applause*).

After the lecturer had finished his speech, the Chairman asked the audience to comment upon the lecture delivered.

At this Mr. P. C. Sen, and two other gentlemen offered a few remarks, in favour of the lecturer.

The Chairman then said,—Gentlemen, I have a peculiar pleasure in presiding the *Seventh Anniversary Meeting of the Calcutta Literary Society*. I have watched its progress and advancement from a very small and humble beginning to the position which it at present occupies. I am sure, those who are present will cordially join with me in congratulating my friend, Babu Sham Lall Day, *the indefatigable Secretary and Founder of this Society*, on the success which has attended his efforts. I think, he had hardly expected when he started it, that in the course of a few years, it would have attained to its present position, or, that it would command for its *Anniversary* so large and influential gathering,—as is now present. I shall not detain you any more, but, Gentlemen, I shall ask from you all, not only sympathy, but also your active co-operation in promoting the *welfare* of this useful *Literary Institution*. Now, I hope for the continuous progress and improvement of the *Society*. (*Cheers*).

The assembly broke up at 7 P. M., with votes of thanks to the chair, and the learned lecturer.

(*Vide*, the *Indian Daily News*, and the *Statesman* of the 13th December, 1881).

A Public Meeting, convened by the *Society*, was held at the hall of the *Calcutta Government Normal School*, No. 84, Upper Chitpur Road, *Jorasanko*, on Wednesday, the 21st December, 1881, at 4-30 P. M., Babu Gopal Chandra Banerjea, *Principal of the School*, took the chair.

The hall was filled up to its utmost capacity, and many distinguished Gentlemen, like *Colonel*, H. Mattson, *Consul General of the United States of America*, Dr. George W. Cline, *Barrister-at-Law*, &c. honoured the *Meeting* with their presence.

Babu Sham Lall Day, the *Founder and Secretary to the Society*, having read the *Proceedings of the last Meeting*, which were duly confirmed, the Chairman called upon *Pandit* Jagendra Nath *Tarkachuramany*, (*of Benares*), to begin with his lecture on,

The Conditions of Literary Growth in India :

The learned speaker spoke on the subject for nearly an hour and a half. He delivered his speech in three different languages, viz :—*Sanskrit*, *Bengali*, and *English*, for the convenience of the different classes of audience, viz. .—*Hindus*, *Europeans*, and others.

He said, that though no one, in the present enlightened age, denies, or even doubts, that *Literary Pursuits* are in themselves advantageous, there are many well-informed and *truly philanthropic persons*, who both entertain, and express their opinion that the *Cultivation of Literary Taste* is unfit for those, who have to gain their subsistence by their own exertions.

He, who rightly profits by the *Knowledge* acquired in his leisure hours, will have no inclination to injure his *Secular Interests*, by neglecting his *Secular Duties*.

The lecturer principally dwelt upon the *Conditions of Literary Growth in India, Greece, and Rome, in Ancient times*, and contrasted them with the present condition of *Literary India*.

He said, that Burns,—the *Poet*, went abegging, and Edgar Alam Pope was picked up in the streets, dead drunk. Otway was choked while gulfing down a loaf down his throat, after starving for three days together, and there is an *Adage in Sanskrit*, which says, *Scholarship is Poverty*.

He said, that as in *Ancient Greece and Rome*, so, in *India* our *Literary men* were destined to starve, and led a very poor life. They could hardly acquire the means by which to make both ends meet. The reason of this is plain enough. *Literature* and *Literary men* had few supporters. No body cared for those, who devoted their time and energy to the *study* of what was most useful in life,—the Development of Intellectual Faculties, and the Cultivation and Growth of Reason and Understanding.

Where people are generally ignorant, they do not care for *learning and learned men*. They have no regard for them. Even at the present day, we have no taste for *Sanskrit learning*. The reason is clear. For, those, who study the *Sanskrit*, can find no *Employment*. The study of *English* only affords *Employment* to those, who study that language

It is, for this reason, that our *English Schools and Colleges* are so numerously attended Because, they afford instruction in the *English* language, the study of which enables our *Youths* to obtain *Employment* easily, either in Government or Mercantile Offices.

The present age has been called an *Age* of *Literary Luxury*, nor let it blush at the appellation. The *Love of Letters* is attended with the *sweetest satisfaction*, and the indulgence of it tends to silence the importuninty of many other propensities, which, as they are less innocent, can seldom be gratified without consequent misery.

The study of *English*, further enables them to follow the professions to acquire a *Knowledge of Medicine and Law*, which are very *lucrative*. A *Knowledge* of these brings Money into the pockets of those, who practice as *Medical Advisers to the sick*, or, who, attends *Law Courts*, as *Pleaders*, in cases in which *litigants* are engaged.

This is the reason why few persons resort to the study of the *Sanskrit Language*. This is the reason why our *Tolls*, where *Sanskrit* is taught, finds very few pupils. The learned languages do not afford sufficient means to persons to live upon. Our *Scholars* here, as elsewhere, are always poor, and pass their days *in Disguise and Poverty*. It is not strange, therefore, that *Burns, the Poet*, should beg from door to door for his daily bread. *(Cheers)*.

After the lecturer had finished, the *Secretary*, in a few words, thanked the lecturer for his able speech.

Dr. G. W. Cline, *Barrister-at-Law*, then rose, amidst loud cheers, in response to a call from the Chairman, and made the following speech :—

"Mr. Chairman and Gentlemen,—It gives me much pleasure to be able to say a few words on the subject of *Literature*. It was said, by a great *Latin Writer*, that *Study* gives more to man than anything else ; and if, I were to say, what my *own ideas of Literature are*, I might say that it forms the *Food of the Mind*.

Without the pleasures of *Literature*, what, indeed, would Life be !—a vast and dreary expanse unrelieved by the pleasures, which can only spring from a communion of mind with mind. *The Study of Literature ennobles Mankind. It refines the Intellect.*

Literary Studies have employed the thoughts of the noblest intellects of all times and all *Nations*. It has given a zest to life. It has proved the most graceful ornament of youth. It has been our amusement at home, and our solace abroad. And by *Literature*, I mean, all those lighter studies, such as *Poetry, or Works of Narrative*, or of fiction, or of romance, of history, or biographies, all studies which do not trench on the *Region of Science*. I might here point to the *Fine Arts*, as belonging to the domain of *Literature*, for they are much akin, twin-sisters, if I might be allowed to say so.

"Like a *pretty lady, Literature* must be wooed and won." Time must be given to its attainment and its fascinations, and its pleasures are always charming. All great men, in different ages and in different parts of the world, have taken to *Literature* as a *Favourite Pursuit*, have themselves been great in the *Literary world*. I need not mention *Great Poets or Great Authors* only, but great *Statesmen, Generals, Philosophers, and Orators*.

Cicero said, that he could not find materials for his daily speeches on such a *variety of Subjects*, as he had to deal with, if he had not improved his mind by *Literary Pursuits*, or that he could bear up with such a strain, if it was not relieved occasionally by *Philosophical Inquiries*. I might go further and state, that *Literature is necessary to the Mind*. It is the *Food of the Soul*, or, rather to put it more *Logically*,—the *Cultivation of the Mind*, as a *Latin Author* said, *it is a kind of food supplied for the Soul of Man*.

We have heard to day of the discussion raised whether the *Language* of the *Anglicists* should be used in India, or whether the *Oriental Language* should be used as medium of thought. We know that *Lord Macaulay* and *Dr. Duff* were instrumental in winning the battle, which introduced the *English Language* into our *Indian Schools and Colleges;* but, I do know or rather think, that the gain will be for *India*.

The *English Language* is now spoken in nearly every part of the world,—in *America*, on the distant side of the *Atlantic*, in *China*, in *India*, in *Australia* and the south of *Africa*. The *Poets* that have written in *English* from *Chaucer* to the *Poets of the present day*, have enshrined in that *Language*, the choicest thoughts and the most refined sentiments, and the great writers of fiction in that *Language* have established so great a fame, that their Memories will be cherished, and their names will be imperishable.

In *India*, there appears to me, that, there has not been a sufficient impulse given to *Literature*. One reason for this is that the great mass of the *Inhabitants of India* are not yet sufficiently acquainted with the *English Language*, to appreciate *Works of Literature*. Hence, there are so few books written in this *Language*. But, it is hoped, a day will come when *India* will emulate *European* countries in its love and reward for *Literature (Cheers)*.

The Chairman then spoke highly of the lecture, which he pronounced to be at once interesting and instructive.

The *Founder-Secretary to the Society* then proposed a hearty vote of thanks to the chair, which was seconded by Babu Jyotish Chandra Mitra, *Barrister-at-Law*, and carried by acclamation.

The Meeting dissolved at 7 P. M.

(*Vide the Englishman, the Statesman, the Indian Daily News, and the Indian Mirror*, 23rd December, 1881, as well as the *Indian Mirror* of the 15th January, 1882, respectively).

A crowded and enthusiastic *Meeting of the Society* was held at the hall of the *Oriental-Seminary*, 336, Upper Chitpur Road, on Saturday, the 31st December, 1881, at 4 P.M. Dr. Sasi Bhushan Mukerjea was voted to the chair.

After the *Proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, the Chairman asked *Pandit* Jagendra Nath *Parkachuramany*, (*of Benares*), to deliver his lecture on—

The Affectation of Business :—

The Speaker dwelt upon the subject for more than an hour. He said, that *Affectation* is apparent hypocrisy. It is assuming a character, quallfication, or accomplishment, which every one perceives is not our own. It is acting a part so injudicious that we impose on no body,—but ourselves.

It has its origin in vanity. *Affectation* hurts the *Pride of others*, either by endeavouring to impose upon them, or, excel them, and, thereby make them enemies. This disagreeable style of *Manners* has its origin in the *Love of Fame*,—the Universal *Passion*. This *Passion* is at the bottom nothing but the vanity of appearing something than we really are.

If this be a *True Account of Affectation*, it is no wonder that it is held in such *Universal Contempt*, as we naturally *love Truth*, whatever endeavours to impose upon us must be offensive.

Affectation is a *folly*, by which we gain nothing, but *Contempt*. By endeavouring to shine in *borrowed robes* for a moment, we incur the disgrace of poverty and contempt for our whole life. The abilities we really possess, however mean, if honestly exercised, will be sure to gain us a proper degree of respect.

Affectation tarnishes the most shining qualities of young people, therefore, who are the most liable to be seduced into *Affectation*, should be most careful to guard against it. *Simplicity* and *Art-less-ness*, as they are the most *Natural to Youth*, are its greatest ornaments. But, if once *Affectation* takes possession of the character, it will be sure to tarnish it, and render even youth, beauty and every commendable quality, disgusting and contemptible.

Sincerity must be sought all round. An *Affected-man* might succeed for a certain length of time, but, in the long run, he will come to nought. All hollowness and lack of substance are found out by the penetration of *Wisdom*. *(Cheers.)*

After the lecturer had finished his speech the Chairman asked the audience to comment upon the lecture delivered.

At this, Mr. Patrick McGuire rose, and made a short speech. After him, *Pandit* Kali Prasanna *Vidya Ratna* spoke for sometime, and made a few appropriate remarks.

The Chairman then spoke a few words, congratulating the *Society* upon the services which were being done by it to the community at large.

The *Proceedings* concluded at 7 P.M., with a vote of thanks to the chair.

(Vide, the *Statesman*, 2nd January, the *Indian Daily News*, and the *Indian Mirror*, 3rd January, 1882, respectively.)

Proceedings of the Eighth Anniversary Meeting of the Calcutta Literary Society *held at the* Theatre of the Medical College, *College Street, on Saturday, the 28th January*, 1882, *at* 4-30 P.M., *under the presidency of Colonel, H. Mattson, Consul-General of the United States of America, and one of the Illustrious Honorary Members of the Society. The Meeting was largely and influentially attended. Over one thousand Graduates and Under-Graduates of the Calcutta University were present.*

The *Eighth Anniversary Meeting of the Calcutta Literary Society* was held at the *Theatre of the Medical College*, College Street, on Saturday, the 28th January, 1882, at 4-30 P.M., under the presidency of *Colonel, H. Mattson, Consul-General of the United-States of America*, and one of the Illustrious *Honorary Members of the Society*. The Meeting was largely and influentially attended. Over One thousand *Graduates and Under-Graduates of the Calcutta University* were present.

Address by the Secretary :—

The Chairman on taking his seat, amidst *shouts of Applause*, Babu Sham Lall Day, *the Founder and Secretary to the Society*, said :—

Colonel, H. Mattson and Gentlemen,—

It is highly gratifying for me to see that one of the most Illustrious *Honorary Members of the Society* has taken the *Chair* this afternoon, with his usual kindness towards the *Society*, and with the desire to encourage us. The *Members of the Society* beg to tender their warmest thanks for the favour. It is also not a little pleasure to find here so many and so respectable an audience, around us this evening.

The *Meeting* held to-day is the *Eighth Anniversary* gathering *of the Calcutta Literary Society*,—A significant fact upon which we may well-congratulate ourselves.

It was established in the year *Eighteen hundred and Seventy-five*, and it has since been kept up to its *Eighth* year, and as its *Founder and Secretary*, it is a matter of great rejoicing to me to find that for *Seven consecutive years*, it is steadily pursuing its *career of usefulness*.

On the 9th November, 1881, a *Congratulatory Telegram* was sent to His Excellency the Right Hon'ble Sir Grant Duff, G.C.S.I., on His Excellency's becoming the *Governor of Madras*, to which the following reply was received :—

TELEGRAM, No. 6591.
Dated, 9th November, 1881.

To The Hony. Secy., Cal. Lit. Society.
From Private Secretary, Governor of Madras.

His Excellency thanks the *Calcutta Literary Society* for their congratulations.

On Wednesday, the 7th December, 1881, an *Address of Congratulation*, signed by *Thirteen distinguished Members of the Society*, was submitted to His Highness Aftab Chand Mahtab Bahadur, *Maharaj-Adheraj of Burdwan, and an Illustrious Patron of the Institution*, on His Highness' *Installation*, to which the following reply was received:—

The Palace, Burdwan,
9th December, 1881.

My Dear Sir,

I am in receipt of the Addresses of Congratulations, which you have been good enough to send to the Maharajah from both of your Societies, and a formal acknowledgment of the same will be send to you by His Highness, hereafter, when the bustle of the festivities has a little subsided.

I am,
Dear Sir.
Yours very truly,
T. B. MILLER,
Private Secretary.

To Babu SHAM LALL DAY, Secy, Cal. Lit. Society.

The following letter was received from Rajah Ban Behari Kapur Sahib, Dewan-I-Raj, Burdwan :—

The Palace, Burdwan,
15th December, 1881.

My Dear Sir,

I have to apologise for not having earlier replied to your letter of the 2nd instant, but you must know

that how very much busy and engaged I have been for the last two weeks.

Many thanks for the two copies of the *Address of Congratulation*, which you were good enough to send to me.

With kind regards,

I am,

Yours Sincerely,

To
Babu Sham Lall Day,
Secy., Cal. Lit. Society.

Lala Ban Behari Kapur,
Dewan-I-Raj, Burdwan.

The following letter was received from His Highness Aftab Chand Mahtab Bahadur, Maharaj Adheraj of Burdwan, and an Illustrious Patron of the Calcutta Literary Society :—

The Palace, Burdwan,
24*th December*, 1881.

To
The President and Members of
The Calcutta Literary Society.

Gentlemen,

I have the honor to return you my grateful thanks for the kind congratulatory address with which you were pleased to honor me on the occasion of my Installation.

I must ask you to excuse the delay which has occurred in sending my reply and to accept as the reason the large amount of business connected with the ceremony, which pressed upon me during the last fortnight.

Wishing you all a very happy New Year,

I have the honor to be,
Gentlemen,
Your most obedient and obliged Servant,
Aftab Chand Mahtab,
Maharaj-Adheraj of Burdwan.

☞ **The Replies were heard with applause.**

The *Seventh Anniversary Meeting of the Calcutta Literary Society* was held, with great *eclat*, at the *Theatre of the Hindu-School*, College Square, on Friday, the 9th December, 1881, at 4-30 P. M., when Babu Chandra Kumar Bhattacharyya, B.A., delivered a lecture on the *Present Condition of Hindu-Women*, under the presidency of *Pandit* Nagendra Nath Chatterjea of the *Sadharan Brahma Samaj.*

Besides, the *Seventh Anniversary Meeting of the Society*, the following the lectures were delivered during the session, viz. :—

(1) *Conditions of Literary Growth in India*, by *Pandit* Jagendra Nath *Tarkachuramany*, *(of Benares)*, under the preidency of Babu Gopal Chandra Banerjea, *Author of several Works*, &c., &c., &c, at the hall of the *Calcutta Government Normal School*, No. 84, Upper Chitpur Road, *Jorasanko*, on Wednesday, the 21st December, 1881, at 4-30 P. M.

(2) *Affectation of Business*, by *Pandit* Jagendra Nath *Tarkachuramany*, *(of Benares)*, under the presidency of Dr. Sasi Bhushan Mukerjea, at the hall of the *Oriental Seminary*, No. 336, Upper Chitpur Road, on Saturday, the 31st December, 1881, at 4 P. M.

The *Society* also received a copy of *Mani Mala*, (or String of Precious Stones,) in two volumes, 8vo., from Rajah Sir Sourendra Mahan Tagore, Bahadur, Kt., C.I.E., *Musical Doctor*, and one of the distinguished *Honorary Members of the Institution*, for which presentation, the *Association* tenders its *best thanks* to the *Rajah Bahadur.*

The *Treatise* is written in four different languages, viz. :—*Bengali*, *English*, *Hindi* and *Sanskrit*. It contains, among other things, a large amount of *information regarding Precious Stones* in all parts of the world.

Gentlemen, I am glad to announce to you that the following *Distinguished Personages* have been pleased to become *Patrons of the Society* during the year 1881 :—

Names.	Date of admission.
*The Right Hon'ble Sir Richard Temple, *Baronet*, M.P., LL.D., G.C.S.I., C.I.E,	15-12-81
†The Right Hon'ble Professor Henry Fawcett, M.P., ...	12-10-81
His Excellency *General* the Right Hon'ble Sir Donald Martin Stewart, *Baronet*, G.C.B., G.C.S.I., G.C.I.E, *Commander-in-Chief of Her Majesty's Forces in India, and Extraordinary Member of the Governor-General's Council*, ...	22-8-81

And the following *Prominent Gentlemen* have become its *Honorary Members ; viz* :—

Colonel, H. Mattson, *Consul-General of the United States of America*, ...	25-11-81
Major the Hon'ble Sir Evelyn Baring, G.C.M.G., K.C.B., R.A., K.C.S.I., C.I.E., *Finance-Minister of India*,...	8-12-81
H. W. Primrose, Esq., C.S.I., *Private Secretary to His Excellency the* Right Hon'ble Lord Ripon, *Viceroy and Governor-General of India*, ...	15-12-81
Kumar Indra Chandra Singh, Bahadur,	16-9-81
Kumar Sarat Chandra Singh, Bahadur,	18-9-81
Babu Pran Chand Ray Chowdhery, ...	30-12-81

On the 28th April, 1881, the *Director of Public Institution* of Bengal called for certain *Statistic* regarding *the Society* which were duly supplied.

From these you will find, Gentlemen, that our *Society* is pursuing a steady *career of usefulness.*

The best thanks of the *Society* are hereby tendered to His Excellency *General* the Right Hon'ble Sir Donald Martin Stewart, *Baronet*, G.C.B., G.C.S.I., G.C.I.E., *Commander-in-Chief of Her Majesty's Forces in India, Extra-ordinary Member of the Governor-General's Council*, and one of the *Illustrious Patrons of this Society*, for His Excellency's *Voluntary Contribution made to the Society*, on the 23rd October, 1881.

To the *Patrons, Foreign, Honorary, Resident, Non-Resident and Corresponding Members, as well as Subscribers and Well-wishers of the Society*, I beg hereby to express my deep obligation for their unabated interest in the prosperity of this *Literary Institution.*

The *Society* also records its appreciation of the kindness of the *Editors* of the *Calcutta Newspapers*, who have, from time to time, found space in their columns to notice the *Proceedings of the Institution.*

The *Society* begs to express its deep obligation to Babu Gopal Chandra Banerjea, the *President of the Association*, for his continued and unabated interest in the *welfare of the Society.*

I hope, by the blessing of Providence, *our Society* may prosper year by year, and render immense *Services* to our community. (*Cheers*).

The Secretary then announced the receipt of Letters and Intimations from His Excellency the Right Hon'ble the Viceroy and Governor-General of India, His Excellency *General* the Right Hon'ble the Commander-in-Chief of Her Majesty's Forces in India, The Right Hon'ble William Edward Baxter, M.P., *Major*, the Hon'ble Sir Evelyn Baring, K.C.S.I., C.I.E., *Finance-Minister of India*, His Highness the Maharaj-Adheraj of Burdwan, and others, regretting their *unavoidable absence* from the *Meeting*, owing to some previous engagements and other causes.

After Babu Sham Lall Day, the *Founder and Secretary to the Society*, had finished his Report, which was duly confirmed, the *Treasurer* read the *Accounts* for the year, which were duly passed.

* *Vide*, the *Statesman*, and the *Indian Daily News*, 18th January, 1882.

† *Vide*, the *Statesman*, 11th January, 1882.

The Chairman then (after introducing the lecturer, in a few *Eulogistic words*), asked Dr. G. W. Cline, *Barrister-at-Law*, to deliver his lecture on—

Poetry :—

The learned lecturer, who, on rising, was warmly received with cheers throughout the hall, dwelt upon his *Subject* for more than an hour. He said :—

"*Colonel*, H. Mattson and *Gentlemen*,—It is with the greatest pleasure that I now stand up to say a few words on a *Subject*, which intersts us all and which to me, and many others, has been the solace of many weary hours in the east.

This is the *Eighth Anniversary Meeting of the Calcutta Literary Society*, which was established in the year *Eighteen hundred and seventy-five*, by my young friend, Mr. Sham Lall Day, and which is now under the Patronage of a well-known and respectable Gentleman in India, and once a *popular Governor of Bengal*. I need not allude to his name, as that name is *well-known* throughout the *Bengal Presidency*.

I had in the *Central Provinces*, when I was there in the *Commission*, often met *Sir George Campbell*, G.C S.I., D.C.L., M.P., and although I was *not in Calcutta* when he was here, *still this Society* holds him in estimation as being, if not its *founder*, at least as one of its *Chief Patrons*.

Gentlemen, the *Calcutta Literary Society* has now existed *Eight years*, and one of its *good and laudable objects is,—by bringing Natives of all classes, in contact with European Gentlemen of different Services and European Gentlemen* un-connected with the *Government Services*, to try and fuse *Nationalities* together, and to endeavour to make men forget that they belong to *different Nationalities, to different Castes, or to different Sects*. In fact, it endeavours to make *the Conquered forget the Conquerers*, it endeavours to make *the Un-covenanted forget the Covenanted*. It endeavours to make *the Mahamedans forget the* difference of their *Religious Prejudices*, and to regard with an equal eye *Brahmanism and Hindus*. For, before *Poetry and Literature*, all sects, all classes and all men are alike equal. *Poetry* likes its *votaries*, and its *votaries* like *Poetry*. (*Applause*). I thank you, *Gentlemen*, for the very kind way in which you have received me this evening. The *Enthusiastic Manner*, in which I am *greeted* by this house, so full, that I can scarcely see an *empty seat any where*, is in itself a stimulant to me to say something in favour of that which we all allow is the highest branch of *Literature*. (*Cheers*).

Gentlemen, I am very glad that though this *Society* is now in its *Juvenile State*, it might in time, grow up into an *Immense Tree*, and accomplish its objects. It has already on its list of *Illustrious Patrons, Honorary Members, and Members*, so many distinguished names. It has on that list Noblemen like *Lord Lawrence*, the son of the *Illustrious Peer*, who once governed *India* ; the *Maharaj-Adheraj Sahib of Burdwan*, and others ; and I now hope that you will soon add to your list of *distinguished names* —the name of the *Illustrious Peer*, who now rules the destiny of this vast *Indian Peninsula*,—I mean, His Excellency The Right Hon'ble Lord Ripon, K.G P.C., G.M.S.I., G.M.I.E., *Viceroy and Governor-General of India*. (*Applause.*)

Gentlemen, I must commence like the *Ancient Latin Poet* in the middle of my subject, and without for one moment going back to the time when *David* sang the *Glorious Hymns*, whose refrains have reverberated ever since for more than *Three Thousand years*, from fane to fane, from temple to temple, from cathedral to cathedral, from church to church, and finding its silent echoes in the *stillness of midnight in human hearts*, shed a *Holy light* on hearts tired and weary of this world, in the last hour of *Death* ! I must at once proceed to tell you what *Poetry* is—

Poetry is that proportional arrangement of different syllables, which produces a *pleasing Melody to the ear*, so delightful is this *Melody*, when happily, accomplished, that it was thought to derive its origin from *Heaven*. *Poetry* is the *Elevator of Fancy*,—the calm to the *Troubled Spirit*, and the *Stimulant to the drooping Soul*. It may rank with the *Fine Arts* as allied to them.

Gentlemen, I have much been gratified on this *Anniversary of your Society*, to give an *Address*, or, rather I should say, make a *Speech* on *Poetry*. As I have not brought any notes, save a slip of paper, with a *Poem*, just copied from my collection, what I have to say, can scarcely be called an *Address*, I have been asked this evening to say something about *Poetry*.

What is Poetry ?—It is the appreciation of facts, and the conception of *Truths*, expressed in the *language* of *Imagery and Melody*. *Poetry* is the *language of passion*, or, of an *enlivened Imagination*, reduced to *measure or Rhyme*. *Poetry* can boast of high antiquity. *Poetry* is not versification only, although it uses versification as a means of illustrating its conceptions. It illustrates its conceptions also by means of the *Imagination and Fancy*, and employs the power of *Melody and Song* to give variety to its expressions. It modulates and restricts its *language* by strict metrical rules. It unites the beauty of sound with the beauty of expression. It appeals to the senses, and to the heart. *Poetry is allied to Painting*. Its origin takes us back to the distant ages of antiquity, and the past. In its love of the beautiful, it is allied to the *Fine Arts and to Music*

Poetical Influences, apart from *Poetry* or the *expression of Poetical-feelings*, have existed from the *very commencement of the world*. They have affected alike the untutored savage unable to express the simplest sentiment, as the most refined intellect in all times and ages. But it is the power of utterance in *metrical language*, which constitutes the *Divine Art* of *Poetry*. This *Art* has existed in all ages and in all countries.

To use the *language* of one of the *gifted-sons of Song*, *the origin of Poetry is so remote, that it may be ascribed to that age which succeeded the creation*. And it has ever since been made the medium of affording pleasure to the world. It has been the pleasant medium for the conveyance of thought from the earliest times. It has irradiated, with its *sunny gleams of light*, hearts dark with sorrow and grief. It has exalted and refined the *Intellect* by bringing before the mind *Images of pleasure and beauty*. It has softened the heart by imprinting on it *Images of truth*. It appeals to the mind by the *Morals*, which underlie or illustrate its *Songs ;* to the *Imagination* by the *Images of the objects* of which it treats, and to the fancy by the sparkling and lighter flights of thought, which it brings to its aid.

Long before our *English Poets* lived, the *Greek Rhapsodists* used to recite *Homer* to excited crowds ; the *Rishis* used to sing in *India*, passages from the *Vedas* ; the *Scandinavians* used to recite to each other, their *quaint folk lore* ; the *Ancient Bards of Wales* and *Germany* and the *Druid Priests of England*, sang the praises of *Thor* and *Woden*. Indeed, amongst a primitive people or the peasantry of a mountainous district, *Song* is more appreciated than in the refined and *gilded saloons of Princes*. Every one has acknowledged the truth of the lines.—"*While Music hath its Charms, Song smooths the Savage Breast.*"

In this world, there have been many *mute inglorious Miltons*, who have been able to appreciate *Poetical-Influences*, but who have not had the *gift of utterance*. *Poetry*, as *Leigh Hunt* has said, begins where matter of facts ends. *Poetry*, although an *Art*, illustrates other *Arts*. She is always in *close companionship with the Arts*, especially with *Music, Painting* and *Sculpture*. But, she is rather afraid of *Science*—of

Prosaic Science, with its subtleties of thought, and and strict rules of *logical and accurate expression*. She is, however, always bordering on the verge of *Science*, always hovering on the confines of its regions, especially that of *Astronomy*, where *Poetry* often sheds its *golden light*, but she sometimes laughs at the *intense blue of her sister's stockings*. *Evil be to him that Evil thinks*. She wonders at the patience, and the pruderies, at her strict rules and her exact expressions, at her long and solemn hours given up to deep study, and at her *Scientific* terms and nomenclature; she sometimes comes in laughingly to her aid, and, with a word irradiates the subject, on which her *pensive sister* has been devoting endless hours of patient thought to unravel

Poetry closely allies herself to the *Drama*, which she has made illustrious, and which, in turn, has illustrated her doings and sayings, and her writings with jest and youthful jollity, with quips and cranks and wanton wiles, and nods and becks wreathed smiles. Indeed, it has been on the buskin'd stage that she has loved to disport herself most. It is there that she is *Idolized* by the people. It is there before the foot-lights, and with the aid of *voluptuous Music* and *scenic decorations*, under all the illusions, fascinations, and witcheries of *Artistic Skill*, aided by experienced managers, and before large and appreciative audience, that she is interpreted by her *paid servants* in livery of purple and gold, tinsel and glitter; her actors and actresses, and by her *un-paid servants, her amateurs of the Modern Drama*.

It was said by *Lord Byron*, one of the most gifted of *England's Bards*,—*Let time not carve a wrinkle on that fair brow*. And time has not yet cast a wrinkle on the *fair brow* of the *muse of Song*, which all ages have acknowledged to be the most fascinating of those *gifted sisters* the muses, whom time has lent to mortals, and who had helped to elevate *Man's Nature* by refining the intellect and softening the heart, and, who have also aided in sometimes dispersing for a while, cankering and corroding care,—the rust of every day's life. (*Cheers.*)

Poetry may be divided into the *Epic*, *Lyric*, *Elegiac*, *Pastoral*, *Didactic*, *Descriptive*, *Satirical Harmonic*, and *Burlesque*. Of all *Poetical Works*, that of the *Epic* is the most dignified, and the most difficult of execution. The *Epic Poem* creates admiration; *Tragedy* forces from us tears; *Comedy* makes us laugh; and *Pastorals* produce gentle and calm sensations. And thus, it is with the other kinds according to their *Nature*.

Gentlemen, you have seen that clever picture in the *London Charivari*, which gave an illustration of the *Gentleman*, who went into a *London West England Restaurant* and called for a glass of water, and placing a *Lily* into the glass, sat gazing admiringly at it for a long hour, much to the disgust of the *waiter*, who would rather have seen that *Gentleman* order his dinner. The sketch was intended to be a hit against *Estheticism*, which has recently been growing into a morbid sentiment. Now, *Estheticism* is not *Poetry*. I have said *Poetry* commences, where matter of fact ends, and taking an illustration from the pages of one of the gentlest and most genial of those writers, who have essayed to write of the *Songs*, the loves and the lives of *England's Poets*, I might say that this is how *Poetry* and how *Science* would describe the same object.

If I were to ask the *London waiter*, referred to, who belongs to a class very practical, but not *Poetical*, what was the flower, which that *Æsthetical Gentleman* was gazing on so intently, he would say—*It was a Lily*; the *Gentleman*, being a *Botanist*, also, would say that it belonged to the order of *Hexandria Monogynia*. If I turned to the *Poets*,—*Spencer* would call it—*the Lady of the Garden*, and here, we begin to have a *Poetical sense* of its fairness and grace. *It is*, says *Ben Johnson*, *the plant and flower of light*;—and here, we have a *Poetical* conception of this beautiful flower in all its glory and splendour. And thus, you see that the laughing tripping little *Fairie of Song* with her usual *joyous expressions*, with a smile so full of fun and merriment, calling it—*The Lily of the Garden and the Plant and Flower of Light*, gives us the very expressions, which are best suited to describe this marvellously pretty and elegant flower. She is always saying *the right thing in the right place*. She is always shedding a *Ray of Sun shine* on the most matter of fact and *prosaic subjects*.

I think, it was *Wordsworth* or *Coleridge*, who wrote, "*An yellow crocus was to him, and it was nothing more.*" *The Poets are Immortal*. They have not lived in vain, who have written well in *Song*. Those, who, have done so, have, by so doing, raised *Monuments* more lasting than *Brazen Statues*, and higher than the *Egyptian Pyramids*, *Monuments* not destroyed by the wasting rains, nor by the *fierce North Winds*;—*Monuments*, which will last through a countless series of years, which will not rust, nor decay under time's effacing hand, nor shall their names, who thus wrote, be obliterated.

In the language of *Shakespeare*,—"*Not Marble, nor the Gilded-Monuments of Princes shall outlive their powerful Rhyme.*" It is one of the *Immortal privileges of genius*, that through the wastes of time, its *Songs* should still be heard, while the *Singer* has long since passed away, or that he should stretch its hand through ages, and touch our eyelids with tears, or our lips with smiles and laughter. 1 2 3 2 2 2

Although the *Great Masters of Song*, I have mentioned, have passed away, their written words and their written thoughts are still living. (*Cheers*).

Gentlemen, if I should refer to these great *Poets*, these *gifted-men of the Past*, if any of us should have to refer to them this evening, we should do it reverentially. Posterity is a trustee or depositary of their fame. And, we should be careful lest we, as one of those trustees, should not allow any thing to be said, which would take away from the trust reposed in us, as one of those, who have lived after them.

Talking of these *Great Masters of Song*, we feel, that we are treading on the thin crust of ashes under which repose the *Spirits of the Mighty Dead*. (*Cheers*).

Sirs, if any of you should ever pass an hour in *Poet's Corner* under the venerable roof of *Westminister Abbey*, you would see there, aided with all the skill of the *sculptor's chisel*, *the Marble Statues of the Poets*, who have illustrated the *glories of old England*, *from Shakespeare to Lord Macaulay*, whom *India* has known, and who taught us how the *Roman Heroes* fought and died in the brave days of old.

There, too, would you see the *Statues* of *Dryden*, of *Campbell*, of *Sir Walter Scott*, but not, I regret, as far as I remember right, of *Lord Byron*, whose works are his own *Lasting Monuments*, of *Addison*, of *Tom Moore*, and many more whose fame the world will not let willingly die. *Homer*, in his *Grand Epic*, *Spenser*, in his *Fairy Queene*, *Virgil*, in his *Æneid*, *Horace*, in his *Satires*, *Ovid*, in his *Art of Love*, *Shakespeare*, in his *Immortal Tragedies and Comedies*, *Milton*, in his *Paradise Lost and Regained*, *Byron*, in his *Childe Harold*, *Coleridge*, in his *Ancient Mariner*, and other *Imaginative Poems*, *Shelly*, in his *Dreamy Speculations and Poems*, *Keats*, in his *Eve of St. Agnes*, and in his *Saturn Dethorned*, *Campbell*, in his *Pleasures of Hope and of Memory*, *Dante*, in his *Inferno*, with his *Weired Dreams of Hell*. Will the world ever forget them and their *Songs*? (*Applause*).

And, here in *India*, also, we should not forget the names of our *Anglo-Indian Poets*—*Herber*, who wrote on *Palestine*, and felicitously described *An Evening Walk in Bengal*, and whose celebrated *Missionary Hymn* is still sung in the *Infant Schools*—*Miss Emma Roberts*, who described *Oriental Scenes*, with vividness and imagination, and who had written much, that is very graceful, about the *Tajmahal*, and the *Glowing Sunsets of our Eastern Skies*, and of *Geneviere*,—*Caldar Camp-*

bell, who told us, *How a True Poet is made*,—*Henry Torrens*, the Author of *Hartley Hall*, who was called to the *Bar* of the *Inner Temple*, and, who gave up brilliant chances at the *English Bar in England* for a career in the *East*.

Then there were *Richardson*, known as *D. L.R.*, and *Mrs. Carshore*, and *Henry Meredith Parker, and Major Anderson*, and the last, though not the least, *Rozario*, of this city, whose *Poems* were lately *reviewed* by *Mr. Edwards* in the pages of the *Calcutta Quarterly Review*.

A clever writer once said, that *Poetry* is like the *Diamond*, as it reflects the pure lights only, and have nothing to do with shawdows or darkness. If *Poetry* is the *Diamond*, the *Poet* is the *Lapidary*; the sparks that fly from the *Diamond chisel* are the flashes of humour and wit, and the finished gem scintillating and reflecting its *borrowed hues of light*, is the *Poem*. *Truth*, *Nature*, *Fancy*, *Imagination*, and the *Feelings*, are the *Poets' appliances*. *Poetry*, in the hands of the *Master Singers*, has unveiled *the hidden beauties of Nature*.

Imagination belongs to the *Tragic Muse*; most of the *Greek* plays of *Euripedes* and *Sophocles*; *Shakespeare's Macbeth* and *Lear*; *Dante's Inferno*; and *Milton's Paradise Lost*, all belong to the *Tragic Muse*. They are *Imaginative Dramas*. *Fancy* belongs to the *Comic Muse*. *Spencer's Fairie Queene*, the *Midsummer Night's Dreams*, the *Merry Wives of Windsor*, and the *Rape of the Lock*—all belong to *Fancy* or to *Comedy*. There is no greater instance of mirthful fancy, and light sparkling humour than that to be found in *Shakespeare's description of Queen Mab's Chariot in Romeo and Juliet*.

"*Her waggon spokes made of long spinners legs. The cover, of the wings of grass hoppers*"; "*Her traces of the smallest spider's web.*" "*Her collars of the Moonshines watery beams.*" And talking of *Romeo* and *Juliet*, is it not a wondrous evidence of the *power of genius*, that centuries after the hand which wrote those plays has not mouldered into dust? There should be in this *City*, which was commenced and built long after *Shakespeare* had died, a *Gentleman*, who, in the recitals of his plays, has nightly drawn hundreds of all classes, to hang with breathless attention, on every word which had been written, long years ago, by the greatest *Dramatic Poet of all Ages*.

To the *Medical Students*, assembled in this *hall*, this evening, who are used to see *Death* frequently, and *Life* afflicted with all forms of maladies, I might say, that there is not a finer instance of *Imaginative thought* than that which is to be read in one of the *Poems of Shelley*.—*Poems*, which were always tinctured with a certain dreamy speculativeness and melancholy, in which he tried to illustrate *the Life of Man on Earth*. *That Life*, which we all share in doubtfulness and pain, but, *Shelly* was sensitive and this is how he described *Man and Life* in one of his *Poems*. *Man is like a dome of many coloured glass, staining the white radiance of Eternity* It is only the great men of thought who are immortal.

In conclusion, *Gentlemen*, let me thank you for your kindness on this, *the Eighth Anniversary Meeting of your Society*, for asking me to give an *Address* or rather a *Speech*, as I may call it, for, I have not been able to supply myself with any notes or papers. To call that what I have said an *Address* is scarcely correct. It is only a *very short Speech*, a few random words on a subject which we all appreciate. (*Applause and continued Cheers*). I have with me only a small piece of paper, on which I had just time to write and bring away one of *Philo Indicus' Rhymes on Poetry*. I think, *this Society* may know that I am *Philo Indicus*, and also those lines on *Queen Mab's Chariot*, written by *Shakespeare*,—lines, which I could not exactly remember.

Gentlemen, I again thank you and *Colonel*, H. Mattson, *Consul-General of the United States of America*, who came to *India* to see *India's People*, and I also thank you, for asking me to speak on a *subject*, which influences in all ages, in all countries, in all times,—past and present, and will influence as long as *silver thoughts and golden speeches* are left to us, and, there I am wrong in that quotation, just as much as the greatest wit of his day, said, that *Great wits are allied to Madness*. They are not But, I must conclude and hope that *your Society* will have many *more Anniversaries*, and will try, as your *Indefatigable Secretary* has said, to infuse ideas and to fuse together the different *Nationalities* which I see gathered round this evening, in this large, and, I might add, this *Scientific and Literary Hall*. (*Applause and continued Cheers*).

After the Lecturer had finished his speech, the *worthy Chairman* proposed a hearty vote of thanks to Dr. G. W. Cline, *Barrister at Law*, for his very able and interesting speech. The motion was seconded by Babu Sham Lall Day, the *Founder* and *Secretary to the Society*. The *Secretary* said :—

Mr. Chairman and Gentleman,

We are indeed much indebted to Dr G. W. Cline, *Barrister-at-Law*, for his very interesting le ture on *Poetry*, this evening. I think the most cordial thanks of the *Society* are justly due to the learned Lecturer, for his distinguished effort in his *Speech*, *for the advancement of the Intellectual Condition of the Indian Youths*, as also, for his very able, excellent, and instructive *Address*. I have, therefore, much pleasure in seconding the *worthy Chairman's proposal*, which I trust will be carried with acclamation. (*Cheers.*)

The *Chairman* then asked the audience to comment upon the lecture delivered. At this, *Pandit* Jagendra Nath *Tarkachuramani*, (*of Benares*), rose up and said :—

"*Mr. Chairman and Gentlemen*,—It is with great delight that I offer my most cordial thanks to the learned lecturer, Dr. G. W. Cline, *Barrister-at-Law*, who has just now discussed the subject of *Poetry* in a way, which is altogether new amongst the *Professors of India*. Before an audience like this, it is my presumption after his lecture, to glance at a few particulars of *Poetry*. I ask then, what is the definition, the subjects, the objects, the language and the intention of *Poetry*?—The definition being, according to the *Sanskrit Pandits*, *Kabyam Rasattakam Bakyam*, and according to the Western *Rhetoricians*, *it is vivid feelings and conceptions clothed in harmonious language, generally in Metre*.

The *subject of the Poetry* being the grand, the terrible, and the beautiful object, it never deals with the mean.—Its principle is *elevation* and not depression or degradation. Its object is *to magnify and to aggrandize*, not to dwarf the great statures of *Nature*, not to reduce the spirit to the contemplation of mean objects, but it stands above mortal objects. The language of *Poetry* should not be *Technical*, *Common or Colloquial*, unless we are unavoidably required to do so. The intention of *Poetry is to instruct and to reprove, to please, and to persuade*.

Gentlemen, you know, of course, that there are various kinds of *Poetry*; viz. :—the *Pastoral*, the *Lyric*, the *Didactic*, the *Descriptive*, the *Epic*, the *Sonnets*, and the *Ballads*, &c.

The origin and progress of *Poetry*, we must see on, when the organs and faculties of the *Primitive men* have developed to themselves, that it was their natural tendency to employ them in a more refined and regulated manner of speech. The *Hebrews* cultivated *several Songs*, as recorded in the *Books of Moses* and *Judges*. The *Iliad* and the *Odyssey of Homer* were composed at an early period of *Grecian Literature*.

Pindar, *Anacreon*, *Aristophanes*, *Euripides*, *and Sophocles* stood as *Stars* in the *Grecian Poetical Sky*. Likewise, *Horace*, *Virgil*, *Tibullus*, *Lucan* and *Persius* adorned *Rome*, introducing the *Goddess of Moses into*

the Holy City of Romulas. Poets are generally poor. They care not *the Luxuries of the world.* They create new worlds, they charm the lions, and the tigers of the wilderness. They are generally seen ragged and deserted, as *Sir Walter Scott* says :—

"He begged his bread from door to door,"
"The way was long, the wind was cold,"
"The Ministrel was infirm and old, &c."

The *Sons of Poetry,* though poor and helpless, still hold their *Mother Poetry* as all in all,—as *Goldsmith* says ;—

"And thou, sweet *Poetry,* thou loveliest maid,
Still first to fly where *Sensual Joys* invade !"
"Deer charming Nymph, neglected and decried,
My shame in crowds, my solitary pride ;
Thou source of all my bliss, and all my woe,
That found'st me poor at first,and keep'st me so;
Thou guide, by which the nobler arts excel,
Thou nurse of every virtue, fare thée well—
Farewell! and Oh! where'er thy voice be tried,
On Torno's cliffs, or Pambamarcas' side,
Whether where equinoctial fervours glow,
Or, winter wraps the polar world in snow,
Still, let thy voice, prevailing over time,
Redress the rigours of the inclement clime ;
And slighted truth with thy persuasive strain,
Teach erring man to spurn the rage of gain"

Enter then, like the *Saints,* into the *Paradise of Poetry* created by those gods (*Poets*). There you shall see virtue, beauty, kindness and affection, *all these goddesses* invisible in this world, roving into the groves of *Valmiki, Vyasa, Homer* and *Kalidas,* &c. There you shall see a *Miracle* of *miracles* that *Misery, Despair,* and *Ambition,*who are considered as monsters of this world, they are *kissing the hands of beauty, kindness, love, &c*, producing joy in the hearts of those ragged, who got admission there. Enter then, taking nothing with you of this sinful world and see that those gods have created a world, where always peace resides.

On the *Pandits'* resuming his seat, Babu Brajendra Nath Gupta, and two other *Gentlemen* spoke a few words on the *Subject,* and expressed their high approbations of the very able and eloquent lecture, delivered by Dr. G. W. Cline, *Barrister-at-Law.*

The *Chairman,* who, on rising, was received with loud applause, then made the following speech :—

Gentlemen :—As *Chairman* of this *Meeting,* it is, perhaps, expected that I should say a few words.—In the first place, I thank the *Members of the Calcutta Literary Society* for having honoured me with the invitation to preside at their *Anniversary Meeting.*

I am quite a *Stranger in this Strange Land.* My home is on the *other side of the Earth,*—at the *Antipode of Hindustan,* and I come here with a great desire *to see and learn,— not to teach, (Cheers).* And, yet, I have made some *observations,* and being a plain, matter-of-fact man, I always speak what I mean, if I think it right to do so, even, if it does not agree with the views of those, who listen.

My learned friend, Dr. G.W. Cline, has spoken to you very ably on *Poetry,* and I have nothing to say against that *beautiful Subject,* nor certainly against the manner, in which he has treated it.—But, Dr. Cline and myself, I fear, are as great contrasts as could well be found. He belongs to the *School of Poets,* I am as far from it as he is near it, and it was a *strange coincidence* that brought us both on this platform. (*Cheers*).

The young man, opposite in the audience, (Babu Brajendra Nath Gupta), I think, has stated the subject of *Poetry* most eloquently, when he defined it as *The Medicine of the Soul,* and also told a good truth, when he said, *that every Indian is born a Poet and a Philosopher.* To this, I fully agree. But, *Gentlemen,* the people of *India,* it seems to me, need *Medicine for their bodies, as well as for their Souls,* and they have had too much of the latter, and not near enough of the former.

There is *too much Poetry in India,* and *too many Poets* by far. You need men of a *practical turn of mind,*—men who will solve the great question of providing good homes for the people, good food, good clothing, and all the comforts, which other civilized *Nations* enjoy—Men who will turn your mighty Rivers into useful and healthy channels for *Irrigation, Fertilization, and Sanitary purposes,*who will build *Canals, Rail-roads,* and *High-ways* for transporting your produce, and erect *Factories and Machinery* for giving employment to your *willing labourers.*

I noticed a *Motto,* over one of the *Letter-heads of your Society,—The Pen is Mightier than the Sword.* That is a *True Motto,* and one we think a good deal of over in *America,* for, just as sure, as *Mind is higher than Matter,* so surely will the *Practical Education* of the *Youths of India* prove of far greater strength and power than Guns and Armaments,—than Wealth and Titles, yea, stronger even than *Ancient custom and prejudices.*

Young men ! Educate yourself, not in dreamy *Philosophy,* but in the *Practical School of Life,*Remember, that while we have much to learn from your people, you have also much to learn from us, (*Cheers*); and when the best, which the *Eastern Civilization* possesses, is joined to the best of that, which belongs to the West,—and both go hand in hand, labouring for the amelioration of the *suffering poor, the sick and the ignorant,* and for progress, brotherhood and liberty—than, like that famous building in *Agra,* will there be produced the *highest and the best Monument of Civilization* that the world has ever known ?—Every means that can be used to bring the two people together with a view of achieving some common advancement in the course of the true, and the good, and the beautiful, is a step towards that direction, and should be encouraged by all *good men.*

Again, I thank you, *Gentlemen,* for the honor of having allowed me to preside at the *Eighth Anniversary Meeting of Your Society.* Now I wish the *Institution* every success. (*Cheers*)

After the Chairman had resumed his seat, Babu Sham Lall Day, the *Founder and Secretary to the Society,* said :—

Gentlemen,—I rejoice at the success of *this Meeting.* The audience are extremely gratified with Dr. G. W. Cline's *edifying speech.* The *Subject* was *well-chosen.* Indeed, the learned Lecturer takes a deep interest in the *Progress of Education* in our country.

And now, *Gentlemen,* I must ask you to join with me in a proposal which, I feel sure, you will hail with pleasure, and that is to accord a hearty vote of thanks to the *worthy Chairman* for the very kind manner in which he has conducted the *proceedings of this Meeting.* This is not merely as a matter of form, but in a *true spirit of gratefulness to Colonel H. Mattson, the Illustrious Consul-General of the United-States of America.* For, he has not only done us the great honor of presiding at this *Eighth Anniversary Meeting of our Society,* but, he has also rendered us a *signal service* by becoming one of its distinguished *Honorary Members.* Pressed as he is with *Official duties, Colonel,* H. Mattson has responded to our call to preside at our *Eighth Anniversary Meeting of the Society,* this afternoon, grudging neither time nor labour ; and,we, therefore, feel much indebted to him.

With an earnest hope for our future success, I beg now to resume my seat. (*Cheers*).

The Motion was seconded by Babu Charu Chandra Mitra, and was received with acclamation.

The *Chairman* said :—I beg to thank you most heartily for the vote of thanks, which you have so kindly passed. (*Cheers.*)

The *Meeting* dissolved at 6-30 P. M.

(*Vide,* the *Indian Daily News,* and the *Statesman,* 30th January, the *Indian Mirror,* 1st February, and the *Statesman,* 9th February, 1882, respectively.

A public Meeting, convened by the *Society*, was held at the *Theatre of the Hindu-school*, College Square, on Friday, the 24th March, 1882, at 4-30 P.M. The *Venerable Acharyya Pandit* Bacharam Chatterjea, *Minister of the Adi Brahma Samaj*, was in the chair. Over one thousand *Gentlemen* were present, and the large hall was crowded almost to suffocation.

After the *Proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and secretary to the Society*, which were duly confirmed, the Chairman asked Babu Adwita Charan Bose, *Editor*, *Charu Varta*, to deliver his lecture on :—

LOYALTY :—

The learned speaker dwelt upon his subject for more than an hour. He principally dwelt upon the *Loyalty of the Indian People*, and said that *Loyalty* was indigenous to the *Soil. Every Indian* was *innately Loyal to his Sovereign. Disloyalty* was un-known to the *Bengali*. The *Bengali* is taunted as the *mild Hindu*. He dislikes all that is out-rageous and revolting. He does not like to *Revolutionize Society*. He is a *Conservative* to the back-bone.

If we turn to the accounts given by the *Mohamedan Conquerors of India*, we find *Idrisi*, in his *Geography*, (written in the *Eleventh Century*), summing up their opinion of the *Indians* in the following words :—

"The *Indians* are naturally inclined to *Justice*, and never depart from it in their actions. Their good faith, honesty and fidelity to their engagements are well-known and they are so famous for these qualities, that people flock to their country from every side." (*Cheers*).

In the *Sixteenth Century*, *Abdul Fazl*, (the *Prime-Minister of the Great Mogul Emperor Akbar*), wrote the following lines about the *Hinaus*, in his *Ayin Akbari*:—

"The *Hindus* are religious, affable, cheerful, lovers of justice, given to retirement, able in business, admirers of truth, grateful, and of *unbounded Fidelity. Their soldiers* know not what it is to fly from the *Field of Battle*." (*Cheers*).

Warren Hastings, thus speaks of the *Hindus* :—

"They are gentle and benevolent, more susceptible of gratitude for kindness shown them, and less prompted to vengeance for wrongs inflicted, than any people on the face of the earth ; faithful, affectionate, submissive to legal authority." (*Applause*).

The Right Revd. Bishop Heber said :—

"The *Hindus* are brave, courteous, intelligent, most eager for knowledge and improvement ; sober, industrious, dutiful to parents, affectionate to their children, uniformly gentle and patient, and more easily affected by kindness and attention to their wants and feelings than any people I ever met with." (*Cheers*).

Elphinstone states :—

"The *Hinaus* are mild and gentle people, more merciful to prisoners than any other *Asiatics*".

The villagers are everywhere amiable, affectionate to their families, kind to their neighbours, and towards all."

"Their superiority in purity of manners is not flattering to our self-esteem." (*Cheers*).

Sir Thomas Munro bears stronger testimony. He writes :

"The *Hinaus* are not inferior to the *Nations of Europe*, and if *Civilisation* is to become an article of trade between *England and India*, I am convinced that *England* will gain by the import cargo" (*Applause*).

Mount Stuart Elphinstone, C. S, Author of the *History of India*, says :—

"*Englishmen, in India*, have less opportunity than might be expected of forming opinions of the *Native Character*. Even in *England*, few know much of the people beyond their own class, and what they do know, they learn from Newspapers and Publications of a description, which does not exist in India." (*Cheers*)

A person, by being, *Loyal*, gains every thing. He loses nothing. He knows that he is not suspected. He has few enemies. He feels that his life and property are secured. He is liked and loved by those, who come in contact with him. He grows in peace, prosperity and happiness. *Dis-loyalty* is hateful. A *Disloyal* person can have no rest. It is not proper to suppose that the *Bengalis are Disloyal*. (*Cheers.*)

After the lecturer had finished his speech, the Chairman asked the audience to comment upon the lecture delivered. At this, *Pandit* Jagendra Nath *Tarkachuramany*. (*of Benares*), Mr. B. M. Gupta, Mr. N. C. Mitra and Mr. M.N. Rai spoke a few words on the *Subject*.

The Chairman then addressed the Meeting for sometime, and thanked the lecturer for his able speech.

The *Founder and Secretary to the Society* having proposed a vote of thanks to the chair, which was carried by acclamation, the *Meeting* terminated at 7 P. M. (*Vide*, the *Indian Daily News*, 27th, the *Statesman*, 28th, and the *Indian Mirror*, 29th March, 1882).

A public Meeting, convened by the *Society*, was held at the *Theatre of the Hindu-School*, College Square. on Friday, the 12th May, 1882, at 4-30 P. M., under the presidency of the Venerable *Acharyya Pandit* Bacharam Chatterjea, Minister of the *Adi Brahma Samaj*. The Meeting was densely crowded.

After the *Proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, the Chairman called upon *Pandit* Kedar Nath *Vidya Benada*, (*Physician to His Highness the Maharjah Bahadur of Benares, G. C. S. I., C. I. E.*), to deliver his lecture on :—

Yoga System :—

The learned speaker spoke on his subject for more than two hours. He principally dwelt upon the culture of *Yoga Vidya* in ancient India ; its self-control and self-conscience ; the development of *Physical Power* ; recognizing *God in Nature* ; the necessity of *Kumbhak* and the effect of it ; exercise of attention and memory ; practice of *Yoga*, which men were observing in every day's life ; ignorance of one's inherent power ; necessity of food and drink for practicing *Yoga* ; the close relation-ship between body and mind ; the power of external world over the internal one ; close attention, and the following chief divisions of the *Yoga* ; viz :—

(1) *Dhyan Yoga*, (2) *Karma Yoga*, (3) *Hath Yoga*, *and* (4) *Raj Yoga*.

Acquirement of *Yoga* by *meditation* and by *observing Rites* and *Ceremonies* ; *Self-reliance* ; *Truthfulness* ; *Mastery over Passions*, and other various phases of *Yoga Vidya*. (*Cheers*).

The lecture was heard with rapt attention by the audience, and the learned speaker was cheered many times.

After the lecturer had finished his speach, the Chairman addressed the Meeting for sometime, and expressed his high approbation of the lecture delivered. He pronounced it to be interesting and instructive. He also said, that the *Yoga and its Merits* result from powers, which were super-sensuous, and cannot be attained by ordinary means.

After the Chairman had taken his seat, Mr. Purna Chandra Mukerjea, *Attorney-at-Law*, offered, on behalf of the *Society*, a vote of thanks to the chair, which was carried with acclamation.

The Meeting dispersed at 7-30 P. M. (*Vide*, *the Statesman*, and the *Indian Daily News* of the 15th, and *the Indian Mirror* of the 16th May, 1882.)

A public Meeting, convened by the *Society*, was held at the hall of the *Calcutta Government Normal School*, No. 83, Upper Chitpur Road, *Jorasanko*, on Monday, the 9th October, 1882, at 5 P.M., under the presidency of Babu Gopal Chandra Benerjea, *Principal, Government Normal School*. The Meeting was largely attended.

Babu Sham Lall Day, the *Founder and Secretary to the Society*, having read the *Proceedings of the last Meeting*, which were duly confirmed, the Chairman asked *Pandit* Kali Prasanna *Vidyaratna* to deliver his lecture on :—

Who are the True Followers of the Late Rajah Ram Mohun Roy :—

The learned speaker spoke on his *Subject* for nearly two hours. He delivered a very interesting speech, which was heard by the audience with deep attention.

He said, that the *True Followers* of the *Late Rajah Ram Mohun Roy* were none else than those, who followed him in spirit and in truth. He, who gave up his existence for humanity, and yielded the last breath for the sake of man, must be held as the highest and the noblest of mankind. Of him, it could be said that he wore a *crown of thorns with bleeding brows*.

After the lecturer had concluded his speech, Dr. Sasi Bhushan Mukerjea proposed a vote of thanks to the learned speaker, which was seconded by *Pandit* Jagendra Nath *Tarkachuramany of Benares*.

The Chairman then asked the audience to comment upon the lecture delivered. At this, Mr. H. M. Chatterjea, Mr. N. L. Mitra, and a few other Gentlemen offered a few remarks on the *subject*.

The Chairman then addressed the Meeting for nearly three quarters of an hour.

The Meeting broke up after 8 P. M., with a vote of thanks accorded to the chair. (*Vide*, *the Indian Daily News*, 9th, and *the Statesman*, 11th October, 1882).

Proceedings of the Ninth Anniversary Meeting of the Calcutta Literary Society *held at the hall of the* Calcutta School, *No.* 50, *Nanda Ram Sen's Street, Sova Bazar, on Friday, the 13th April,* 1883, *at* 4-15 P.M., *under the presidency of Babu Purna Chandra Mukerjea, Attorney-at-Law. The hall was densely crowded.*

The Ninth Anniversary Meeting of the Calcutta Literary Society was held at the hall of the *Calcutta School*, No. 50, Nanda Ram Sen's Street, *Sova Bazar*, on Friday, 13th April, 1883, at 4-15 P.M., under the presidency of Babu Purna Chandra Mukerjea *Attorney-at-law.* The hall was densely crowded.

Address by the Secretary :—

After the Chairman had taken his seat, amidst cheers, Babu Sham Lall Day, the *Founder and Secretary to the Society* addressed the Meeting thus :—

Mr. Chairman and Gentlemen,—

We are called upon to-day to celebrate *the Ninth Anniversary Meeting of the Calcutta Literary Society,*

To me, Sir, it is a sourse pleasure, as the movement originated with the humble person now standing to address you.

Gentlemen, the *Society* was established in the year *Eighteen hundred and Seventy-five*, and since then,—every year has added to its list of Members. Its chief object was *to hold Friendly gatherings of both communities, and to discuss subjects,—Social, Literary* and *Scientific.*

The most important business transacted by the *Society*, during the session, was the presentation of an *Address of Congratulation*, signed by its Fifty-two distinguished Members, to Her Most Gracious Majesty the Queen-Empress of India, on the occasion of Her Imperial Majesty's *Providential Escape* from the wicked and dastardly attempt made on Her Majesty's life.

Before sending the *Address* to Her Majesty the Queen-Empress, a letter was forwarded to His Excellency the Right Hon'ble the Marquis of Ripon, K.G.P.C., G.M.S.I., G.M.I.E., Viceroy and Governor-General of India, on the 16th March, 1882, requesting His Excellency to forward the *Society's Address* to Her Imperial Majesty in England, to which the following reply was received :—

Office of Private Secretary to the Viceroy,
Loudon's Buildings, Calcutta,
17th March, 1882.

My Dear Sir,

I have laid your letter of the 16th Instant before the Viceroy and Governor-General and am directed to state in reply that His Excellency has been pleased to intimate that the address to Her Majesty the Queen-Empress of India, which the Members of the Calcutta Literary Society desire to present, may be forwarded to His Excellency for transmission to Her Majesty.

To Babu
SHAM LALL DAY,
Honorary Secretary,
Cal. Lit. Society.

I am,
My Dear Sir,
Yours faithfully,
H. W. PRIMROSE,
Private Secretary to the Viceroy.

After receiving the reply, the Society duly forwarded the Address of Congratulation, *signed by its Fifty-two distinguished Members, to His Excellency the Viceroy, on the 6th April*, 1882, *for submission to Her Majesty, to which the following reply was received* :—

Government House,
Simla, *18th April*, 1882.

My Dear Sir,

In accordance with the request conveyed in your letter of the 6th instant, the Congratulatory Address from the Calcutta Literary Society has, under the orders of His Excellency, been transmitted to the Secretary of State for submission to Her Majesty the Queen-Empress.

I remain,
Yours very faithfully,
H. W. PRIMROSE,
Private Secy. to the Viceroy.

Babgo SHAM LALL DAY,
Hony. Secy., Cal. Lit. Society.

On the 22nd. May, 1882, *an* Address of Welcome, *signed by Thirty-two distinguished Members of the Society, was submitted to the Hon'ble Sir Rivers Thompson*, K. C. S. I., *on the occasion of His Honor's becoming* the Lieutenant-Governor of Bengal, *to which the following replies were received :—*

Private Secretary's Office,
Bengal,
The Shrubbery, Darjeeling.
26th May, 1882.

Dear Sir,

With reference to your letter of the 22nd Instant, I beg to forward herewith the Lieutenant-Governor's reply to the *Address of Welcome* presented to him by the Members of the Calcntta Literary Society.

Yours faithfully,
F. C. BARNES,
Private-Secretary.

Babu SHAM LALL DAY,
Hony.-Secy., Cal. Lit. Society.

Darjeeling, *May 26th*, 1882

To
The Members of the Calcutta Literary Society
Gentlemen, Calcutta.

In accepting the Address of Welcome, which you have presented to me on my assumption of the Office of Lieutenant-Governor of Bengal, I thank you sincerely for the good wishes which you have expressed towards me.

I remain,
Yours faithfully,
RIVERS THOMPSON.

On the 17th October, 1882, *an* Address of Thanks *signed by* Sixty-five *distinguished Members of the Society was submitted to His Excellency the Right Hon'ble the Marquis of Ripon*, K. G. P. C., G. M. S. I., G. M. I. E., *Viceroy and Governor-General of India, for the bestowal of* Local Self-Government *on the people of India, to which the following reply was received* :—

GOVERNMENT HOUSE,
Simla, *6th November*, 1882.

Dear Sir,

I have laid before the Viceroy the *Address of Thanks* from the Calcutta Literary Society in connection with local self-Government, and he desires me to inform you that he has much pleasure in accepting this expression of the views of the Society.

To
BABU SHAM LALL DAY,
Hony. Secy.,
Cal. Lit. Society.

I remain,
Yours faithfully,
H. W. PRIMROSE.,
Private Secy., to the Viceroy.

The following letter was received from His Royal Highness Albert Edward, Prince of Wales, K. G., K. T., K. P., G. C. S. I., G. C. M. G. C. B., &c :—

Sandringham, Norfolk, *November 8th*, 1882.

The Comptroller of the Household is directed to acknowledge the receipt of Babu Sham Lall Day's letter of the 10th ultimo, to the address of the Prince of Wales.

The Comptroller, in reply, has to offer Babu Day His Royal Highness' thanks for the copy of the loyal Address which was presented to Her Majesty the Queen by the Members of the *Calcutta Literary Society.*

* * * *

SHAM LALL DAY, Esq.,
Hony. Secy., *Cal. Lit. Society.*

His Royal Highness Prince Leopold, Duke of Albany, has been pleased to send the following letter to Babu Sham Lall Dey, the Founder Secretary to the Calcutta Literary Society :—

TELEGRAPH STATION, Esher.

CLAREMONT,
Esher,
13th November, 1882.

Mr. R. H. Collins has received the commands of His Royal Highness the Duke of Albany to acknowledge the receipt of Mr. Sham Lall Day's letter of the 3rd. ultimo, and to thank him for the enclosures. * *

SHAM LALL DAY, Esq.,
Hony. Secy., *Cal. Lit. Society.*

On the 24th October, 1882, *His Honor Sir Augustus Rivers Thompson*, K. C. S. I., *Lieutenant-Governor of Bengal, was requested to forward the* Calcutta Literary Society's *Address of Congratulation to Her Most Gracious Majesty the Queen-Empress of India, upon the speedy termination of the* Egyptian War, *and the Brilliant Victories achieved by the combined Forces, by which the honor of the British Empire was upheld, to which the following reply was received* :—

Private Secretary's Office,
Bengal.
Darjeeling, the 28*th October*, 1882.

Dear Sir,

I am desired by the Lieutenant-Governor to acknowledge the receipt of a copy of the *Address of Thanks* presented by the Calcutta Literary Society to His Excellency the Viceroy for the concession of Local Self-Government, forwarded with your letter dated the 25th October.

With regard to the address of congratulation, which the Association desire to forward to Her Most Gracious Majesty the Queen-Empress of India, upon the complete success of Her Majesty's Arms in Egypt, I am to request that you will be good enough to forward it to the Secretary to the Bengal Government in the Judicial Department.

To
BABU SHAM LALL DAY,
Hony. Secy., Cal. Lit. Society.

Yours faithfully,
F. C. Barnes,
Private-Secretary.

The following Letter was subsequently received from the Secretary to the Government of Bengal :—

Political Department.
No. 1885P,

From
W. D. BLYTH, *Esq.*,
Under-Secretary to the Government of Bengal.

To
The Hony. Secy. to the Cal. Lit. Society.
Calcutta, the 27*th November*, 1882.

Sir,

With reference to your letter, dated the 24th ultimo to the address of the Private Secretary to the Lieutenant-Governor, I am directed to inform you that Mr. Rivers Thompson awaits the submission of the congratulatory address, which the Society desire to present to Her Majesty the Queen-Empress of India, on the successful termination of the War in Egypt.

I have the honor to be,
Sir,
Your most obedient Servant,
D. W. BLYTH,
Under-Secretary to the Government of Bengal.

On receipt of the above letter, the Address of Congratulation, *signed by* Eighty *distinguished Members of the Society, was forwarded to the Secretary to the Government of Bengal, on the 9th December*, 1882, *for transmission to Her Majesty the Queen-Empress of India, to which the following reply was received* :—

Political Department.
No. 2158 P.

From
W. D. BLYTH, *Esq.*,
Under-Secretary to the Government of Bengal.

To.
Baboo SHAM LALL DAY,
Hony. Secy., Cal. Lit. Society.
Calcutta, the 28*th December*, 1882.

Sir,

With reference to your letter No. 2591, dated the 9th instant, I am directed to inform you that the address presented by the Members of the Calcutta Literary Society to Her Majesty the Queen-Empress of India, congratulating Her Majesty on the successful termination of the War in Egypt, has been this day forwarded to the Government of India in the Foreign Department.

I have the honor to be,
Sir,
Your most obdt Servant,
W. D. BLYTH,
Under-Secy. to the Govt. of Bengal.

The Replies were heard with applause.

The *Eighth Anniversary Meeting of the Society* was held, with great *eclat*, at the *Theatre of the Medical College*, College Street, on Saturday, the 28th January, 1882, at 4-30 P. M., when Dr. G. W. Cline, *Barrister-at-Law*, delivered a lecture on *Poetry*, under the presidency of *Colonel*, H. Mattson, *Consul-General of the United States of America*, and a distinguished *Honorary Member of the Society*.

Besides the *8th Anniversary Meeting of the Society*, the following three lectures were delivered during the session, *viz* :—

(1) On *Loyalty*, by Babu Adwita Charan Bose, Editor, *Charu Varta*, under the presidency of the Venerable *Acharyya Panait* Bacharam Chatterjea, *Minister of the Adi Brahma Samaj*, at the *Theatre of the Hindu-School*, College Square, on Friday, the 24th March, 1882, at 4-30 P.M.

(2) On the *Yoga System*, by *Pandit* Kedar Nath *Vidya Benada, Physician to His Highness the Maharajah Bahadur of Benares*, G.C.S.I., C.I.E., under the presidency of the Venerable *Acharyya Pandit* Bacharam Chatterjea, *Minister of the Adi Brahma Samaj*, at the *Theatre of the Hindu-School*, College Square, on Friday, the 12th May, 1882, at 4-30 P.M.

(3) On *Who are the True-Followers of the late Rajah Ram Mohun Roy*, by *Pandit* Kali Prasanna *Vidyaratna*, under the presidency of Babu Gopal Chandra Banerjea, *Principal, Government Normal School*, at the hall of the *Calcutta Government Normal School*, No. 83, Upper Chitpur Road, *Jorasanko*, on Monday, the 9th October, 882, at 15 P.M.

Gentlemen, it is a matter of *great satisfaction* to me to announce to you that His Highness Aftab Chand Mahtab, Maharaj-Adhiraj Bahadur of Burdwan, has intimated, (in his letter of the 2nd March, 1882), his willingness to become the *Vice-President of the Society*. His Highness' name, has therefore, duly been enrolled to that effect.

Gentlemen, I am glad to announce to you that the following *Illustrious Personages* have been pleased to join the *Society*, during the year 1882 :—

NAMES :—	DATE OF ADMISSION.
Patrons :—	
* The Right Hon'ble Lord Lawrence, M. P., ...	7-1-82
The Right Hon'ble George Robert Canning Harris, *Baronet*, M. P., G. C. S. I.,	7-1-82
† The Right Hon'ble William Edward Baxter, M.P., ...	10-1-82
Honorary Members :—	
Lord Garnet Wolseley of Cairo, *Baronet*, M.P., K.C.M.G., G.C.B., LL.D., ...	2-12-82
The Hon'ble Sir William Wilson Hunter, L L.D., K. C. S. I., C. I. E., ...	7-1-82
The Hon'ble Sir Courtenay Peregrine Ilbert, K.C.S.I., C.I.E., ...	26-6-82
‡ Sir Lepel Griffin, K. C.S.I., C.I.E., C. S.,...	28-1-82
H. Berger, *Esq., Imperial German Consulate*,	2-2-82
Monsr. J. Gallian, *Consul-General of Italy*, ...	20-1-82
W. B. Jones, *Esq.*, B. C. S., C. S. I., *Bar.-at-Law., Resident at Hyderabad-Deccan*, ...	21-7-82
F. C. Barnes, *Esq., Private Secretary to His ... Honor the Lieutenant-Governor of Bengal*,	19-6-82
Dr. G. W. Cline, *Barrister-at-Law*, ...	1-2-82
Veer Shree Shankar Rao Nageshwar Shastri, *Commander-in-Chief, Kallahundi-State*, ...	15-1 82
Rai Kalia Lall, M. R. C. E., ...	16-4-82
Babu Eshan Chandra Bannrjea, ...	16-3-82
Babu Braja Sundara Datta,	29-10-82
Members :—	
His Highness Sir Tackoji Rao Holkar, G.C.S.I., C.I.E., Maharajah Sahib of Indore, ...	4-4-82
His Highness Sir Sadik Mahammed Khan, G.C. S. I., Nawab Sahib of Bahawalpur, ...	22-3-82
His Highness Dushtanakandan Sain, Rajah Sahib of Suket State, ...	4-4-82
His Highness Sir Jaswant Singhji, K.C.S.I., Thaker Sahib of Limbdi, ...	3-4-82
His Highness Rughubir Singh, Rajah of Maihar, ...	31-3-82

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* *Vide*, the *Indian Daily News* and the *Statesman*, 9th January, 1882.

† *Vide* the *Statesman*, 12th January, 1882.

NAMES :—	DATE OF ADMISSION.
His Highness Jadabaindra Singh, Maharajah Sahib of Uncherrah-Nagad. ...	15-4-82
Shree Asha Kumari Devi, Maharani Sahiba of the State of Kallahundi, ...	15-1-82
Krishna Chandra Bhanja Deo, Maharajah Sahib of Mourbhanj.	5-4-82
Udai Naraivan Malla, Maharajah Sahib of Majhauli Estate, ...	10-9-82
Govinda Lall Roy, Maharajah Sahib of Rungpur.	10-11-82
Gopal Chandra Sinha, Maharajah Sahib of Sultanabad.	29-3-82
Sir Khajah Mahammed Khan. K.C.S.I., C.I.E., Nawab Sahib of Kohat State,	14-4-82
Sir Ahsunnollah Khan, K.C.I.E., Nawab Sahib of Dacca.	25-7-82
Meer Syed Alam Khan, Nawab Sahib of Baila, and 1st class Sardar of Deccan, ...	12-11-82
Fakh-rul-Mulk Surfraz Hussein Khan, Nawab Sahib of Hyderabad, ...	30-11-82
Fakh-rud-Dowlah Ala-ud-deen Khan. Nawab Sahib of Luharu, ...	1-4-82
Mahammad Ismail Khan, Nawab Sahib of Jhangh,	4-4-82
Nawab Mahammed Afzal Khan Sahib, ...	1-3-82
Java Singh Rao Ghatge, Chief of Kagal, and Regent Sahib of Kolhapur State, ...	27-9-82
Sir Ameer Hussein Khan, K.C.I.E., Rajah Sahib of Mahammadabad-Sitapur, ...	3 2-82
Jungh Bahadur Khan, C.I.E., Rajah Sahib of Nanparah, ...	16-11-82
Shri Jaganadha Rajah Mani Rajah Deo, C.I.E., Rajah Sahib of Mandasa. ...	5-2-82
Jai Chand. Rajah Sahib of Labagaon, ...	10-9-82
Patangshaha, Raiah Sahib of Jawhar,	9-9-82
Sree Rajah Rao Venkata Mahipati Gungadhar Rama Rao, Rajah Sahib of Pittapur, ...	19.4-82
Khur Singh Srim, Rajah Sahib of Khyrim Estate,	15-11 82
Shankar Singh, Rajah Sahib of Bilram, ...	6-4-82
Vithabrao Ghorepaday, Rajah Sahib of Sondoor,	30-11-82
Krishna Pratap Sahi, Rajah Sahib of Tamkohi	11-11-82
Sungram Singhji, Rewah Rajah Sahib of Unaara, ...	27-12-82
Hara Nath Rai, Rajah Sahib of Dubalhati,	30-3-82
Ram Pal Singh, Rajah Sahib of Kalakankar,	31-3-82
Purnendra Dev Roy, Rajah Sahib of Bansbareah, ...	30-3-82
Maharaj-Kumar Rameswar Singh Sahib of Rajnagar-Durbhangah, ...	27-9-82
Maharaj-Kumar Gyaneshwar Singh Sahib of Durbhangah, ...	4-9-82
Maharaj-Kumar Rao Arjan Singh Sahib of Duttiah, ...	18-4-82
Maharaj-Kumar Indra Naraiyan Sinha Sahib of Sultanabad.	29-3-82
Maharaj-Kumar Harrendra Naraiyan Sinha Sahib of Sultanabad, ...	29-3-82
Khan Bahadur Saleh Hindi, C.I.E., Prime-Minister of Junagadh State, ...	15-11-82
Ram Jas, C.S.I., Dewan Sahib of Kapurthala,	1-2-82
Malek Shree Nasib Khanji Daria Khanji, Chief Sahib of Bajana Estate, ...	13-11-82
Arjan Singh, Sardar Sahib of Sealkot, ...	4-4-82
Attar Singh, Sardar Sahib of Khurriehti, ...	3-4-82
Rao Lakshman Sinha. Chief Sahib of Orai-Jigni,	5-9-82
Babu Radha Raman Munshi of Sherepur-Bogra,	25-9-82
Babu Laliteswar Singh of Durbhangh, ...	4-9-82
Correspoding Members :—	
His Highness Sir Anarda Rao Powar, K.C.S.I., Maharajah Sahib of Dhar, ...	26-11-82
Nazir-ud-Dowlah Rustemjah Doud Ali Khan, Futezam Jangh, Nawab Sahib of Masalipatam,	13-9-82
Syed Abdus Subhan Chowdhery, Nawab Sahib of Bogra, ...	25-9-82
Nagaji Rao, *alias*, Baba Sahib Patankar Sikakari Magdwan Sahib, Chief, Sahib of Patan State,	21-9-82
Nilladhar Sain Deo, Rajah Sahib of Sonepur.,	10-4-82
Jaswant Singh, Rajah Sahib of Nurpur,	4-4-82
Narendra Sinha Nrippa, Rajah Sahib of Jainthia Hills, ...	21-9-82
Rao Munasher Bux, Rajah Sahib of Mallapur,	8-8-82
Kernt Singh, Rana Sahib of Burway, ...	9-4-82
Bishan Chand, Rana Sahib of Koti,	25-9-82
Rundheer Singh, Thaker Sahib of Singramo,	15-9-82
Syed Mahammed Mehdi Hussin Khan Sahib of Begumpur—Patna	15-9-82
Syed Ahmed Shah, Chief Sahib of Sardhana,	4-12-82
Shamji, *Esq.*, of Sailana State,	10-9-82
Babu Kali Kissore Munshi of Sherepur-Bogra,	25-9-82
Sree Damadar Singh Sahib of Kallahundi State,	15-1-82
Jadaja Sri Abhesingh Jethiji Sahib of Drappa,	12-9-82
Pandit Abhaya Charan Chatterjea, ...	12-9-82
Pandit Kedar Nath Vidya Benada, ...	12-5-82

Gentlemen, from these, you will find that our *Society* is pursuing a steady *career of usefulness.*

Gentlemen, the *grateful thanks* of the *Society* are hereby tendered to His Highness the Nawab Sahib of Bahawalpur. G. C. S. I., and His Highness Tackoji Rao Holkar, G. C. S. I., C. I. E., Maharajah Sahib of Indore, for their making *Liberal Contributions to the Society*, on the 25th July and 25th November, 1882 respectively.

The cordial thanks of the *Society* are also given to His Excellency the Right Hon'ble the Marquis of Ripon, K.G., P.C., G.M.S.I., G.M.I.E., *Viceroy and Governor-General of India*, for His Excellency's presenting a copy of His Excellency's *Photograph* on the *12th December*, 1882.

On the 4th August, 1882, the Hon'ble Sir Charles Umpherston Aitchison, LL.D., D.C.L., K.C.S.I., C.I.E., *Lieutenant-Governor of the Panjab, Member of the Governor-Generals Council*, and an *Illustrious Honorary Member of the Society*, presented his valuable work *Aitchison's Treaties*, in seven volumes, 8vo., to the *Society*, for which the *Society* offers its best thanks, to *His Honor the Lieutenant-Governor of the Panjab.*

Gentlemen, it has always been my pleasing duty to acknowledge with cordial thanks the cheerful help and active sympathy, which I have received from the Illustrious Patrons and Members of the Society, and I re-eterate with particular emphasis the special obligation, which I owe to them.

To the *Press*, I am deeply indebted for the notice they take of our Meetings.

With our humble prayer to Him, who rules the affairs of men, that our *Society* may have a long career of use-ful-ness and success. (*Cheers.*)

After Babu Sham Lall Day, the *Founder and Secretary to the Society*, had finished his Report, which was duly confirmed, the *Treasurer* read the *Accounts* for the year, which were duly passed.

The Chairman then called upon Babu Banku Behari Bose to deliver his lecture on,—

Friendship :—

The speaker dwelt upon his subject for more than an hour. He said, that *Friendship*, like *Alexander the Great and Hefestian*, could possibly endure for good. But a *Friendship* created upon the material purpose, did not last. And a *Friend*, who left a *Friend* in the background and went away, was no *Friend*, and must be renounced and given up.

He continued, that a *Friend-in-Need, is a Friend-Indeed.* This is a saying, the truth of which can seldom be denied. What is the good of a *Friend*, if he does not stand by your side at the time of your difficulty? *True Friendship* consists in love. A person must love you before he can be called your *Friend*. Where there is no *love*, there can be no *Friendship*. The *bond of love* is like a chain, which binds one individual with another. When a *Friend* is in distress, the person he loves must come forward, and help him.

A good man cannot allow his *Friend* to suffer without feeling for him, and trying to rescue him. A *True Friend* shares his fortune with the person he loves. If he finds him suffering from wants, he helps him with money. He places his *Treasure* at his disposal. If he is in want of a house, he provides him with one. If he is in want of clothes, he provides them. If he is in want of food, he shares his meal with him. He, who cannot make these sacrifices for an *associate*, can never be called your *True Friend.*

Friendship, like pure gold, cannot admit of *mixture.* You cannot say that, *that person* is your *Friend*, unless you love him with all your heart and with all your soul. *True Friendship is a Jewel above all price.* The value of *Friendship,—a True Friend* only knows and appreciates. That is the reason why *True Friendship* is so rare in this world! Any thing that is good is rare. Any thing that is bad, can be had in plenty. You cannot cultivate *Friendship* with many persons, just as a *Faithful wife* cannot share *her love* with many persons. Equally, a *Faithful husband* cannot exchange *his love* with many *Females.*

Infidelity is not *Friendship*. *Fidelity* is essential to the formation of *True Friendship*. You can seldom call a person to be your *Friend*, unless you have absolute *Faith* and *Trust* in him (*Cheers*).

The Calcutta School :—

After the lecturer had concluded his speech, Babu Sham Lall Day, the *Founder and Secretary to the Society*, said :—

Gentlemen, I am glad to inform you that a *High Class English School* has been founded in the town, under the auspices of the *Calcutta Literary Society*, since the 1st March, 1883, at the premises No. 50, Nanda Ram Sen's Street, Sova Bazar, under the designation of the *Calcutta School*, cheifly for the benefit of the *Mofussil* students on a low scale of fees, and with a *Free Boarding Establishment for indigent boys*. It has been managed efficiently with the help of *experienced teachers*, and it will soon be Affiliated to the *Calcutta University* up to the *Entrance Standard*. (*Applause*).

It consitsts of Nine classes, *viz* :—Three in the upper, and Six in the lower, together with an *Elementary or Infant class* in the *Vernacular Department*.

Course Of Studies.

The studies of the *First or Entrance-class* embrace the usual subjects for the *Entrance-Examination*, as adopted by the *Syndicate of the Calcutta University*.

The studies of the other classes range according to the capacities of the *pupils*, and in a manner conforming in a greater degree with the method pursued by the Higher, Middle and Lower Classes of the *Government Schools of this city*, for the sake of preserving a perfect uniformity with them. The last or *Elementary class* is sub-divided into several sections, learning the rudiments of the *English* and the *Vernacular Languages*. (*Cheers*)

The teachers have devoted great attention to their respective duties, and displayed a lively-interest in the discharge of their several functions of discipline.

Gentlemen, now I have much pleasure in announcing to you, that His Highness the Hon'ble Sir Lakshmeswar Singh, G.C.I.E., Maharajah Bahadur of Durbhangah, and Member of the *Governor-General's Lagislative Council*, His Highness the Hon'ble, Sir Ahsunnollah Khan, K. C. I. E., Nawab Sahib of Dacca, and Member of the *Governor-General's Legislative Council*, His Highness Rameswar Singh, Rajah Sahib of Rajnagar-Durbhangah, the Rajah Sahib of Talchar, and the Rajah Sahib of Khaira, who are Members of the *Calcutta Literary Society*, have very kindly made contributions to the *Calcutta School*, on the 20th September, 7th November and the 25th December, 1882, and 19th&21*st* January 1883, respectively, for which I beg hereby to offer to each of them my best thanks. (*Cheers*).

After Babu Sham Lall Day had resumed his seat, the Chairman addressed the Meeting for sometime. He congratulated the *Secretary to the Society* for his labour and zeal, and closed the business of the evening by conveying the best thanks of the Meeting to the learned lecturer for his interesting treatment of the *subject*.

The Chairman, after refering to some of its merits and the zeal of the lecturer, expressed his satisfaction at the *continuous progress and improvement of the Society*, and wished the *Society and the School, every success*.

The *Proceedings* terminated after 7P.M., with a vote of thanks to the chair.

A public Meeting, convened by the *Society*, was held at the hall of the *Calcutta School*, on Saturday, the 16*th* June, 1883, at 4-30 P. M., under the presidency of Babu Kali Prasanna Roy, B. A. The hall was densely crowded.

After the *Proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society* which were duly confirmed, the Chairman asked Babu Chandi Charn Singh to commence with his lecture on.—

Man's Duty towards himself :—

The speaker dwelt upon the *subject* for nearly an hour. He said, that every man owes a duty to himself, and in the regular discharge of that duty lies *True Greatness*. A person, who thoroughly understands his duties and responsibilites, can *cut a figure* in the world. Whoever neglects them, cannot rise in the *estimation of the* r. However scanty our means may be, those means go on increasing, if we know how to discharge our duties to ourselves.

A man should be *truthful* and *honest*. These are important duties, which can enable us to gain the confidence of others. Unless they begin to repose their trust on us, we can seldom expect to improve our condition. Prosperity cannot be reached, unless a person is *dutiful*. A person must bend under the *weight of misery and want*, unless he can acquire sufficient means to enable him to live upon. We should be on our guard that we do not allow ourselves to be deceived by those around us.

The conscientious discharge of one's duty is not an easy matter. We should, therefore, endeavour to surmount the difficulties, which stand in our way, to become *dutiful*. Then we shall lead an easy life, be happy, and above want. (*Cheers*

Our wives and children are dependent upon us for support. We should have the means to maintain them, without their being a burden to us. A person, who understands his duties, does not meet with difficulty in his passage through this world. It is, for this reason, that the wise insists upon their fellow-brethern to be dutiful. A person should know his duty, which he has to discharge to himself, before he can become *a dutiful son*, a *dutiful husband*, and a *dutiful father*.

Man's duty is to love himself and seek his perfection. We are taught by *Nature* that *Charity begins at home*. Indeed, after God, there is no one nearer to us than ourselves. We should, therefore, *Love ourselves first of all*,—then others.

Now, this *Love of one's self* consists in preserving one's *life*, and in *performing* one's *duties*. With regard to the first, it is necessary, that man should eat and drink moderately, in order to preserve his life. And, as eatables are not acquired without labour, hence, every one's duty is *to work*.

Again, it is essential that one should take *Medicine* when sick and infirm, in order to get cured and to regain health. As the means of *preserving life*,—is food, the indigent, in cases of *extreme* necessity; may fairly take the property of another, only with a view to maintain life. And in that case. the Proprietor cannot reasonably be irate for to preserve one's life is imperative,

Man is made after the Image of God. Hence, it is the duty of every individual, first of all, to possess a *Knowledge of God*, who is the beginning and end of every thing, and who, through His infinite bounty, has created us ; and for *us* every visible thing.

Therefore, the imperative duty of every one is, to know the *real Giver* of all things—namely, who is the Author ?—What has He done ?—What are we ?—What is the end and destiny of man ? and, accordingly, to regulate his actions.

The next thing that is imperative for every one to know, is his own peculiar duty, for which he is called, or, to which he applies himself. In short, every one, according to his own profession, ought to know the *Science* and *Arts* of his peculiar calling.

I mean, that every one, according to his rank, condition, and position in life, ought to perfect himself, and learn what is necessary for him. For example, it would not suit a peasant and manual labourer to learn *Mathematics* or *Metaphysics* ; nor a *Country-woman* to learn *Drawing and Painting*, or to play on the *Piano*. But she must learn that which is suited to her condition in life. *Menial works*, on the contrary, would render quite contemptible to the daughter, or the wife of a *Nobleman*. *Learn,—what God has wished you to be, and the duties, which your condition-in-life imposes on you.*

Every one ought to work, learn, and perfect himself, according to the position and office, one holds in *Society*. The duty of every one is to perfect his *Will* by embracing what is *good*, and by avoiding what is *evil*. The reason is that the *Will* is either the root of *good fruit*, if properly cultivated, or of *bad fruits*, if neglected. For, the *Will*, being an *active faculty*, will not remain idle.

From the heart, come forth Evil-thoughts, Murders Adulteries, Fornications, Thefts, False testimonies, and *Blasphemies*. So then, a *Heart* or *Will* is the fountain of good or bad actions. Hence, it is incumbent on us to improve it with the exercise of *Morality*, and to cultivate it by sowing the *seeds of Virtue*, and by keeping a guard over its *desires*.

Love, therefore, of what is really good, and hatred of what is really evil, if properly guided and directed, will make a person *good, virtuous and happy*. (*Cheers*).

To make home happy, we require to do acts of kindness towards each other. *Love must be returned for love*. Peace must dwell in the bosom.

Strife angry words, contention must be put aside. It is better to return good for evil—than evil for evil.

We should be kind and civil to our neighbours and strangers, as well as to parents, brothers, and sisters. Above all, we should have compassion on the poor and needy.

If God has given us wealth, let us help those, who *need our assistance.* We must, however, give with gentleness and without pride. *Kind looks and kind words are more prized than Money. (Applause).*

After the lecturer had finished his speech, the Chairman spoke a few words, and thanked the lecturer.

The Meeting terminated at 6 P.M., with a vote of thanks to the chair.

A public Meeting, convened by the *Society*, was held at the hall of the *Calcutta School*, on Wednesday, the 24*th* October, 1883, at 4-30 P M., under the presidency of Babu Naraiyan Chandra Bhattacharyya, B. A. The hall was densely crowded.

After the *Proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duty confirmed, the Chairman asked Babu Sasi Bhushan Bose to deliver his lecture on,—

The duty of Man towards his Neighbour :—

The lecturer spoke on his subject for more than an hour. He said, that we owe a duty to our neighbour as to ourselves. We should look upon his family and children as our *own.* When a neighbour is in *distress*, we should *relieve him* When he suffers from disease, we should come to his help. When he is pinched with wants we should supply them. This is *true neighbourly love.* A person, whose *feelings* have not been blunted, always not only looks after the interests of his neighbours, but, also, those of the public. A *generous heart* sobs at the sufferings of other people. He is not satisfied *until he relieves them.*

When a country suffers from *Famine*, the *generous-minded-pubiic* come to its rescue. They open *subscriptions.* They create *funds, form Committees*, the Members of which work very hard, with a view to afford *Relief* to those, who may be found famishing from want of food.

If the people of our country can do so much for the purpose of relieving the *distress* of their fellow-creatures in distant lands, how much more it is necessary then that we should afford relief to our neighbours, who are not alien to us in *color, creed or race.* This is the *diclate of Reason and Conscience*, and we should obey their command. If we fail to do so, we will become the subjects of derision, hated and laughter. Our neighbours bear the same relation to us, as our brothers.

The *Females* of the locality, in which we live, are our *sisters.* Why then should we not have some respect for the men and women of the neighbourhood, as for our *own* brothers and sisters ?—Why then should we not have the same regard for their feelings and wants, as for our *own* brothers and sisters ?—Until we can learn to love both the two former, as we love the two latter, we cannot lay justly any claim to being rational creatures.

The *beasts of the field*, we see, come to the rescue of other *dumb animals*, when they find them to be lame or blind, they bring food, and give them to eat. They have no rest, until their *apetite* is fully satisfied. This is what they do when they find them to be hungry. When they see that they are thirsty, they bring them water for drink, and are not satisfied, until they find their thirst is quenched. This is the way in which the *dumb animals* show their feelings for their neighbouring *fellow-creatures.* We ought to imitate them, and follow their example, and cultivate neighbourly feeling and love.

The ground of our duties towards our neighbours is based on the equality of nature and origin. Hence, it is said, *Thou shalt love thy neighbour as thyself.*

Whatsoever you wish that other men should do to you, you do likewise to them. Now, you would like other men to love and respect you, that when you are in need, they might help you. Again, you would, by no means, like others, to injure you either in your person, reputation or property ; therefore, it is your duty, also, on one hand. to love and respect others, and to help them, when they are in distress and want ; and, on the other hand, not to harm any one either in person, property or reputation.

More-over, you would wish that others should speak to you the *truth only* ; so, you should, likewise, speak *but truth* to your neighbour. You would not like that others should steal your property and defraud you in any way ; well, do you the same,—do not rob nor defraud your neighbour. You would not like any one to beat or mutilate or kill you, well, you, too, do not beat mutilate or kill your fellow-creatures. You would not like that any one should take away the honor of your wife or daughter, well, neither do you act in like manner.

As, therefore, murder, adultery, and fornication, stealth, and robbery, bearing false witness, and similar crimes are opposed to the love of our neighbour, therefore, in the *Ten Commandments* of God it is said :—

Thou shalt not kill, nor commit Adultery, nor steal, nor bear false witness against thy neighbour. He, that loveth his neighbour, hath fulfilled the Law. Thou shalt love thy neighbour as thyself. The love of our neighbour worketh no evil. Love, therefore, is the fulfilling of the Law.

You should not wish for the wife of another man, nor the good of your neighbour. Pluck out the very root of sin from your heart, and the fruit of bad actions will thus he eradicated.

It is our duty to love our parents sincerely, to revere and obey them. To love them means, not only to have an affectionate feelings towards them, and wish them good, but to support them when they are in need in old age, or in distress. To revere means, to honour and respect them in our words, and in all our outward behaviour. To obey them means, to show our subjection to them in all that is agreeable to the *Law of God*, and the right dictates of Reason.

The duty of parents is to take care of their children, to rear them up properly, and teach them *Sound Doctrines of Religion and Piety.* And afterwards to give them proper education, according to their rank and condition and means, in order that *their children* might become useful to themselves, and to *Society.*

It is also the duty of parents to set a good example of *Religion and Piety* to their children, and to correct them when they deviate from the paths of *Religion* and *good Morals.*

After our parents, we have to ove and obey our superiors, spiritual as well as temporal. We have to obey our spiritual superiors, as they have charge of all that regards our advancement in *Religion and Sound Morals.*

The duty of Kings and Princes is to look after the well-being of those, who are under them, in order to secure the comforts and prosperity of their subjects. The reason is that they have been appointed by God, not for their *own benefit*, but for the *benefit of others.* They are for the edification or preservation, and not for the destruction of *Society.* Hence, they should not become tyrants and oppressors of the people, but, should be like fathers to their subjects, and should *try* to improve their prosperity by all the means in their power.

We have to love and obey our teachers, as they impart to us *Knowledge.* It is but fair that we should obey them in all that is not against *God's Law or common sense.*

In return, the masters and teachers are bound in duty to impart to their pupils *sound doctrines and wholesome Knowledge*, and sow in their minds *seeds of Virtue and Piety*, and to take care the pains towards the improvement of their pupils.

The duty of every laborer and servant is that he should toil consciously on the work for which he is employed and paid. It is his duty to work deligently, during the hours so engaged, and not, in any way, to trifle away the time, or the duty for which he is engaged.

The duty of employers and masters is to love their servants and workmen, and not to give more work than they can do, not to oppress and ill-treat them, not to retrench their hire or wages, unless, it is certain, they have purposely spoilt the work, or through gross negligence have not done as much as they were bound to do.

It is the duty of masters, therefore, to overlook sometimes the short-comings of their *employes*, especially, when they occur through accident, or mistake. They should bear in mind that *their servants* are also *men like themselves.*

If masters do not show mercy and kindness to their fellow-creatures, they can hardly expect mercy and kindness from God for their faults, frailties and short-comings.

After the lecturer had finished his speech, the Chairman spoke a few words and thanked the lecturer. The Meeting separated at 6-30 P.M., with a vote of thanks to the chair.

Proceedings of a Meeting held, for the First Annual Distribution of Prizes *to the Pupils of the* Calcutta School, *at the premises No. 7, Nanda Ram Sen's Street,* Sobha Bazar, *on Friday, the 14th December,* 1883, *at* 3 P.M., *under the presidency of His Highness Abhinava Purna Priya Srinivasa Row,* Jaghirdar Sahib of Arni. *There was a large gathering. Over One thousand Gentlemen were present on the occasion* : —

The First Annual Distribution of Prizes to the meritorious pupils of the *Calcutta School* came off, with great *eclat*, on Friday, the 14th December, 1883, at the premises No. 7, Nanda Ram Sen's Street, Sobha Bazar, before a large gathering of *Parents of the pupils, Professors and Teachers* of different *Colleges* and *Schools*, and some respectable *Indian Gentlemen*.

The Meeting was presided over by His Highness the Jaghirdar Sahib of Arni, attended by his Private Secretary and other educated officials of his district, all of whom took great interest in the ceremony.

The Quadrangle, in which the *interesting proceedings* took place, was very gaily decorated with banners and garlands, and on a table, *flower-bouquets, uttar, rose-water, and oranges* were kept.

The *Proceedings* were opened by the boys singing a song, followed by recitations in *English* and *Bengali*, and the *Gymnastic Performances by the Indian Circus Company. The Indian Amateur Concert Party* entertained the audience by playing, at intervals. His Highness seemed much gratified at the *wonderful feats* performed on the *Trapez and Horizontal Bar*.

Babu Sham Lall Day, *the Secretary to the School*, then announced the receipt of the following letters from the under-mentioned distinguished personages, who were un-avoidably absent that day :—

From His Royal Highness the Duke of Connaught K.G., Kt., K.P., G.C.S.I., G.C.M.G., C.B., &c. :—

Government House,
Calcutta, 4th December, 1883.

Sir,

I am communicated by His Royal Highness the Duke of Connaught to acknowledge the receipt of your letter of yesterday's date, and to say that His Royal Highness regrets that his engagements, during his visit to Calcutta, will not allow his being present at the distribution of prizes to the pupils of the Calcutta School.

I am, Sir,
Your Obedient Servant,
H. W. Primrose,
Private Secretary to the Viceroy.

BABU SHAM LALL DAY,
Secy., Calcutta School.

The following letter was received from His Excellency General the Right Hon'ble Sir Donald Martin Stewart, Baronet, G.C.B., G.C.S.I., C.I.E., Commander-in-Chief of Her Majesty's Forces in India, and Extra-ordinary Member of the Governor-General's Council :—

Fort William,
13th December, 1883.

Sir,

I regret that it will be out of my power to attend at the distribution of prizes, Calcutta School, tomorrow, as I have to attend the Legislative and Executive Councils at the hours named in your invitation.

To
Mr. SHAM LALL DAY,
Secy., Calcutta School.

Yours Faithfully,
D. M. Stewart,
Commander-in-Chief in India.

The following letter was received from His Excellency the Right Hon'ble the Marquis of Ripon, K.G. P.C., G.M.S.I., G.M.I.E., Viceroy and Governor-General of India :—

Government House,
Calcutta, 10th December, 1883.

Dear Sir,

In reply to your letter of this date, I am to state that His Excellency the Viceroy is unable to accede to your request that he would be present at the distribution of prizes at the Calcutta School.

I am, Dear Sir,
Yours Faithfully,
H.W. Primrose,
Private Secy. to the Viceroy.

BABU SHAM LALL DAY,
Secy, Calcutta School.

The following letter was received from the Hon'ble Sir Auckland Colvin, K.C.S.I., C.I.E., *Finance-Minister of India*, and Member of the Governor-General's Legislative Council ;—

Department of Finance and Commerce,
Friday, December 14th, 1883.

Sir,

I beg to thank you for the card of invitation you have kindly sent me for the distribution of prizes at the Calcutta School, to which you are *Founder-Secretary* ; and to express my great regret at being unable to attend, owing to an engagement for this afternoon.

To
SHAM LALL DAY, *Esq.*,
Secy., Calcutta School.

I am, Sir,
Yours Faithfully,
A. Colvin.

The following letter was received from Surgeon-Major *John Anderson*, M.D, C.I.E., Physician to His Excellency the Viceroy and Governor-General of India :—

Government House,
Calcutta, 14th December, 1883.

Dear Sir,

I am in receipt of your letter of yesterday's date and much regret that prior engagement for this afternoon will prevent my having the pleasure of being present at the distribution of prizes at the Calcutta School.

To
SHAM LALL DAY, *Esq.*,
Secy., Calcutta School.

I am, Dear Sir,
Yours Sincerely,
J. Anderson,

The following letter was received from the Hon'ble Dr. Sir W. W. Hunter, K.C.S.I., C.I.E., Member of the Governor-General's Legislative Council, and President of the *Education Commission* :—

2, Middleton Street,
Calcutta, 14th December, 1883.

Dear Sir,

I have the honor to inform you tha Dr. Hunter has just returned from *Mofussil*, and he is sorry that he cannot attend to your School.

Yours Faithfully,
Arun Chandra Chatterjea,
Head-Clerk,
Education-Commission.

SHAM LALL DAY, *Esq.*,
Secy., Calcutta School.

The following letter was received from the Hon'ble Sir C. P. Ilbert, K.C.S.I., C.I.E., Member of the Governor-General's Legislative Council :—

1, Middleton Street,
Friday. 14th December, 1883.

Mr. Ilbert regrets very much that he is already engaged for the whole day, and, therefore, cannot be present at the prize giving, this afternoon.

BABU SHAM LALL DAY,
Secy., Calcutta School.

The following letter was received from the Hon'ble Mr. James Gibbs, C.S.I., Member of the Governor-General's Legislative Council :—

52-2, Park Street,
14th December, 1882.

Dear Sir,

I regret that my duties in the Executive Council, this afternoon, will prevent my attending the Calcutta School.

To SHAM LALL DAY, *Esq.*,
Secy., Calcutta School.

Yours Faithfully,
J. Gibbs.

The following letter was received from Major-General the Hon'ble T. F. Wilson, C.B., C.I.E., Member of the Governor-General's Legislative Council :—

10 Chowringhee,
Calcutta, 14th December, 1883.

Dear Sir,

I regret that I am un-avoidably prevented from accepting your kind invitation for this afternoon.

To
The Secy., Calcutta School,
Calcutta.

Yours very truly,
T. F. Wilson.

The following letter was received from F. C. Barnes, Esq., Private Secretary to His Honor the Lieutenant-Governor of Bengal :—

Belvedere,
December, 14th, 1883.

Dear Sir,

I regret that I shall not be able to attend the distribution of prizes to day at the Calcutta School, for which you have sent me a card of invitation.

To
BABU SHAM LALL DAY,
Secy., Calcutta School.

Yours Faithfully,
F. C. Barnes,
Private Secretary.

The *Secretary to the School* then announced that His Highness the Rajah Sahib of Talchar, His Highness the Nawab Sahib of Pahasu, His Highness the Nawab Sahib of Radhanpur, His Highness the Rajah Sahib of Faridkot, His Highness the Rajah Sahib of Etaiyapuran, His Highness Sir Jaswant Singhjee, K.C.I.E, Thaker Sahib of Limbdi, and His Highness the Hon'ble Sir Harrendra Kissore Singh, K C.I.E., Maharajah Sahib of Bettiah, and Member of the *Governor-General's Legislative Council*, and an illustrious Member of the *Calcutta Literary Society*, have graciously been pleased to contribute to the *Calcutta School*, on the 19th January, 31st May, 29th July, 26th September, 12th October, 13th November and 9th December, 1883, respectively, for which the best thanks of the *Institution* are hereby given to them. *(Applause).*

The following letter was recived this morning from His Highness the Jaghirdar Sahib of Arni, for which I beg to offer my best thanks to His Highness :—

51, Kossipur,
14th December, 1883

My Dear Sir,

* * *

I am desired by His Highness to intimate to you that he is anxious to award *two Prizes*, one of *Ten Rupees* to the first of the highest class, and another of *Five*, for the best *Recitation*. * *

To SHAM LALL DAY, *Esq.*,
Secy., Calcutta, School.

Yours Faithfully,
P. Adinaraiyana.

The Letter was received with Applause.

On the 1st December, 1883, *an* Address of Welcome *was submitted to His Excellency the Right Hon'ble Lord Ripon, Baronet*, K.G.P.C., G.M.S.I., G.M.I.E., *Viceroy and Governor-General of India, by the Teachers and Pupils of the* Calcutta School, *to which the following reply was received* :—

Government House,
Calcutta, 3rd December, 1883.

Sir,

I have received and laid before the Viceroy and Governor-General your letter of the 1st Instant and the address of welcome which accompanied it, and am directed to state that His Excellency has been pleased to accept the address, and has desired me to convey his thanks to the teachers and pupils of the *Calcutta School*, for their welcome.

I am, Sir,
Yours Obediently,
H. W. Primrose,
Private Secretary to the Viceroy.

BABU SHAM LALL DAY,
Founder-Secy, Calcutta School.

On the 6th December, 1882 *an* Address of Welcome was submitted *to His Royal Highness the Duke of Connaught*, K.G., KT., K.P., G.C.S.I., G.C.M.G., C B., &c., *by the Teachers and Pupils of the* Calcutta School, *to which the following reply was received* :—

Government House,
Calcutta, 7th December, 1883.

Sir,

I beg to inform you that His Royal Highness the Duke of Connaught has received with pleasure the address of welcome presented by the teachers and pupils of the Calcutta School.

I remain,
Yours faithfully,
M. Fitzgerald,
Equerry-in-waiting.

SHAM LALL DAY, *Esq.*,
Secy., Calcutta School.

The Replies were heard with Applause.

Address by the Head Master :—

After the *Secretary* had resumed his seat, amidst cheers, the Chairman asked Babu Prem Chand Chowdhery, *Head Master of the Calcutta School*, to read his *First Annual Report of the School* :—

The Head Master said :—Your Highness and Gentlemen,—

This *School* has been founded by Babu Sham Lall Day, under the auspices of the *Calcutta Literary Society*, on Thursday, the 1st of March, 1883.

It, being an *Institution* not yet as quite a year old, has, as a matter of course, very little to tell in detail of any very *great progress* made by it, in so short a time, or to recount its achievments beyond the ordinary *curriculum* of business. It has, therefore, nothing more to present before the public for gratification of their curiosity, than a bare account of the causes which led to its *Foundation*, and a simple statement of the works done towards its advancement, during the course of this year.

Discipline, &c.

The *executive control of the School* is vested in the Head Master. He is responsible for the progress of the pupils in their studies, and for their general good conduct.

Free-Students and Free-Boarding :—

Free students.

A limited number of *Free-students*, who are really helpless, has been permitted to attend the *School*, without paying any *Schooling fee*, upon their producing satisfactory testimonies of *good character*.

Free-Boarding.

The establishment of a *Free-Boarding*, in connection with the *School*, originally proposed by Babu Sham Lall Day, *the Founder-Secretary to the School*, was adopted for providing limited number of its *poor students*, who are destitude of *any help*.

Scholarships :—

There are several *Scholarships* awarded to the successful students of the different classes in this *School*, under the designation of those of His Royal Highness the Duke of Connaught, and *Major* the Hon'ble Sir Evelyn Baring, R.A., K.C.S.I., C.I.E.,' (*late Finance-Minister of India, and Member of the Governor-General's Council*, as well as an *Honorary Member of the Calcutta Literary Society*, *in commemoration of* the auspicious visit of the former to this city, in December, 1882, and the memorable services to the latter to the people of this country.

Besides these *Scholarships*, two ornamental Medals are also awarded to the most successful candidates at the *Entrance-Examination of the Calcutta University*. The one given by His Highness the Jaghirdar Sahib of Arni, and the other by His Highness the Rajah Sahib of Talchar.

In addition to these Medals and *Scholarships*, Prizes for *General Proficiency*, are also awarded to the meritorious students of the classes upon the results of their *Annual Examination*.

On the 28th June, 1883, the *School* was visited by Mr. A. C. Clarke, C. B., *Inspector of Schools, Presidency Circle*, who expressed his warm sympathy with it, and recorded his opinion, as follows:—

Calcutta, 28th June, 1883,

Visited this day the *Calcutta School*, at No. 50, Nanda Ram Sen's Street, at the request of the *Secretary*, who wished the *School* certified to compete at the *University Entrance-Examination.*

The *School* is a private one, established in March last, and has 112 boys on the rolls, of whom I found 60 present. The *Proprietor of the School* has furnished the *School* fairly with forms tables, maps, &c. ; the present hired-house, however, has very narrow cramped rooms.

The *First class* consists of 3 boys, of whom only one was present. He migrated here from the 1st class of the *Cooch Behar School*. He wrote his *English Dictation* exceedingly well, and is an intelligent boy, but very backward in *English History* ; he may possibly be fit to compete at the next *Entrance-Examination.*

The *Second class* consists of 3 boys, of whom only one was present, and he is not up to the *Zillah School*, Second class Standard.

The *Third class* contains 4 boys, of whom 2 were present, who read and parsed *English* very well for the *Third class*, but they gave their ages as 17 and 19 years.

The question of certifying the *School*, to compete at *Entrance*, depends mainly on whether the equipment of the *School*, (including thereon as the chief point the sufficiency of the teaching staff), is qualified for turning our *Entrance Pupils*.

The *Head Master* is an *Ex-Zilla-School Head Master*, and the *teaching staff* is superior to that in ordinary *Mofussil Aided-Entrance-Schools*.

I will consider further this certificate question.

C.B. Clarke,
Inspector of Schools, Presidency Circle.

The Third Quarterly Examination of the pupils of the *Calcutta School* took place in the month of October 1883, and was conducted during eight days.

The *Examiners* were all satisfied with the results of their examination, and they all have given testimonials of their approbation by recording their respective following opinions in writing, thus :—

Certificates of the Examiners :—

This is to certify that being invited by Babu Sham Lall Day, *Secretary, Calcutta School*, to examine the progress of the pupils belonging to the 3rd Class of the said *Institution*, in their *Third Quarterly Examination*, in *English* and *Historical* branches of their studies, I readily undertook the task on the 25th September of the current year, and found the boys, on the whole, (as shown in my remarks on the Examination-papers), no way inferior to the students of similar schools of much longer standing than the short space of six months marking the foundation of the *Institution*.

Hara Nath Bhattacharyya,
Calcutta, 2nd October, 1883. *Teacher, Hare School.*

Upon examination of the Third and the Fourth classes of the *Calcutta School*, to which I was invited by its Founder, Babu Sham Lall Day, on the occasion of the *Third Quarterly Examination* of the *School*, held on the 26th September, 1883, I avail of this moment in expressing my full satisfaction at the rapid progress of the pupils in the *Sanskrit* and *Bengali* branches of their studies, which felt to my part to examine, and of judging from the part, I hope, the future will be attended with a proportionate success to the *Institution*.

Calcutta, 2nd October, 1883.

Madhusudan *Smritiratna*,
Professor, Government Sasnkrit College.

Certified that I have, in compliance with the desire of Babu Sham Lall Day, *Secretary, Calcutta School*, conducted an oral examination of the pupils of its Seventh, Eighth, and Ninth classes, in their *Third Quarterly Examination*, in *English*, on the 23rd September, 1883, and I found the verbal answers to almost all of my questions to be quite satisfactory to me on, the whole, upon reflecting on the proficiency of the lads compared with the recent date of the *Institution*, I may reasonably cherish every hope of the future advancement of the *School*, by the unflagging zeal and unwearied labour of its *Founder-Secretary*.

Bhola Nath Bose,
Calcutta, 2nd October, 1883. *Teacher, Hare School*

Certified that from the General result of my examination of the pupils belonging to the Fifth, Eighth, and Ninth classes of the *Calcutta School*, in their *third Quarterly Examination* in the *Bengali* branch of their education, held on the 22nd and 24th September, respectively, of the current year, and from the high marks obtained by them, as shown in my examination paper with my remarks thereon, I have had full satisfaction of the rapid and at the same time sound progress of the boys in course of only six months, since the foundation of the *Institution* in March last. I must express also my high hope of the future success of the *School* from the early promises exhibited by it in so short a time, agreeably to the *Adage* :—*A good year is known by its happy Spring*, or, as the saying goes, *Well begun is half done.*

Ram Dhan Sarma,
Calcutta, 2nd October, 1883. *Pandit, Hare School.*

I do hereby certify that I was called upon by Babu Sham Lall Day, *Secretary and Founder of the Calcutta School*, to examine the progress of the pupils belonging to the Fifth, Seventh and Eighth classes of his *newly-founded-Institution*, in their *Third Quarterly Examination*, in *Bengali* branch of their studies. I undertook the examination on the 24th September, 1883, and found the progress and readiness of the boys beyond my expectation. It no doubt reflects much credit both on the industry of the pupils and diligence of the teachers, and much more on the zeal of the *Secretary*, to exhibit this thriving state of the *School*, in so short a period of its establishment of *Six Months only*.

Gooroo Dass Bhattacharyea,
Calcutta, 2nd October, 1883. *Pandit, Hindu-School.*

In giving my certificate regarding the progress of the Fifth, Sixth, Seventh, and Eighth classes of the *Calcutta School*, in *Methematics*, which I had to examine on Monday, the 24th September, 1883, at the request of Babu Sham Lall Day, its *Founder*, on the occasion of the *3rd Quarterly Examination*, I must say that, with the exception of a very few cases, and those relating to newly-admitted boys of this *School*, I found it, on the whole, to be fair and very creditable on the average. I have, moreover, no hesitation to declare that the present promising state of this, *newly-founded Institution* presents a fair prognostication of its continued advancement and full success in future.

Calcutta, 1st October, 1883.

Mathoora Nath Chatterjea, L.C.E.,
Senior Mathematical Teacher, Oriental-Seminary.

I examined the boys of the Sixth class of the *Calcutta School*, at Sobha Bazar, In *English*, and I have much pleasure in bearing testimony to the high efficiency of the *Institution*.

The boys, by the satisfactory result of their examination, gave clear proofs of the sound discipline and healthy mode of teaching with which the *School* is maintained.

I hope the *School* will go-on improving from year to year.

Priya Nath Dutta,
Calcutta, 15th October, 1883. *Teacher, Hare School.*

I examined the boys of the Fifth class of the *Calcutta School* in *History* and *Geography*, of the 6 th classs in *English Literature* and *History and Geography*, of the 7th class in *Geography*, and of the 8th class in *English Literature*. More than half the students got about 70 percent marks. The *School* is well-conducted, and has a large staff of efficient teachers.

Calcutta, Gouri Sunker Dey, M.A., B.L.,
The 12th December, 1883. *Professor, General Assembly's College.*

I am glad to say that it had already sent up four candidates for competition at the last *Calcutta University Entrance-Examination*, the result of which is not yet out. (*Cheers*).

After the *Head Master* had finished his *Report*, the Chairman (*His Highness*) distributed the Prizes, (consisting of useful books), to the successful students of the *Institution*, for their *General Proficiency* : —

After the distribution was over, Babu Sham Lall Day, the *Secretary to the School*, expressed his wish to introduce a *novel practice* of awarding some prizes also to the efficient teachers, who did their respective duties in training up the boys so remarkably well during the year. The new proposal, being approved of with acclamation of the whole audience present, a *Timepiece* to each of the teachers was awarded by him.

His Highness then awarded his *Medal* to the recitation boy (named Nalin Prakash Mookerjea, student of the Ninth class, who did his part so remarkably well in English), and another to the performers of the Gymnastic Party.

After the Prize Distribution was over, the President delivered the following speech :—

Gentlemen and Youngsters,—When Mr. Sham Lall Day, invited me to preside on this occasion, I intended, at first, owing to some circumstances, to decline his kind invitation; but from being *so well-intimated with him* I thought it would be rude to do so, and I was, therefore obliged to accept it.

The occasion, indeed, is a very great and pleasant one, and would require an *orator* to do justice to it. I do not pretend to be an *orator*, on the contrary, I am far from it, and, therefore, I would request you, *Gentlemen* present, to be satisfied with the few simple thoughts with which I will endeavour to say something.

It is a source of great pleasure for all of us to see that *schools of this nature* are started everywhere, now-a-days, throughout the length and bredth of India. It is very common in the *Madras Presidency* for *Graduates* and other educated people to start *schools of this nature*, as soon as they take their Degree, and, in this way, help *the cause of education* a great deal. The utility of *such schools* will be seen when we reflect a little upon the things which *India* is in need of for her prosperity. Among many requirements, the *education of her teeming population* is quite as necessary as any other thing. I am of opinion that *Higher Education* has just begun to be appreciated by most of us, and, therefore, I think it to be a fit time that it should be left to *Private Enterprise*, as well as *Primary education that India* requires.

Gentlemen, you know very well that the above subject is not a new one, as it has been greatly discussed by the *Education Commission*. *Lord Ripon*, whose name and deeds the *future historians of India* shall record in the pages of history in *all their beauty and glory*, has conferred many boons on *India*, and the *Education-Commission* is one of the greatest of them. No doubt, the results of the *Education Commission* will not be put into operation for another couple of years to come, but, when it comes, we shall see the usefulness of it. We shall then see that *India* has acquired unconsciously from a *noble Viceroy*, a gift which is only in the power of such *Viceroys* to confer. We shall *then see schools springing up in the distant villages of India*, and giving their education to the labouring classes of people as well as to the poverty-stricken villagers. It is *then* that we can say with one voice that *India* is teeming great advantage to the country,

Gentlemen, it is true that these things are distant, but great things do not come all on a sudden. They require preparation, and that preparation shall be undertaken by the founders of these *Primary schools*. Mr. Sham Lall Day, and, *Gentlemen* of that sort are doing very good work for *India*, but I know that they are not conscious of it. We know that many good actions are done unconsciously by their doers, but their effects will not go unheeded. Your posterity will reap the print of your acts.

I learn from Mr. Sham Lall Day, that the *Institution* has been started only in the *beginning of March this year*, and I am very much pleased to see that it has been doing such a good work within so short a time.

I hear that the *School* has already sent up four students for competition at the *University Entrance-Examination*, and this fact in itself speaks very highly of the *School*. I would like to hear, when the results of the *Entrance-Examination* are out, that these students have passed, but, in the meantime, I wish success to *every one of them*. The ecitation of the boys is *very pleasant*, and I would like to express my appreciation of it by presenting a *Medal* to the most successful student (*Nalin Prakash Mookerjea*).

Another good and new feature of this *School* is, that it has a good number of *Free poor students with Free Boarding*. It is a new thing to me, and I never heard the like of it in my part of the country. Those of us who are acquianted with the *University Education of India and of England*, can see a great difference between them. The *Indian University* is nothing but a *Board of Examination*. It gathers the students of many *colleges* and *schools* in one place on a certain day, and examines them by means of printed papers, and whoever is successful to the required number of score marks is proclaimed to be successful and there is an end of it. Whereas the *Universities of Oxford and Cambridge* are *not only schools*, but they are the *homes of the students*.

The advantages derived from *this mode of education* are so evident, that I need not dwell very much upon it. Amongst many other things, it creates a *free intercourse among the students*. Now, one word of advice to the students, and with it I will finish what I have to say. *You young students*,—I advise you *to study well* and to get *good education*. and I also advise you not to be mad after *Government employments*. (*Hear, Hear*). I would like you to study such noble branches, as *Agriculture*, *Engineering*, *&c.*, in which, *we, the Indians*, are far more backward than any other *Nation of the world* (*Applause*).

I have heard with great pleasure the other parts of the *Report*, and am much pleased with it. I am particularly pleased to see that the teachers have been doing their work so satisfactorily, and I am sure that this *School* will become *a great College* in course of time, if teachers evince the same interest in the welfare of *this Institution* (*Applause*).

I am very glad to say that I have spent such a happy evening amongst you, and can assure you that I will look upon it with pleasure whenever I reflect upon the days, I have spent in *Calcutta*.

I again thank you for having given me the opportunity of being present here today. (*Applause*).

On His Highness' resuming the seat, Babu Sham Lall Day, *the Founder and Secretary of the Institution*, said :—

YOUR HIGHNESS AND GENTLEMEN,—I rejoice at the success of this Meeting, and my hearty thanks are due to you for the kindness with which you have honored it by your presence ; and the great kindness, which has led your Highness to preside on the occasion, confers an additional obligation on me and the Institution.

My best thanks are also due to the *Gentlemen* who inspected the *School*, as well as to those who conducted the Examinations of the boys during the year.

I have also to offer my most sincere thanks to its *Patrons* for the encouragement given by them towards *the furtherance of the Institution*.

With an earnest hope for its continued success, I beg now to resume my seat (*Cheers*).

The Assembly dispersed at 8 P. M., with a hearty vote of thanks to the Chair. (*Vide*, the *Indian Mirror*).

Proceedings of the Tenth Anniversary Meeting of the Calcutta Literary Society *held at the hall of the* Calcutta School, *No.* 50, *Nanda Ram Sen's Street*, Sova Bazar, *on Wednesday, the 9th January*, 1884, *at* 4-30 *P. M., under the presidency of Babu Tarak Nath Mukeajea. The Meeting was largely attended.*

The Tenth Anniversary Meeting of the *Calcutta Literary Society* was held at the hall of the *Calcutta School*, 50, Nanda Ram Sen's Street, Sova Bazar, on Wednesday, the 9th January, 1884, at 4-30 P. M., under the presidency of Babu Tarak Nath Mukerjea, The hall was densely crowded.

Address by the Secretary :—

The Chairman, on taking his seat, amidst cheers, Babu Sham Lall Day, the *Founder and Secretary to the Society*, addressed the Meeting thus :—

Mr. Chairman and Gentlemen,

The Calcutta Literary Society has, by the blessing of God, completed *the Tenth year of its existence*, and during that period, I am glad to be able to say, that it had rendered much valuable services to the community.

I am glad to inform you, *Gentlemen*, that *His Royal Highness Albert Edward Prince of Wales* K.G., Kt., K. P., G. C. S. I., G.C. M. G., C. B., &c., in acknowledging the receipt of the *Congratulatory Address*, that was presented by the *Society* to Her Most Gracious Majesty the Queen-Empress of India, on the successful termination of the *British Arms in Egypt*, has graciously been pleased to send the following reply :

Sandringham, Norfolk,

January, 11th, 1883.

The Comptroller of the Household presents his compliments to Babu Sham Lall Day, and writes to acknowledge the receipt of his letter of the 19th ultimo, forwarding copy of the *Congratulatory Address presented by* the *Calcutta Literary Society to Her Majesty, upon the Success of Her Majesty's Troops in Egypt*, which the Comptroller will not fail to deliver to the Prince of Wales, on the return of *His Royal Highness* to

The following acknowledgment was received from the Right Hon'ble William Ewart Gladstone, M.P., Prime-Minister of Her Most Gracious Mejesty the Queen-Empress of India :—

10 Downing Street,
Whitehall,
13*th January*, 1883.

Sir,

I am directed by Mr. Gladstone to acknowledge the receipt of your letter of the 19th ultimo, in which you do him the honor to present to him a copy of an Address presented to Her Majesty by the *Calcutta Literary Society*, with reference to the success of the Queen's troops in Egypt.

I am, Sir,
Your obedient Servant,
Horace Seymour.

SHAM LALL DAY, *Esq.*,
Secy., Cal. Lit. Society.

The Government of Bengal also forwarded the following acknowledgment to the Address of Congratulation, *presented by the Society to Her Most Gracious Majesty he Queen-Empress of India, on the 9th December*, 1882.

Political Department,

No. 345 P.

From

C. W. BOLTON, *Esq.*,
Under-Secretary to the Govt. of Bengal.

To

BABOO SHAM LALL DAY,
Honorary Secretary, Cal. Lit. Society.

Calcutta, 22*nd February*, 1883.

With reference to your letter, dated the 9th December last, forwarding for presentation to Her Majesty the Queen-Empress, an Address containing the congratulations of the Calcutta Literary Society upon the successful termination of the recent war in Egypt, and in continuation of the letter from this office, No. 2158 P., dated the 28th Idem, I am directed to convey to the Society the cordial thanks of His Excellency the Viceroy for their congratulations and their expressions of loyalty, and to say that the Address will be transmitted to England, for submission to Her Majesty.

I have the honor to be
Sir,
Your most obedient Servant,
C. W. BOLTON,
Under-Secretary to the Govt. of Bengal.

On the 18*th August*, 1883, *the Society presented a* Valedictory Address, *signed by its Eighteen distinguished Members, to Major the Hon'ble Sir Evelyn Baring, (Now, Lord Cromer)*, G.C.M.G., K.C.B., K.C.S.I., C.I.E., *Finance-Minister of India, and an illustrious Honorary Member of the Institution, to which the following reply was received* :—

Simla, *August*, 21*st*, 1883.

GENTLEMEN,

I beg to return you my best thanks for the Address which you have been so kind as to send me. You may rest assured, that although I am about to leave India, I shall always continue to take the most lively interest in Indian affairs.

I remain,
Gentlemen,
Very faithfully yours,
EVELYN BARING,
Finance-Minister of India.

To the Members of the Calcutta Literary Society.

On the 28*th August*, 1883, *a* Farewell Address *was sent to Mr. William Riach, Editor of the* Statesman and Friend of India, *and an Honorary Member of the Society, to which the following reply was received* :—

Calcutta, 29*th August*, 1883.

Dear Sir,

I have received with much satisfaction the Address from the Calcutta Literary Society, and beg you will express to the Society my warm thanks for the kind words and good wishes it contains.

I am,
Yours Faithfully,
WILLIAM RIACH.

To

Babu SHAM LALL DAY,
Secy., Cal. Lit. Society.

The Replies were heard with Applause.

On the 6*th November*, 1883, *an* Address of Congratulation, *signed by Thirty-five distinguished Members of the Society, was submitted to His Highness Colonel Sir Nripendra Naraiyan Bhup Bahadur*, G.C.I.E., *Maharajah of Cooch Behar, and Aid-de-Camp to His Royal Highness the Prince of Wales, on the occasion of His Highness' accession to the hereditary Musnud of His Highness' Princely Family.*

The Address was kindly accepted.

On the 4*th December*, 1883, *an* Address of Welcome, *signed by Forty-four distinguished Members of the Society, was presented to their Royal Highnesses the Duke and Duchess of Connaught*, K.G., Kt., K.P., G.C.S.I., G.C.M.G., C.B. &c, *on the occasion of their Royal Highnesses' visiting Calcutta, to which the following reply was received* :—

Government House,
Calcutta, 6*th December*, 1883.

Sir,

I am desired by the Duke and Duchess of Connaught to beg you to express to the Members of the Calcutta Literary Society their Royal Highnesses thanks for the loyal address presented to them, and which their Royal Highnesses have very much pleasure in accepting.

I have the honor to be
Sir,
Your obedient Servant,
M. FITZ GERALD,
Equerry-in-Waiting

SHAM LALL DAY, *Esq.*,
Secy., Cal. Lit. Society.

☞The Reply was heard with Applause

The *Ninth Anniversary Meeting of the Society* was held, with great *eclat*, at the hall of the *Calcutta School*, No. 50, Nanda-Ram Sen's Street, Sova Bazar, on Friday, the 13th April, 1883, at 4-15 P.M., when Babu Banku Behari Bose delivered a lecture on *Friendship*, under the presidency of Babu Purna Chandra Mukerjea, *Attorney-at-Law.*

Besides the 9*th Anniversary Meeting of the Society*, the following two lectures were delivered during the session ; *viz* :—

(1) *On Man's duty towards himself, by Babu Chandi Charn Singh, under the presidency of Babu Kali Prasanna Rai, B. A., at the hall of the* Calcutta School, *on Saturday*, 16*th June*, 1883, *at* 4-30 P.M.

(2) *On The duty of Man towards his Neighbours, by Babu Sasi Bhushan Bose, under the presidency of Babu Naraiyan Chandra Bhattacharyya*, B. A., *at the hall of the* Calcutta School, *on Wednesday, the* 24*th October*, 1883, *at* 4-30 P. M.

Gentlemen, I am glad to announce to you that the following *Illustrious Personages* have been pleased to become *Members of the Society*, during the year 1883 :—

NAMES.	DATE OF ADMISSION.
Honorary Members :—	
The Right Hon'ble Earl-De-Grey, M.P., (son of His Excellency the Right Hon'ble Lord Ripon, K.G.P.C., G. M. S. I., G.M.I.E., Viceroy and Governor-General of India), ...	2-1-83
The Hon'ble Sir Charles Hauckes Tod Crosthwaite, K.C.S.I., C.I.E., B.C.S. ...	6-6-83
J. G. Cordery, *Esq.*, B. C. S., Resident at Hyderabad-Deccan,	6-6-83
His Highness Bikrama Singh, Rajah Sahib of Faridkot, ...	9-8-83
His Highness Bhowani Singh Lokendra, Maharajah Sahib of Duttiah, ...	16-11-83
Viiaragaver Iyenger, *Esq.*, of Tanjore, ...	16-11-83

Gentlemen, the grateful thanks of the *Society* are hereby tendered to the Right Hon'ble Sir George Campbell, G.C.S.I., D.C.L., M.P., one of the *distinguished Patrons of the Society*, for his presenting a copy each of his following works, on the 4th January, 1883 :—

(1) A Handy Book on the Eastern Question, being a very recent view on Turkey,
(2) The Afghan Frontier,
(3) A Visit to the *United-States*,
(4) The Ethmology of India,
(5) Introduction to the *Bengal Administration Report*, (1872-73).
(6) Report on the *Administration of Bengal* (1871-72.)

The cordial thanks of the *Society* ars also hereby tendered to His Highness Aftab Chand Mahtab, *Maharaj Adhiraj Bahadur of Burdwan, an illustrious Patron and Vice-President of the Society*, for His Highness' presenting a set of *Ramayan* and the *Mahabharat* to the *Institution* on the 19th January, 1883.

Gentlemen, I am glad to inform you that the *Calcutta School*, (that was established under the auspices of this *Society*, on the *1st* March, 1883), is progressing favorably. The *First Annual Examination* of the pupils of the *School* was conducted during eight days in the months of October and November, 1883, and the result was, on the whole, satisfactory. The Examiners were all satisfied with the result of their Examinations, and they all have given testimonials of their approbation by recording their respective opinions in writing.

The *Society* is very grateful to *His Highness the Jaghirdar Sahib of Arni*, for *His Highness'* kindly presiding at the *First Distribution of Prizes* to the pupils of the *Calcutta School*, held at No. 7, Nanda Ram Sen's Street, Sobha Bazar, on Friday, the 14th December, 1883, at 3 P. M., before a large gathering.

Gentlemen, I cannot better conclude this brief sketch of the last year's work than by affording a tribute of gratitude to the *Patrons, Members and well-weshers of the Society*, for their help in the furtherance of its useful objects, but for whose co-operation and support,it would have been next to impossible to do *the good work the Society* has been aiming itself deligently to achieve.

The best thanks of the *Society* are also tendered to those, who had shown their sympathy with and appreciation of the efforts of the *Society*.

To the *Press*, I am deeply indebted for the notice they take of our *Meetings*.

I may conclude by saying that it is my humble prayer to the Almighty that He may prosper the *Society* year after year (*Cheers*).

After Babu Sham Lall Day, the *Founder and Secretary to the Society*, had finished his Report, which was duly confirmed, the *Treasurer* submitted the *Accounts* for the year, which were duly passed and confirmed.

The Chairman then asked Babn Benad Vehari Chatterjea to deliver his lecture on

Good Manners :—

The lecturer spoke on his subject for more than an hour. He said that *Good Manners* were very difficult to teach. Unless a person is *well-bred*, we seldom expect that he will behave as a *Gentleman*. *Ill-bred persons* are the very *thorns of Society*. If you happen to meet with an *Ill-bred person*, you will know what *Ill-breeding* is. He is rude and rough. He is wanting in *Good-Manners*, and it will not be long before you find him out.

A certain *Dignity of Manners* is absolutely neessary to form a *Character*, such as might be respected, for become respectable in the world,

Man has defined *Good Manners* to be the act of making those people easy, with whom we converse. *Good Manners* arise from *Humility*, *Good Nature* and *Good sense*. Ill manners from the opposite qualities. The former qualities tend to make people easy, and the latter to make them un-easy. So that, any person who is endowed with those qualities will learn *Good Manners* with little or no teaching.

On the contrary, *Ill Manners* arise from *Pride, Ill-Nature* and a *want of Sense*. One who has these defects in his character, will generally be rude and ill-mannered.

Pride assumes all the conversation to itself, and makes the company insignificant. *Ill-Nature* makes offensive reflections, which give pain to the hearers and folly speaks whatever comes uppermost, without making any distinction of place, person or occasion.

But the qualities opposite to these as naturally tend to make people easy. *Humility* seeks to lower itself, and give others the preference. *Good Nature* takes all occasions of lessoning the *faults of others*, and avoiding whatever will give pain to any one present. *Good sense* will show us the proper time and occasion for making any remarks which may either be instructive or entertaining. The *Importance of Good-Manners* is much greater than most young persons are apt to conceive.

When we wish to employ a *Physician*, a *Lawyer a Tradesman*, or a *Servant*, the first thing we regard is *his character*.

Young people ought to be doubly careful of their *Character*, as a false step in youth may sully their whole life.

A *Good-Natured* man, whatever faults he may have they will, for the most part, be treated with lenity. He will generally find an advocate in *every human heart*. His errrors will be lamented rather than abhored, and his virtues will be viewed in the *fairest point of light*.

At the conclusion of the lecture the *Chairman* rose and said, that it had given him much satisfaction to preside at this *Tenth Anniversary Meeting of the Calcutia Literary Society*. He had been deeply interested in the lecture, and the best thanks of all present were due to the lecturer for his very able *speech*. Such lectures could not feel to be useful and instructive.

The *Society* is going on with its valuable work *silently*, and in an *un-assuming manner*, but that it is producing an effect, and will produce a greater result we can hardly doubt, and those who work upon the *Society* may take comfort in thinking that efforts will not be lost.

He then dwelt upon the *Catholic Objects of the Institution* and thanked the *Founder and Secretary to the Society* for his labour and zeal. He said, that the celebration of these *Anniversaries*, and the presence of so many distinguished visitors, add, as it were, a *fresh stimulus to the Society*, and that every one present at such gatherings, by the mere fact of his presence, deepens the stream of friendship. It was a satisfactory sign of the time that a young man Babu Sham Lall Day had taken so much trouble in promoting the *Objects of the Society* (*Cheers*).

The Meeting dissolved at 7 P. M., with a vote of thanks to the Chair.

Proceedings of a Meeting held, for the Distribution of Prizes to the Students of the Entrance-Class of the Calcutta School, (*which were reserved on Friday, the 14th December*, 1883), *at the premises No. 7, Nanda Ram Sen's Street*, Sobha Bazar, *on Monday, the 14th April*, 1884 *at* 5-30 P.M., *under the presidency of the Revd. Dr. K. M. Banerjea, LL. D.*, Fellow and Examiner of the Calcutta University, Author of several Works, &c., &c., &c. *There was a large gathering. Over One thousand Gentlemen were present on the occasion* :—

The Distribution of Prizes to the students of the *Entrance-Class* of the *Calcutta School*, which were reserved at the last Meeting held on the 14th December, 1883, until the result of the *Calcutta University Entrance-Examination* were known), took place at No. 7, Nanda Ram Sen's Street, Sobha Bazar, on Monday, the 14th April, 1884, at 5-30 P. M., under the presidency of the Revd. DR. K. M. Banerjea, *Fellow of the University of Calcutta, &c.* The *Meeting* was attended by a large concourse of people, most of whom were the guardians and relatives of the pupils, and well-wishers of the *Institution*. At the commencement, a *Bengali* song was sung by several boys of the *School*. The *Head Master of the Institution* was then asked to open

Address by the Head-Master :—

The *Head-Master* said, *Mr. Chairman and Gentlemen*,

"That this Second Ceremony of the *Distribution of Prizes* is but a continuation or compliment to the first which was held on Friday, the 14th December, 1883 and presided over by His Highness the Jaghirdar of Arni—in *Madras*, on the occasion of the Distribution of Prizes to the successful pupils of this *School*, after their *First Annual Examination*, held between the months of November and December, 1883. His Highness expressed his satisfaction at the result of the said Examination and at the best management of the business of the said *Meeting*. He declared his high delight at the *English* and *Bengali Recitations* of several boys of the School,

and the exhibition of *Gymnastics*, as well as the *performance of the Concert-party*. His Highness was so much pleased with all, that he promised, by way of encouragement, to confer year after year, an *Ornamental Medal* to the most successful candidates of the *Institution*, at the *Calcutta University Entrance-Examination*. The distribution of the *Medal* was, as a matter of course, delayed until the results of the *Entrance-Examination* could be known in February 1885 (now past).

The *Examiners* were all satisfied with the *Results of their Examination*, and they all have given testimonials of their approbations, by recording their respective opinions as follow :—

Certificates of the Examiners :—

I am very much satisfied with the results.

Calcutta, 10th December, 1884. MYSORE VENCUT ROW,

Calcutta, 15th December, 1884.

I am very much pleased with your *School*, and would like to express my gratification by presenting a *Silver Medal*, year after year, to the First successful student in the examination.

I am, Yours truly,

To Babu Sham Lall Day, A. STRINIVASSA ROW,
Founder-Seretary, Calcutta School. *Jaghirdar of Arni.*

I conducted the *Annual Examination* of the year 1883, of some of the classes of the *Calcutta School*, and was quite satisfied with the marks obtained by examinees. Of the boys, who composed the 7th class, half the number obtained first class marks ; this is creditable indeed. But, the greater credit is due to the 5th and the 6th classes, the former having got all its boys put in the First division, and the latter two boys in the 1st, two in the 2nd, and only one in the 3rd.

Calcutta, 13th March, 1884.

SHAMA CHURN CHATTERJEA,
Head Pandit, *Calcutta Government Normal-School.*

I had the honor, at the request of Babu Sham Lall Day, *Secretary to the Calcutta School*, to examine the 5th class boys in *English*, 7th class boys in *English* and *Arithmetic*, and the 8th class boys in *Arithmetic*, both Mental and Slate work. From the marks assigned in the different subjects to the examinees, it appears evident that most of them did answer very satisfactorily the questions put to them, and that great care was taken in training the youths. Generally, Ananta Chandra Mukerjea of the 8th class did capitally well in *Mental Arithmetic*, and deserves especial mention as a smart intelligent boy. I was, on the whole, quite satisfied with the result of the examination, considering the short time, ten months), the School has been in existence.

Calcutta, 14th March, 1884.

GOPAL CHANDRA BANERJEA,
Head Master, *Calcutta Government Normal-School.*

The Test Examination of the *Calcutta School* was partly conducted by myself. I set papers on *Mathematics*, *History* and *Geography*, and I am glad to say that two of the boys Ganga Prasanna Chackerberty and Tulsy Dass Dutt answered the questions in a very satisfactory manner. Two of the remaining students acquitted themselves fairly in the subjects in which I examined them, and had, in my opinion, a reasonable chance of passing the *Entrance-Examination*.

Calcutta, 14th March, 1884. HARA LALL RAI,
Asst Head Master, *Hindu-School.*

I examined the Fourth Class in *English*, the result was satisfactory.

Calcutta, 14th March, 1884.
RAM JADU BHATTACHARJEA,
Second Teacher, *Hindu-School.*

The Examination of the 5th and 6th classes of the *Calcutta School*, in *History* and *Geography*, was very satisfactory.

Calcutta, 14th March, 1884. ABHOY CHARN PAUL,
Extra-Teacher, *Hindu-School.*

The boys of the 3rd and 4th classes of the *Calcutta School*, whom I examined in *Mathematics*, acquitted themselves very satisfactory.

Calcutta, 14th March, 1884. JADAB KRISHNA DASS,
Teacher, *Hindu-School.*

I examined the boys of the *Entrance-Class of the Calcutta School* in *Sanskrit*. The result of the Examination was satisfactory.

Calcutta, 14th March, 1884. BRAJA NATH GHOSAL,
Head Pandit, *Hindu-School.*

The Examination in *Bengali* of the Sixth Class of the *Calcutta School* last year was satisfactory to me.

Calcutta, 25th March, 1884
KAILAS CHANDRA MUKERJEA,
Senior Pandit, *Hare-School.*

I examined the First Class of the *Calcutta School* in *English*, and the result was, on the whole, satisfactory, Out of the six canditates examined, two acquitted themselves very creditably, two others obtained very near the pass mark. These four students were sent up to the last *Entrance-Examination of the Calcutta University*, and I am happy to learn that the first two passed in the Test successfully.

Calcutta, 4th April, 1884.
CHUNDY CHARN BANERJEA,
Head Master, *Hindu-School.*

The Certificates of the Examiners were heard with Applause.

I am glad to say that, out of the Four candidates that were sent up for competition at the last *Calcutta University Entrance-Examination*, two passed ; *viz* :—Ganga Prasanna Chackerberty (*a Free Boarder of the School*), in the *Second Division*, and Tulsi Dass Dutt, in the *Third*. The former has, therefore, been entitled to *His Highness the Jaghirdar Sahib of Arni's Medal*, together with *His Royal Highness the Duke of Connaught Scholarship, for General Proficiency*, awarded by Maharaj Kumar Rameswar Singh Bahadur, B.C.S., of Rajnagar-Darbhangah, and the latter has obtained a *Medal* presented by *His Highness the Rajah Sahib of Tulchar*. These are the students that are now to be honored with the *Medals*, *Certificates* &c.

The First Quarterly Examination of the current year (1884), was held in the month of March, 1884, and the *Result* was, on the whole, satisfactory. (*Cheers.*)

After the Head Master had finished his Report, the Revd. Chairman distributed the Prizes to the Students of the School.

The *Distribution of Prizes* being over, the Revd. Chairman addressed for nearly an hour. He said, that he was much pleased at the singing of *Divine Songs* by the boys as a prelude to the *Ceremony*. This reminded him of the *Mangalacharan*, with which the *Indo-Aryans* always commenced their ceremonies. He wished all *Schools* would follow this example of invoking *Divine* aid before they undertook any work.

Referring to the multiplicity of *Schools in Calcutta*, he said, that he had noticed with great satisfaction the large number of *Dispensaries*, which, for a long time, have existed in every street and lane of the town, and he now finds *Schools* following on the heels of *Dispensaries*. In ancient *Egypt*, a King had established a *Laboratory*,—over which he had inscribed the words *Psycheis Atreion*, or *A Dispensary for Souls*. What was inscribed on a *Laboratory* can, with equal propriety, be inscribed on a School - It may, therefore, be well said that *Calcutta* shows its appreciation of both *Physical* and *Mental Exercises*, by exhibiting side by side, *Dispensaries* and *Schools* for Maladies, both of body and soul. All these results were principally of popular and private enterprise. (Cheers.)

The next thing, noticed by the *Revd. Chairman* was, the *mixture of Mahamedan and Hindu Students, learning side by side*, not only *English*, but also their common *defacti*,—*Vernacular*, (*i.e.*), *the Bengali*. It is a mistake to suppose that you must have separate *Schools* for these *important classes of Her Majesty's Subjects in Bengal*. Here we see *Mahamedans and Hindus* can get on together,—and that would generally be throughout *Bengal* if invidious questions were not raised and countenanced. (Cheers.)

Regarding the success, with which only a few months' study in this *School* was crowned at the *University Entrance-Examination*, *the Chairman* said, it did equal credit to masters, pupils and above all, the *Founder-Secretary of the School*. (Cheers.)

With reference to the *First Prize holder*, Ganga Prasanna Chackerberty, the *Revd. Chairman* added, that according to the *Report*, which had just been read, this student had the honor, by his *extraordinary progress*, not only of winning *a Medal* then and there established by a *Nobleman of another Presidency*, who presided on the occasion of the *previous Examination* and was wonder-struck by the merit of the boy, but also of gaining a *permanent Annual Medal* from the same *Nobleman* for his *School*. This was a heroism in the arena of Education unheard of before.

After some further remarks, the *Chairman* concluded his speech by wishing *continued success and prosperity to the Institution* and happiness to all concerned.

The *Proceedings* terminated at 8 P. M., with offering hearty vote of thanks to the chair.

(*Vide*, the *Statesman*, the *Indian Mirror*, &c.)

A public Meeting, convened by the *Society*, was held at the hall of the *Calcutta School*, (*Bow Bazar Branch*), No. 196, Bow Bazar Street, on Saturday, the 26th July, 1884, at 4-30 P. M., under the presidency of Babu Nil-Kantha Chatterjea. The *Meeting* was largely attended.

After the *Proceedings of the last Meeting* had been read by babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, the *Chairman* called upon Babu Jadu Nath Shah to deliver his lecture on

Early Marriage :—

The lecturer spoke on the *Subject* for more than an hour. He said that,—MARRIAGE may be defined as the act, ceremony, or process, by which the legal-relation-ship of husband and wife is constituted.—*Early Marriage* is the *most* dreadful. In *India*, *Early Marriage is prevelant*. Therefore, we meet with so many *premature deaths*.

It is an *evil*, which the sooner it is checked, the better. Our girls are married, when they are not fully developed, as in other countries in the world. It is generally said, in defence of this custom, that in a hot climate, like that of *India*, men and women ought to be *married early*, to prevent the *evils of debauchery*. How far this is true, it is impossible to say with any degree of certainty.

It is a *positive fact* that unless men and women lead *married lives*, licentiousness and the evils consequent thereupon, would pervade *every rank of Society*, and a *Nation* will degenerate to an extent, from which it would be difficult to extricate it.

We all know that our children are generally very delicate, because they are conceived in the *womb* of their mothers, when the latter are not sufficiently grown and matured to become fit for carrying on the work devolves upon them, at a rather prematurely early age.

Professors of Mid-wifery, specially officers, who have had experience of lying in Hospitals, complain of the diseases, which prevail amongst inmates thereof, as the result of *Early Marriage* is prevailed amongst the *Natives* of this country. They attribute the many infantile deaths, which occur in *India* to it.

The system prevails to such on extent, that sometimes matches are contracted, when the children are in the *womb*. When a girl conceives, the eldest members of the family sometimes give out that if a *female child* is born, she would be given in marriage to the son of such and such person. Who, again, is quite satisfied and approves of the arrangement proposed to him. This, indeed, is a most miserable state of thing.

Marriages, we know, are always contracted before the girls reach their *teens*. Sometimes they are married at the early age of *Nine*, and sometimes even *Seven* and what it is disgreceful to confess, now and then, before they complete Five years of age ! !

It were, indeed, to be wished that our Orthodox countrymen could see the evils, which arise from our system of EARLY MARRIAGES.

A *child* becomes a *Husband*, and a *girl* becomes a *Mother*. The *Husband* lives with a *Child-wife*, and the result is that both of them become sickly, weak, and always complain something or other. They complain now of head-ache, of indigestion, and what not !

It sometimes happens that our girls conceive at the *early age of Eleven*, and bring forth when they had hardly reached even the age of *Twelve years !*

The *child-wife* becomes a *Mother*, when she is *not* fit for the duties of a *Wife*. She gives birth to children. She contracts some disease or other in *child-bed*, because, the *loss of blood* weakens her. Is *not* this much to be deplored ?—The child that is born, generally becomes sickly and very weak, and hardly lives for a long time ! Sometimes the child dies as soon as it is ushered into the world, or the mother dies immediately after *child-birth !* The *children*, born of *child-mothers*, seldom live !

How many fathers lose their daughters, who are snatched away from them, at an early age, when they prematurely conceive and give birth to children, at an *extremely* early age !

We should endeavour to act for ourselves, seeing that the *evil custom* is becoming sad havoc in the land !

Every educated man ought to feel for his own country. He should endeavour to remedy the *defects and evils of* our *Social and Domestic Customs*, and try to remove them.

Upon you, Youngmen, rest responsibility, to which you should endeavour to do justice, and if you fail to do so, you will have no body to blame,—but yourselves. (*Cheers*)

After the lecturer had finished his *Speech*, the *Chairman* spoke a few words, and thanked the lecturer.

The *Meeting* dispersed after 6 P. M, with a vote of thanks to the chair.

A public *Meeting*, convened by the *Society*, was held at the hall of the *Calcutta School*, *Bow Bazar Branch*, No. 196, Bow Bazar Street, on Friday, the 5th September, 1884, at 4-30 P. M., under the presidency of Babu Joy Gopal Mukerjea, B. A. The *Meeting* was largely attended.

After Babu Sham Lall Day, the *Founder and Secretary to the Society* had read the *Proceedings of the last Meeting*, which were duly confirmed, the Chairman asked Babu Rash Behari Dass to deliver his lecture on—

Education and Envy :-

The lecturer spoke on the Subject for an hour. He said that, when a person is *properly educated*, he cannot become *Envious*. We should *educate our children*, in order that they might distinguish right from wrong. *Education* means,—*the Traning of the mind in proper direction*. Unless a person *educate* himself, he can seldom command *esteem of others*. No *Nation* can become *great*, unless it learns to *educate itself*.

Greatness consists in the *acquirement of Knowledge*. No *Knowledge* can be acquired without *Education*. You can easily bend the twid. But, you cannot do so when it developes itself into a long tree. A boy should be *educated*, when he is young. *Proper training* should begin in *Infancy*. When a person grows, *the clay of his mind* becomes hard. It cannot recieve any impression, much less retaining. *The Mind of an Infant is soft*. Its *Memory is sharp*. *And* its *retaintive power is good*. *Infancy*, therefore, is the proper season for *training*.

Envy ought, in strict truth, to have no place whatever allowed it in the *heart of Man* ; for the goods of this present world are so vile and low, that they are beneath it ; and those of the future world are so vast and exalted, that they are above it.

Envy is represented, among Painters, by the *figure of an ugly woman*, clad in black and blue tarnished drapery, and crowded with serpents. Her right hand rests upon the head of a monster with many heads, and a serpent is biting her left breast, which is bare. Her age and uglinoss signify the deformity of this vice ; and the discoloured drapery alludes to the vileness of it.

Envy corrupts the heart, sours the temper, deforms the visage, and enfeebles the body. Renders us indifferent to the pleasures,—we have at command, and desirous only of those things, which are beyond our reach !

The serpents, by which her head is surrounded, signify the *evil thoughts*, in which an *Envious* person always entertains of others. The *viper* biting her left breast, denotes the rage and torment that perpetually occupy the breasts of those, who *envy* the prosperity of their neighbours. The right hand, resting on the head of the *Hydra*, indicates the horrible deformity of this malignant disposition ; as *Envy* may be said to resemble that monster in its infectious quality.

The *Poets* relate, that when one head of the *Hydra* is cut off, its place is supplied by another ; and thus, the more the *power of Virtue* is exerted in suppressing Envy, the more is this vice enraged against its opponent.

A man that hath no *Virtue* in himself, ever *envieth* virtue in others. For, men's minds will either feed upon their own good, or upon other's evil.

A man, that is busy and inquisitive, is commonly *Envious*. *Men of Noble Birth* are noted to be *envious* towards *New men*, when they rise ; for the distance is altered.

An *Ignorant man* is generally *envious* An *envious* person is a *coward*. He retains the dagger concealed in his breast. He uses it, when his enemy is not prepared to face him. We should never *keep company with an envious man*. He is subject to *the worst of passions*. Anger and Revenge dwels in his heart. He will betray you. He is perfidious. You cannot repose any trust in him. If you do so, you will find your mistake, when it is not *too late*. *Education and Envy* cannot live together. They cannot find a place in the mind of the same individual.

Deformed persons and *eunuchs*, as well as low men are generally *envious*. For, he that cannot possibly mend his own case, will do what he can to impair another's.

The same is the case of men, who rise after calamities and misfortunes. For, they are as men fallen out with the times, and think other men's harms—a redemption of their own sufferings.

Near kins, folks and fellows-in-office, and those that are bred together, are more apt to *Envy* their equals, when they are raised. For, it doth upbraid unto them their own fortunes.

Persons of eminent virtue, when they are advanced, are less *Envied*. For their fortune seemeth but due unto them; and no man *Envieth* the payment of a debt, but rewards and liberality rather. Again, *Envy* is ever-joined with the comparing of a *Man's-Self*, and where there is no comparison,—no *Envy*.

Persons of *Noble Blood* are less *Envied* in their rising. For, it seemeth but right done to their birth; besides, there seemeth not much added to their fortune. (*Cheers.*)

After the speaker had done, the *Chairman* spoke a few words. The *Meeting* broke up at 6 P. M., with a vote of thanks to the chair.

Proceedings of a Meeting held, for the Second Annual Distribution Prizes *to the Meritorious Pupils of the* Calcutta School, *(including its Branch), at the hall of the* Calcutta School, Bow Bazar Branch, *No. 196 Bow Bazar Street, on Friday, the 24th July, 1885, at 3* P M., *under the presidency of the Revd.* William Smith, M. A., *Principal, General Assembly's College. There was a large gathering :—*

The Second Annual Distribution of Prizes, (comprising a large number of readable books, Atlasses, Silver Medals, Certificates and Scholarships), came off with *great eclat*, on Friday afternoon, the 24th July, 1885, at the premises of the *Calcutta School*, (Bow Bazar Branch), No. 196, Bow Bazar Street, Calcutta, before a large gathering of *European* and *Indian Gentlemen*, who were duly invited to grace the ceremony with their kind presence.

The gathering was truly representative in its character. Professors and Teachers of different Colleges and Schools, Members of many Social, Political and Religious Institutions, and a vast number of parents and guardians of the students, together with many respectable *Gentlemen*, representing several important sections and classes of the *Indian Community*, gathered in the Hall to add importance to the ceremony of the afternoon.

The *Meeting* was presided over by the *Revd.* William Smith, M. A., Principal, *General Assembly's College*, and an illustrious Member of the *Protestant Mission in India*. The *Revd. Chairman* was attended by the *Revd.* James M. Hamilton, M.A., B.D., Professor of the *same College* and belonging to the *same Mission*.

The Hall of the *Branch School*, in which the interesting ceremony took place, was very gaily decorated with banners and evergreens. The yard, the *varenda* and the labyrinth of the building were also very beautifully adorned with ornamental plants and various kinds of flowers, and flags were also hoisted up on the top of the walls to welcome the guests of the evening. The play-ground of the pupils was also not lost sight of. It was well-adorned with a beautiful set of aparatus of *Athletic performance*.

On a round table, before the *Chairman* of the *Meeting*, lots of flower-bouquets, Patna Mangoes, Garlands of sweet flowers, and glasses of Rose-water, and Ice-cream, with *attar* and essence on the left, were kept in rows near the Prize books, to make the ceremony a *Fait Accompli*.

The *Proceedings* were opened by the boys singing sweet songs. The boys then recited selected pieces from *English* and *Vernacular Authors*, and delivered *extempore* addresses in brief on, the *Duty to Parents and Devotedness to God*. The *Chairman* and the audience seemed quite satisfied with the preliminary *Proceedings*.

Address by the Secretary :-

After this, the *Founder-Secretary of the School* gave a brief account of the causes, which led to the foundation of the *Bow Bazar Branch School*, on the 23rd July, 1884, as also of its progress, during the Session. He said :—Revd. Chairman and Gentlemen.

The Bow Bazar Branch of the *Calcutta School* has just completed its First year of existence. It being an *Institution*, only a year old, has, as a matter of course, very little to tell in detail of any very great progress made by it in so short a time, or, to recount its achievements beyond the ordinary *curriculum* of business. It has, therefore, nothing more to present before the public for gratification of their curiosity than a bare account of the causes, which led to its *foundation* and a simple statement of the works done towards its advancement during the course of the year.

The *Main School*, (of which the *Institution*, under review, is a branch), was founded by my *humble Self* and under the *auspices* chiefly of the *Calcutta Literary Society*, on Thursday, the 1st day of March, 1883, and the *Bow Bazar Branch* began its existence, under the *same auspices*, since Thursday, the 23rd day of July, 1884.

The strong sympathy and the continued generous encouragement, which the *Founder-Secretary* had received from the Guardians of the pupils, as well as at the hands of the *Gentlemen*, who take lively interest in the progress of *Education*, had also led him to extend the sphere of his work and open the *Branch School* under review.

Neither of the *Schools* receive any aid from the *Government*. They are opened to boys of all creeds, colors, and castes, and one of the remarkable traits in the policy of their management is that, they always tolerate catholicity in *Educaton and Religion*.

Both the Main and the Branch Institutions, (organised after the Model of the best Higher Class English Schools in the town), are under the management of a strong staff of efficient and experienced teachers, many of whom are the *Graduates* and the *Under-Graduates of the University of Calcutta*, and under the direct supervision of the *Founder-Secretary*, assisted by a Gentleman of vast education and long standing experience in the Educational Department.

Both the *Schools* consist of Ten classes in each : viz :—Three in the higher, Six in the lower, and another in the *Musical Department* that has been established since the commencement of January, 1885, under the distinguished patronage of Rajah Sir Souriudra Mohun Tagore Bahadoor, Kt., C.I.E., the world-renowned *Musical Doctor*, and a *Scion* of the illustrious *Tagore Family of Calcutta*.

The *Drawing*, being one of the important branches of human knowledge, is also not lost sight of. The services of Babu Digbejoy Neogy, Senior Scholar attached to the *Calcutta Government School of Arts*, has fortunately been secured by the *Founder-Secretary of the School* to the *Drawing Section* of the *Two Schools*, and many thanks are due to him for the warm interest he is evincing to introduce a Model System of *Drawing* in our Two *Institutions*.

The government of the two *Schools* is vested in the *Founder-Secretary*, aided by the *Head Masters* of the two *Institutions*.

Great credit is due to the Superintendents for their able management of the *Two Schools*, as well as to the Teachers for all that they have done, within so short a period towards the progress of the pupils of both the *Institutions*. From the good management, as also the satisfactory result of examination of the boys, it may fairly be hoped that, the *Branch*, under review, like its *Main*, will, in course of time, become one of the healthiest *Indian Educational Institutions in Bengal*. The teachers have, indeed, devoted great attention to their respective duties, and displayed a lively interest in the discharge of their several functions of discipline.

The *Pandits* have also spared no pains to make the *Vernacular* Departments a *fait accompli*, and more attention is likely to be devoted to it, to refute the charge that is now and often found home to be brought by some critics to the effect that *Teaching of Vernacular* Languages is much neglected in the Schools where the *English* is taught. But, it will not be a miss here to remark that the teachers of the *Calcutta School*, (both Main and Branch), are well-aware of the fact that, no *Nation* can attain to greatness without literature of its own.

Babu Radhika Prassanna Mukerjea, Assistant-Inspector of Schools, *Presidency Circle*, visited the *Bow Bazar Branch School*, on the 27th October, 1884, and expressed his warm sympathy with it, and felt quite satisfied with the management. The following is an abstract copy of his written opinion regarding the *School* :—

Calcutta, 27th October, 1884.

I visited the Calcutta School, Bow Bazar Branch, at the request of the Secretary. The School was started in July or August last and has already attracted about 100 pupils. I examined the two Highest Classes in English and Mathematics and was pleased with the answers. I wish the School every success. I was pleased with the Recitation of English Poetry by some boys of the 4th, 5th, 6th and 7th classes.

RADHIKA PRASANNA MUKERJI,
Assistant Inspector of Schools, Presidency Circle.

A full account of the Proceedings of the *First Prize Distribution Ceremony* of the Main School, which took place on the 14th December, 1883, under the presidency of His Highness the Jaghirdar Sahib of Arni, in *Madras*, will be found published in several local Newspapers of the town, as well as in the *First Annual Report of the School*.

The Annual Examination of the pupils of the Main and the Branch *Institutions* was held simultaneously in the middle of the month of April, 1885, and was conducted during the Ten days, under the direct supervision of the following *Gentlemen* :–

Babu Chandy Charn Banerjea, Head Master, *Hindu-School*.
" Bhola Nath Paul, M.A., Head Master. *Hare-School*.
" Ram Jadu Bhattacharjea, Teacher, *Hindu-School*.
" Madhav Chandra Dass, " "
" Abhay Charan Paul, B.A., " "
" Jadab Krishna Dass, " "
" Hara Nath Bhattacharyya, M.A., B.L. "
" Bhola Nath Bose, " "
" Kedar Nath Roy, " "
" Mathuria Nath Chatterjea, L.C.E. Senior Mathematical Teacher, *Oriental Seminary*.
Pandit Madhu Sudan Smritiratna, Sanskrit Law Professor, Calcutta Government *Sanskrit College*.
" Shyama Charan Mukerjea, Head Pandit, *Hare-School*.
" Braja Nath Ghosal, Second Pandit, "
" Gooru Dass Bhattacharyya, Pandit, *Hindu-School*.
" Kailash Chandra Mukerjea, Pandit, *Hare-School*.
" Shib Nath Sirma, " "
" Ram Dhone Sirma, " "
Babu Devendra Nath Mitra, Assistant-Head-Master, *Calcutta School* (Main.)
Babu Sham Lall Day, the Founder-Secretary of the Institution.

These Examiners were all satisfied with the Results of their Examination, and they all have given testimonials of their approbation, by recording their respective opinions, in writing, as follow :–

Certificates of the Examiners :-

Calcutta, 1st May, 1885.

I examined the 2nd, 3rd, and 4th classes of the Calcutta School, in Mathematics, and I have much pleasure in stating that the results were, on the whole, satisfactory.

HARA NATH BHATTACHARJEA, M.A., B.L.,
Teacher,—HARE-SCHOOL.

Calcutta, 1st May, 1885.

Upon examination of the 2nd, 3rd and 4th classes of the Calcutta School, to which I was invited by its Founder Secretary, Babu Sham Lall Day, on the occasion of its Annual Examination held on the 14th April, 1885, I avail of this moment in expressing my full satisfaction at the rapid progress of the pupils in Sanskrit and Bengali branches of their studies, which fell to my part to examine ; and of judging from the part, I hope the future will be crowned with success.

MADHU SUDAN SMRITIRATNA,
Sanskrit Professor, Calcutta Government Sanskrit-College.

Calcutta, 1st May, 1885.

I examined the boys of the 5th, 6th, 7th, 8th, and 9th classes of the Calcutta School, (on the occasion of its Annual Examination), in Arithmetic, on the 13th and 18th April, 1885, respectively, and I have much pleasure in bearing testimony to the high efficiency of the Institution.

I hope the Institution will go-on improving from year to year.

MATHOORA NATH CHATTERJEA, L.C.E.,
Senior Mathematical Teacher, Oriental-Seminary.

I examined the boys of the 2nd, 3rd and 4th classes of the Calcutta School in History and Geography, on the 17th April, 1885, on the occasion of the Annual Examination of the Institution, and the result was, on the whole, very satisfactory.

Calcutta, 1st May, 1885. JADAB KRISHNA DASS,
Teacher,—HINDU SCHOOL.

Certified that, being invited by Babu Sham Lall Day, Founder-Secretary, Calcutta School to examine the progress of the boys belonging to the 5th and 6th classes, on the occasion of its Annual Examination in History and Geography, I readily undertook the task on the 17th April, 1885, and was quite satisfied with the result.

Calcutta, 1st May, 1885. ABHAY CHARAN PAUL, B.A.,
Teacher,—Hindu-School.

The Annual Examination of the Calcutta School 5th class, (both Main and its Branch), was conducted by myself, I set questions on English, and I am glad to say that the boys answered the questions put to them to my entire satisfaction.

I hope the School will go-on improving year after year.

Calcutta, 1st May, 1885. MADHAB CHANDRA DASS,
Teacher,—Hindu-School.

I examined the boys of the 6th class of the Calcutta School, (Main and Branch), in English. The result was satisfactory.

KEDAR NATH ROY,
CALCUTTA, 1ST MAY, 1885. Teacher,—Hare-School.

I examined the boys of the Calcutta School 7th class, (both Main and Branch), in English, on the 15th April, 1885, on the occasion of the Annual Examination, and the result was, on the whole, satisfactory.

BHOLA NATH BOSE,
Calcutta, 1st May, 1885. Teacher,—Hare-School.

Certified that I have, in compliance with the desire of Babu Sham Lall Day, Founder-Secretary, Calcutta School, conducted an oral examination of its Eighth class in English, (both Main and Branch), on the 13th April 1885, on the occasion of its Annual Examination, and I found the verbal answers to all of my questions put to them to be quite satisfactory to me ; on the whole, upon reflecting on the proficiency of the pupils compared with the recent date of the Institution, I may reasonably cherish every hope of future advancement of the School.

MATHURA NATH CHATTERJEA, L.C.E.,
Calcutta, 1st May, 1885. Teacher,—Oriental-Seminary.

I examined the 5th class of the Calcutta School, (both Main and Branch), in Bengali, on the 17th April, 1885, on account of its Annual Examination, and the result was satisfactory.

KAILAS CHANDRA MUKERJEA,
Calcutta, 1st May, 1885. Second Pandit,—Hare-School.

I conducted the Annual Examination of the year 1884-85 of the boys of the Calcutta School 6th class, (both Main and Branch), in Bengali, on the 15th April 1885, and was quite satisfied with the marks obtained by examinees.

I wish the Institution every success.

SHIB NATH SIRMA,
Calcutta, 1st May 1885. Pandit,—Hare-School.

I do hereby certify that I was called upon by Babu Sham Lall Day, Founder-Secretary, Calcutta School, to examine the progress of the pupils belonging to the 7th class of his newly-founded Institution, in Bengali, and I was entirely satisfied with the result.

GOORU DASS BHATTACHARJEA,
Calcutta, 1st May, 1885. Pandit,—Hindu-School.

The Annual Examination of the 8th and 9th classes of the Calcutta School, (both Main and Branch), in Bengali, held on the 15th and 18th April, 1885, respectively, was conducted by myself. I have had full satisfaction of the rapid and at the same time sound progress of the boys.

RAM DHONE SIRMA,
Calcutta, 1st May, 1885. Pandit,—Hare-School.

The Certificates of the Examiners were heard with Applause.

To encouraget he progress of studies, the Founder-Secretary of the School awards quarterly several Scholar-ships to the students in each class of the Main and its Branch School, who are found proficient in their Quarterly Examination.

Besides these Scholarships, His Highness the Jaghirdar Sahib of Arni, (in Madras), kindly gives Two Ornamental Medals to the First successful candidates, in each School, in the Calcutta University Entrance-Examination, in Order of Merit.

His Highness the Rajah Sahib of Talchar, (in Cuttck) and Babu Bhuban Chand Dutta (a Member of the Calcutta Hatkholla Dutta-Family), also award one Medal eachto the First successful student in Sanskrit, in the two Schools.

One boy, (Krishna Lall Sil), from the *Main School*, was sent up for competition at the last *Calcutta University Entrance-Examination*, and, I am glad to say, that he has successfully passed the *Entrance-Examination* and has been placed in the *Second Division*.

Many thanks are hereby given to the *Gentlemen*, who inspected the Two Schools last year, as also to those who conducted the Annual Examination of the boys of the Two Institutions, in the month of April, 1885. (*Cheers*).

The following letter was received from His Highness the Rajah Sahib of Talchar :—

Cuttack,
The 10th March, 1884.

My dear Sir,
It gives much pleasure to His Highness in hearing the progress of the School.

Babu Sham Lall Day,
Secretary, Calcutta-School.

Yours Obediently,
Jagabandhu Ghose,
Dewan, Talchar Raj.

(APPLAUSE.)

The following letter was received from His Excellency the Right Hon'ble the Marquis of Ripon, G.M.S.I., G.M.I.E., *Viceroy and Governor-General of India :—*

PRIVATE SECRETARY'S OFFICE,
Government House,
Simla, 12th August, 1884.

Sir,
I beg to acknowledge the receipt of your letter of the 5th Instant, and am directed to thank you for the two copies of the 1st Annual Report of the Calcutta School, which you have been so good as to send.
His Excellency the Viceroy and Governor-General is glad to believe that the School has made a good start.

* * *

BABU SHAM LALL DAY,
Founder Secretary,
Calcutta School.

I am,
Yours Obediently,
H. W. PRIMROSE,
Private Secretary to the Viceroy.

(APPLAUSE.)

ON THE 17TH OCTOBER, 1884, A LETTER WAS SENT TO HIS EXCELLENCY THE RIGHT HON'BLE THE MARQUIS OF RIPON, G.M.S.I., G.M.I.E., VICEROY AND GOVERNOR-GENERAL OF INDIA, ASKING HIS EXCELLENCY'S PERMISSION TO FOUND CERTAIN SCHOLARSHIPS OF THE CALCUTTA SCHOOL, AFTER HIS EXCELLENCY'S NAME, TO WHICH THE FOLLOWING REPLY WAS RECIEVED :—

PRIVATE SECRETARY'S OFFICE,
Government House,
Simla, 21st October, 1884.

Sir,
With reference to your letter of the 17th Instant, I beg to state that there is no objection to your naming the Scholarship, which you propose establishing in connection with the Calcutta-School, the *Lord Ripon Scholarship*.

Babu Sham Lall Day,
Founder-Secretary,
Calcutta-School.

I am, Sir,
Yours Obediently,
H. W. PRIMROSE,
Private-Secretary to the Viceroy.

(APPLAUSE.)

On the 6th December, 1884, a Valedictory Address was presented to His Excellency the Right Hon'ble the Marquis of Ripon, G.M.S.I., G.M.I.E., *Viceroy and Governor-General of India, to which the following reply was received :—*

Office of Private Secretary to the Viceroy,
1, LARKIN'S LANE,
Calcutta, 10th December, 1884.

My dear Sir,
I am directed to acknowledge the receipt of your letter of the 6th Instant, and to request you to be so good as to convey to the teachers and students of the Calcutta School, His Excellency the Viceroy's thanks for the address which they have presented to him.

BABU SHAM LALL DAY,
Founder-Secretary,
Calcutta School.

Yours Faithfully,
H. W. PRIMROSE,
Private Secretary to the Viceroy.

(APPLAUSE.)

The following letter was received from His Excellency the Right Hon'ble the Marquis of Dufferin, G.M.S.I., G.M.I.E., *Viceroy and Governor-General of India :—*

OFFICE OF PRIVATE SECRETARY TO THE VICEROY,
1, LARKIN'S LANE,
Calcutta, 9th February, 1885.

Sir,
I beg to acknowledge the receipt of your letter of the 3rd Instant and the copy of the First Annual Report of the Calcutta School which accompanied it; and to state that His Excellency has been pleased to learn of the progress of your School and wishes it every success.

* * *

BABOO SHAM LALL DAY,
Founder-Secretary,
Calcutta School.

I am, Sir,
Yours Obediently,
D. MACKENZIE WALLACE,
Private Secretary to the Viceroy.

(APPLAUSE.)

The following letter was received from Babu Bhuban Chand Dutt, Zemindar and a Member of the Hatkhola Dutt Family of Calcutta :—

Calcutta, 22nd July, 1885.

My Dear Sir,
I have the pleasure to send herewith, agreeably to my promise, the *Silver Medal* for Kanai Lall Day of the *Calcutta School*, who has creditably gained the highest mark in *Sanskrit*, the language of our *Aryan Fore-fathers* —at the last Examination.

Accept a friend's mite of encouragement to those, who study the said language, and deem me a well-wisher to the Institution,

To Sham Lall Day, *Esq.*,
Founder-Secretary,
Calcutta-School,

Yours Truly,
BHUBUN CHAND DUTT.

The Secretary to the *School* then announced that His Highness the *Hon'ble* Sir Lakheswar Singh Sahib, G.C.I.E., *Maharajah Bahadur of Darbhangah*, and His Highness the *Hon'ble* Sir Harrendra Kissore Singh, K.C.I.E., *Maharajah Bahadur of Bettiah*, Members of the *Governor General's Legislative Council*, His Highness Rameswar Singh, K.C.S.I., Rajah Bahadur of Rajnagar-Darbhangah, His Highness Sir Ahsunnollah Khan, K.C.I.E., Nawab Sahib of Dacca, have graciously been pleased to contribute to the *Calcutta School*, for which the best thanks of the *Institution* are hereby given to them.
May the Almighty Disposer of Events grant them with long lives, prosperity and happiness (*Applause*).

Babu Sham Lall Day also announced the receipt of the following letters from the under-mentioned distinguished persons, who were un-avoidably absent from the *Meeting* that day :—

The following letter was received from the Revd. Father E. Lafont, S.J., C.I.E., *Principal of the St. Xavier's College, Calcutta :—*

Calcutta, 21st July, 1885.

My dear Sir,
I regret that, as you will have seen by the Daily papers, I have already an engagement for Friday next.

Baabu Sham Lall Day,
Calcutta.

Very Sincerely Yours,
E. LAFONT, S.J.

The following letter was received from our distinguished Citizen Maharajah Sir Narendra Krishna Bahadur, K.C.I.E., *of Sobhabazar :—*

SOBHABAZAR,
The 18th July, 1885.

My dear Sir,
As I am indisposed, I regret that I cannot be present at the distribution of prizes to the students of the Calcutta School, on the 24th Instant.
Trust you are quite well.

Babu Sham Lall Day,
Calcutta.

Yours Truly,
Narendra Krishna.

The following letter was received from Dr. Rajendra Lala Mitra, LL.D., C.I.E. :—

8, MANICKTOLA STREET,
16th July, 1885.

Dear Sir,
In reply to your letter I regret to state that, owing to ill health, I shall not be able to accept your invitation to be present at the Second Annual Distribution of Prizes of the Calcutta School, on Friday next.

Babu Sham Lall Day,
Calcutta.

I remain,
Yours Faithfully,
RAJENDRA LALA MITRA.

After the Secretary had resumed his seat, amidst cheers, the *Revd.* Chairman distributed the Prizes to the Successful Students, for their General Proficiency, at the last Annual Examination, held in the month of April, 1885 :—

After the distribution was over, the Founder-Secretary requested the *Revd.* Chairman to award certain Scholarships to several successful students of the School, for General Proficiency, at their Quarterly Examinations, held in the year 1884 and 1885. The distribution being over, Babu Sham Lall Day expressed his wish to award prizes also, to the efficient teachers of the two Schools, who did their respective duties in training up the boys so remarkably well during the year. The *Revd.* Chairman, accordingly, awarded a lot of selected useful books, from recent good Authors, to each of the teachers. The prizes were presnted by the Founder-Secretary of the School.

After the Prize books had been distributed, the *Revd.* Chairman congratulated the Two Head Masters of the Calcutta School, on the very encouraging Report that had been read by the Founder Secretary of the School. He said that, in England and Scotland, there was, and not without good reason, a strong feeling against what are called private or adventure schools,—that is schools under Private Management, and that only came before the public with a reductive prospectus.

He was glad to be able to say that the Management of the Calcutta School, (both Main and Branch), had taken good care to give the public a guarantee that the works of the two Schools would annually be inspected by competent and well-known educationists. The parents, could, therefore, with confidence, send their children to this School.

Another gratifying feature in connection with the School, the Revd. Chairman added, was that amongst the teachers were to be found Graduates of the Calcutta University. For, too many were thronging into the already-crowded-profession of Law, and it would be a sign of a healthy feelling, if many more of our young men, at the close of their Academic Career, chose as their life-work—the teaching of their fellow-countrymen. The harvest truly is plentious, the laborers are few. He also said that, he was surprized and much pleased at the graceful and skilful performance by the New Social Acrobatic Gymnastic Party of Datta-Para on the Horizontal Bar. (CHEERS.)

After some further remarks, the *Revd.* Chairman concluded his speech by praying continued success and prosperity of the Two Institutions, and happiness to all concerned.

The Proceedings terminated at 8 P. M., with offering a hearty vote of thanks to the Chair. (*Vide*, the "Statesman", the "Indian Mirror", &c.)

Proceedings of the Eleventh Anniversary Meeting of the *Calcutta Literary Society* held at the hall of the *Calcutta School, (Bow Bazar Branch)*, No. 196, Bow Bazar Street, on Saturday, the 22nd August, 1885, at 3-30 P. M., under the presidency of the *Revd.* James M. Hamilton, M.A.,B.D., *Professor, English Literature, General Assembly's College, Calcutta.* The *Meeting* was densely crowded :—

The *Eleventh Anniversary Meeting of the Calcutta Literary Society* was held, with great *eclat*, at the hall of the *Calcutta School, (Bow Bazar Branch)*, No, 196, Bow Bazar Street, on Saturday, the 22nd August, 1885, at 3-30 P. M. The chair was taken by the *Revd.* James M. Hamilton, M.A.,B.D., *Professor of English Literature, General Assembly's College, Calcutta.* The *Meeting* was densely crowded.

Address by the Secretary :—

After the *Revd, Chairman* had taken his *presidential seat*, amidst shouts of applause, Babu Sham Lall Day, the *Founder and Secretary to the Society*, addressed the *Meeting* thus :—

Revd. Chairman, Ladies and Gentlemen :—

We are assembled here to-day to celebrate the *Eleventh Anniversary Meeting of the Calcutta Literary Society.* I have no other particular business for this evening, besides giving you a brief account of the work done by the *Institution*, during the year, 1884.

The Secretary read the following letter that was then received from the Revd. K. S. Macdonald, M.A.,D.D., *Principal, Duff College* :—

Calcutta, 22nd August, 1885.

Dear Sir,

It would be a great pleasure to me to be present at Mr. Smith's Lecture, but, I have to be at a Meeting of the University Senate at that hour.

Babu Sham Lall Day. K. S. MACDONALD.

The *Society's* work and attempt, at various directions, may be divided under several heads. The first and foremost of which was *the Establishment of Another Higher Class English School*, in the *Southern Division of the Town*, under its auspices, called the *Calcutta School, (Bow Bazar Branch)*, at the premises No. 196, Bow Bazar Street, on Wednesday, the 23rd July, 1884, at the special request of several inhabitants of that locality (*Cheers.*)

This *Branch School* was also duly Affiliated to the *Calcutta University, up to the Entrance Standard*, and its *First Annual Distribution of Prizes* was held in this hall, under the presidency of the *Revd*, William Smith, M. A., *Principal of the General Assembly's College*, on Friday, the 24th July, 1885, at 3 P. M., before a large gathering, and, I have no doubt, most of you, have read the *Proceedings of that eclatic ceremony* in local Newspapers. (*Cheers.*)

The *Main School*, at Sovabazar, established on Thursday, the 1st day of March, 1883, under its auspices, is also now very ably conducted by the efficient teaching staff.

The *Second Annual Distribution of Prizes* to the pupils of this *School* was also held, *simultaneously with the First Annual Distribution of Prizes* to the pupils of its *Branch School*, on Friday the 24th July, 1885. The *Proceedings of the Meeting* has already been published in local papers.

The following letter was received from His Highness the Jaghirdar Sahib of Arni :—

Arni Castle,
Arni, 1st April, 1884.

My dear Sir,

I am very happy to inform you that myself and my Party reached Arni safely, on the 27th Ultimo.

I cannot forget the few days which I spent in your pleasant company.

I hope you will be kind enough to let me know your welfare every now and then.

Hoping that this will find you and family in the enjoyment of good health.

To Sham Lall Day, Esq.,
Founder-Secy.
Calcutta Literary Society.

Yours Affectionately,
A. Strinivasa Row,
The Jaghirdar of Arni.

The following business was transacted by the Society, during the year, 1884 :—

On the 5th May, 1884, an *Address of Condolence*, signed by Fifty-six distinguished Members of the *Society*, was presented, through the *Government of Bengal*, to Her Most Gracious Majesty the Queen-Empress of India, expressing feelings of the deepest grief and also heart-felt sorrow at the severe shock, which Her Imperial Majesty's parental affection has suffered through the untimely demise of Her Majesty's beloved youngest son, *Prince Leopold*, whose early virtues, high qualities, and brilliant accomplishment were many sureties of future joy and bliss to Her Majesty's beloved subjects, to which the following reply was received :—

POLITICAL.

From No. 705. P. D.
A. E. STALEY, Esq.,
Offg. Under Secretary to the Government of Bengal, Judicial, Political, and Appointment Departments.

To
The Secretary to the Calcutta Literary Society.

Dated Darjeeling, the 20th June, 1884.

Sir,

I am directed to request that you will be good enough to communicate to the Members of the Calcutta Literary Society, the thanks of Her Majesty the Queen-Empress of India for their Address of Condolence on the death of His Royal Highness the late Duke of Albany.

I have the honor to be,
Sir,
Your Most Obedient Servant,
A. E. STALEY,
Offg. Under Secretary to the Govt. of Bengal.

(APPLAUSE.)

On the 17th November, 1884, an *Address of Congratulation*, signed by Thirty-two distinguished Members of the *Society*, was presented to His Highness the *Hon'ble* Sir Harnendra Kissore Singh, K.C.I.E., *Maharajah Bahadur of Bettiah*, and an *Illustrious Member of the Society*, on the auspicious occasion of His Highness' *Installation*, to which the following reply was received :

To BETTIAH, 22. 11-84.

The Founder-Secretary,
Calcutta Literary Society.

DEAR SIR,

I am desired by H. H. the Maharajah Bahadur of Bettiah to convey H. H's sincere thanks to you and the other Members of the Society, for their congratulatory Address on the occasion of H. H's Installation.

Yours Sincerely,
ASUTOSH MUKERJEA,
For Private Secretary.

On the 11th December, 1884, a *Valedictory Address*, signed by Fifty-one distinguished Members of the *Society*, was presented to His Excellency the *Right Hon'ble* the Marquis of Ripon, *Baronet*, K.G., P.C., G.M.S.I., G.M.I.E., Viceroy and Governor-General of India, on His Excellency's resigning the Exalted Office of Viceroy, before the expiry of His Excellency's term of Office, to which the following reply was received :

OFFICE OF PRIVATE SECRETARY TO THE VICEROY,
1, Larkin's Lane,
Calcutta, 11th December, 1884.

MY DEAR SIR,

I beg to acknowledge the receipt of your letter of to-day's date and the accompanying Address from the Calcutta Literary Society, and to state that I have laid the address before the Viceroy and Governor-General, who desires me to thank you for sending it, and to ask you to be so good as to convey the acknowledgments to the Members of the Society.

BABOO SHAM LALL DAY,
Founder Secy.,
Calcutta Literary Society.

I am, My dear Sir,
Yours Faithfully,
H. W. PRIMROSE,
Private Secretary to the Viceroy.

On the 28th December, 1884, an *Address of Welcome*, signed by Fifty-two distinguished Members of the *Society*, was presented to His Excellency the *Right Hon'ble* the Marquis of Dufferin, G.M.S.I., G.M.I.E., on His Excellency's becoming the *Viceroy and Governor-General of India*, to which the following reply was received :—

PRIVATE-SECRETARY'S OFFICE,
GOVERNMENT HOUSE,
Calcutta, 31st December, 1884.

SIR,

I am directed by His Excellency the Viceroy to inform you that he has received the Address of the Calcutta Literary Society and has read with much pleasure the words of welcome and the expression of good wishes which it contains. His Excellency understands that the object of the Society is *to Foster Social Union between Europeans and Natives of India*, and he has no doubt, after reading the list of distinguished persons, who are Members of the Society, that the laudable object proposed will be gradually and surely attained.

It is specially gratifying to His Excellency to observe that among the distinguished Members of the Society are several Native ladies and he trusts that he may consider this fact as a significant indication of a growing desire among Native ladies for wider literary culture.

I have to request that you will have the goodness to communicate this, at your convenience, to the Honourable Members of the Society.

BABOO SHAM LALL DAY,
Founder-Secretary,
Calcutta Literary Society,
Calcutta.

I have the honour to be,
Sir,
Your Obedient Servant,
D. MACKENZIE WALLACE,
Private Secretary to the Viceroy.

The Replies were heard with Applause.

The *Tenth Anniversary Meeting of the Society* was held, with great *eclat*, at the hall of the *Calcutta School*, No, 50, Nanda Ram Sen's Street, *Sora Bazar*, on Wednesday, the 9th January, 1884, at 4-30 P. M., when Babu Benad Behari Chatterjea delivered a lecture on *Good Manners*, under the presidency of Babu Tarak Nath Mukerjea.

Besides the *Tenth Anniversary Meeting of the Society*, the following two lectures were delivered during the session ; *Viz* :—

On *Early Marriage*, by Babu Jadu Nath Shah, under the presidency of Babu Nilkantha Chatterjea, at the hall of the *Calcutta School*, (*Bow Bazar Branch*), on Saturday, the 26th July, 1884, at 4-30 P. M.

On *Education and Envy*, by Babu Rash Behari Dass, under the presidency of Babu Joy Gopal Mukerjea, B.A., at the hall of the *Calcutta School*, (*Bow Bazar Branch*), on Friday, the 5th September, 1884, at 4-30 P. M.

The following is an extract transcript written by the *Revd.* James M. HAMILTON, M. A., B. D., *Professor, General Assembly's College, Calcutta*, receidved by the Secretary of the Calcutta School :—

Sir,

I was present at the Public Examination of the Calcutta School on the evening of Friday, the 24th July, and was greatly pleased with all I saw.

Many of the young reciters showed decided Dramatic ability and the Musical perfomance were characterised by great taste.

The pains-taking care of the teachers impressed me as likely to develope to the full the Natural powers of the pupils in every direction.

I am,
GENERAL ASSEMBLY'S INSTITUTION, Yours Sincerely,
4th August, 1885. JAMES M. HAMILTON.

Ladies and Gentlemen :—I am glad to announce to you that the following *Illustrious Personages* have been pleased to become *Members of the Society*, during the year 1884 :—

Members of the Society :—

NAMES :—	DATE OF ADMISSION :—
The *Hon'ble* James Gibbs, C.S.I., C.I.E., Member, Governor-General's Legislative Council,	26-12-84
Sir Donald Mackenzie Wallace, K.C.I.E., Private-Secretary to his Excellency the Viceroy,	31-12-84
Her Highness Sidheswari Devi, Maharani Sahiba of Bijni, ...	16-4-84
Her Highness Raj Roop Koeri, Maharani Sahiba of Tikari, ...	20-4-84
Her Highness Radheswary Kissari Koeri, Maharani Sahiba of Tikari, ...	4-11-84
His Highness Dhanurjoy Narain Bhunj Deo, Maharajah Sahib of Keonjhar, ...	5-5-84
His Highness Girija Nath Rai, Maharajah Sahib of Dinagepur, ...	10-4-84
His Highness Sheo Prasad Singh, Maharajah Sahib of Gidhore, ...	4-12-84
His Highness Raj Krishna Sinha, Maharajah Sahib of Durgapur-Susangh, ...	13-4-84
His Highness Dalganjan Singh Deo, Maharaj-Adheraj Sahib of Sambalpur, ...	16-4-84
His Highness Harballab Narain Singh, C.I.E., Maharajah Sahib of Sanbarsa, ...	13-4-84
Hari Hara Dutta Deba, F.M.S.A., Rajah Sahib of Jaunpur, ...	9-11-8
His Highness Syed Abdul Kadar Mahamed Yakub Khan Mabajal-ul-Nasriyangh, Nawab of Sucheen,	14-4-84
His Highness Mahamed-Ali Khan, Nawab Sahib of Chattari, ...	13-4-84
His Highness Dalip Singh, Rana Sahib of Baghat,	14-4-84
Rao Chatrapati Singh, Chief Sahib of Alipura,	11-4-84
Babu Ambika Prasad Singh, Zemindar of Tikari,	16-12-84
Babu Bedhu Bhushan Bose, Zemindar of Katdah,	26 11-84
Babu Rati Kanta Bose, Zemindar of Katdah.	26-11-84

(APPLAUSE.)

Gentlemen, the grateful thanks of the *Society* are hereby given to His Highness the Jaghirdar Sahib of Arni, for His Highness' kindly presenting a copy of His Highness' *Photo*, on the 5th May, 1884

The *Report* has a painful fact to record in it !—the late-lamented demise of the *Professor Henry Fawcett*, M.P., one of the illustrious *Patrons of the Society*, and a distinguished friend of the people of *India*, has created a larger gap in the *Society* ! His loss is to be always remembered ! The office of the *Society* was closed on Monday, the 17th November, 1884, in honor of the Memory of the late illustrious deceased !

The best thanks of the *Society* are hereby tendered to those, who have shown sympathy with, and appreciation of the efforts of the *Society*, and, who, very kindly, took part at the *Meetings*, and expressed words of encouragement with the work of the *Society*.

To the *Press*, I am deeply indebted for the notice they take of our *Meetings*.

Now, as its *Founder and Secretary*, I feel it a pleasing duty on my part to tender the *Society's* most cordial thanks to all its *Patrons*, *Members*, *Well-wishers*, and *Admirers*.

I would not take up your time more, but simply to offer the best thanks of the *Society* to the *Revd. James M. Hamilton*, M.A., B.D., *Professor, General Assembly's College*, for his kindly presiding at our this *Eleventh Anniversary Meeting*. (*Cheers.*)

May God bless the *Society* for many years. (*Cheers.*)

After Babu Sham Lall Day, the *Founder and Secretary to the Society*, had finished his *Report*, which was duly confirmed, the *Treasurer* submitted the Accounts for the year, 1884, which were duly passed.

The *Chairman* then, in a few appropriate words, introduced the *Revd* Phillip S. Smith, M A., as one ever intent upon furthering the highest well-being of the youngmen of *India*, and asked him to delever his lecture on –

Thoughts on Plato's Republic :–

The learned speaker rose amidst cheers and dwelt upon his *Subject* for more than an hour ; and during that time he was applauded many times. The lecture was listened to with great attention and interest by the audience present, and his lecture was very impressive, as well as effective. He spoke as follows :–

I.——The Age of Plato :–

There may be some, in *this audience*, who have not had the opportunity of studying the *History of Greece*. For such, I would say a word or two of *Introduction* as to the *Age of Plato,–the Age, in which he lived and wrote*. But, there is something which I must say even before this *Introduction*, in that I have, since I came into this room, learned more than I knew before of the objects of the *Calcutta Literary Society*.

I have learned that the long list of distinguished *Members*, with high-sounding names, who cannot often, if ever, be present at your *Meetings*, nevertheless represents a large amount of *real interest in the real object of the Association Real solid help given* in support of the *Two large Schools*, which owe their existence in this *Society*,—one in *Sobha Bazar*, and one *here in Bow Bazar* :—Schools, in which your *Founder-Secretary* devotes his whole time to superintendence, and in which, I am told, *unusual care* is taken to secure *Moral Training to the boys*. I sympathise very deeply with Mr. Sham Lall Day's life work. (*Cheers*).

(A) ——Relation to Socrates :–

Passing now to the life and times of *Plato*, suffer me to remind you that *Plato* is very difficult to separate from *Socrates in his writings*. It is his peculiar glory to have written dialogues, in which *Socrates* is represented, as the chief teacher. But, difficult as it is to separate, *Plato's* own thought from the *Socratic* teaching, which it embodied, it is easy to separate his actual surroundings from those of his master, and these may help me to form an idea of his distinct personality.

(B)——Relation to Politics :–

Plato was born in B. C. 428, and died, B. C. 347. *Socrates* died, B. C. 399, when *Plato* was nearly Thirty years old. Therefore, *Plato* received his earlier impressions from *Socrates* ; but, had plenty of time to mature an independent system in later life.

He lived, when the greatest greatness of *Athens* had passed away. His boyhood saw the irretrievable *Sicilian Catastrophe of B. C. 413*, and the overthrow of the *Free Republic of Athens*, in 411. His early Manhood, saw the defeat of *Ægospotami*, in 405 ; with the re-action towards *Political Sanity* which followed the restoration of the *Republic*, in 403, and the re-call from exile of the Historian *Thucydides*.

In 384, *Demosthenes and Aristotle* were born ; so that, *Plato* saw, before he died, the struggles of the great orator for his dying country, and the growing genius of his own great successor in the *Schools of Philosophy*.

The supremacy passed from *Athens* to her rival *Thebes*, in 371. The First *Philippic* Oration of *Demosthenes*,–the protest against the menacing intrigue of the *Macedonian Power*, which was soon finally to swallow up. *Athenian Independence* came in 351. *Plato* was spared the sight of his country's fall. He died, as we said, in 347. But, there is one *Episode* in his life, which we must not omit.

About the year 360, he made *Two Voyages to Sicily*, where reigned two notorious tyrants, the *Dionysii* ; their tyranny he was called upon to mitigate by the siren fascinations of that *Philosophy*, which painted the ideal *Republic*, of which we are to speak to-day. Failing to convert the *tyrant souls to kindly thoughts* of justice, *Plato* narrowly escaped with his life. But, it gives a tinge of deeper pathos to his noble ideal to know that he endeavoured, at no small risk, to put it into practice.

But, perhaps, the most important and interesting point in the age of *Plato* for us is, its complete contrast with *Eastern modes of thought and feeling*.

(C)——Contrast with the East :—

(1) *In Metaphysics* :—

In the *Theosophist Magazine* of August, 1885, in an article of very great *Philosophic ability* by your fellow townsman, *Babu Mohini Mohun Chatterjea*, whom I believe to be, what I heard *Colonel Olcott* call him, one of the *brightest intellects of Bengal*, there are some phrases, which may suggest the sort of tendency in *Eastern Philosophy*, to which I refer. The article is entitled, *Esoteric Buddhism in Germany* ; an adequate criticism of it is beyond my present scope, and, perhaps, beyond my present power. We may, however, quote just these words " *The Subject is Eternity and Great Void, since Time and Space are objective.*" So far we might agree in a sense ; but, he goes on to say :–"*The True Ego, the highest subjectivity is manifestly not an object.*" That is, it cannot be known, it only knows ; and it knows not individual objects, but "*the Great Objective.*"

Now from such *Metaphysics as* this, which render the *Infinite subject* un-knowable by us poor finite subjects, follows a despair of knowing *Brahma*, save by being lost in, or united with *Him*, or rather *It*. To put this in simpler language, we may here transcribe some words of *Professor Gough* in his *Philosophy of the Upanishads*," (Page 28), where after quoting one point, in which *Plato* resembles *Oriental Philosophers*, he continues thus :–

"In this place, *Plato* approached more nearly than in any other passage in his dialogues to the oriental tenets of the migration of the Soul from body to body, and the sole efficiency of supersensible thinking in dis-engaging the Soul from these successive lives of sense, For, *Socrates in the Phaedon*, it is *Philosophy* alone that can *purify the Soul*, detach it from the body, and lift it up into communion with the eternal and un-changing Archetypes.

But, the *Platonic* abstraction is a *contemplation of the Eternal Ideas*, the patterns after which the visible world was moulded, the universal verities discernible though the things of sense ; not a *Hindu* meditation on formless being, on the characterless *Self*, nor a *Buddhist* meditation on the vacuity into which all things are resolvable ; and the *Platonic* after-life of the *Free Intelligence* is a positive exercise of intellection, neither a *Hindu* absorption into the fontal essence, nor a *Buddhist* extinction into the Aboriginal nothingness of things."

There can, perhaps, be no greater contrast than between a *Hindu Thinker of the Upanishads* diving behind phenomena, to regard Brahma as a negation of every thing defined, (or finite), and a *Platonic* thinker diving into *Phenomena* to find the *Divine Being*, to find something definite, complex, yet changeless and free from the uncertainties of sensation– the Archetypal mind in which live the "*Ideas*" of all things ; it is the world of thought, above and beyond the world of Sense ; but not the world of "Eternal objectless cognition." (*Nityam Nirvishayam jnanam*. Cp. Gough, Page 41).

(2) In Moral Philosophy :—

Just as the *Upanishads* teach that "*the Spiritual Reality* that underlies all things in *Metaphysics* has *perse* no cognition of objects ; it transcends the relation of subject and object ; it lies beyond duality– its *Omniscience*, is (not what *Europeans* mean by the *Divine Omniscience*), but, its irradiation of all things (*Sarvabhasakatva*,–by which it *gives light to* all things and to all the modification of the minds of sentient beings. (*Gough, Page 41*)—: so also, in the sphere of Morals, they seem to teach a negative doctrine, an escape from action and the fruits of action, a state in which both merit and de-merit are past. The sage, though he kills people, really "*Neither kills them nor is killed.*" For, he and they are not really distinct. It is true that any immoral consequences of this doctrine are guarded, and protested against by *Hindu* writers. But, the immense gap is at once evident between such a Moral Philosophy and that of the age of *Plato*, which was chiefly occupied in discussing what was just and good, and the reason of their being so, and how to become just and good. *Plato* grappled with the identical problems of right and wrong, that now occupy and divide *Herbert Spencer* and the *Christian School*.

II—Plato's connection with his predecessors and successors in Greece :—

(A) In Metaphysics : –

All *Greek Philosophers*, like the *Hindus*, sought the *One*, not content with the *Many*. But, instead of seeking it *behind* the *Many*, they sought it *in* the *Many*. They were convinced that the *Many* was not illusion, but reality, precisely because, it *was* the *One* assuming many forms, (I am not speaking here of the *Eleatics*, to whom the *Many* was non-existent.)

Now this *One* was thought of by the *Ionics*, as a Material basis or *Hyle of the world*, their *Hen* was *Aistheton* : the matter of which, the world was made was one, though its *Nature* was variously asserted to be fire, water, atoms, &c., &c.

Plato made a great step onwards, when he substituted for this search for a material basis,–a search for a *Unity*, (*Hen*), which was *episteton*, thought, not *aistheton*, perceived. Not in resolving fire and earth into forms of water, not in seeking for the permanent element in things as we see them, lay *Plato's* strength. In spite of many changes, we call a chair,–*A Chair*, and it is not mere matter,–it is a *Chair*. And, what we mean by a *Chair* is something grasped by thought, by comparison of many chairs till we grasp their common

likeness. It is a name, representing a thing, which has a meaning only to a thinking mind, which is something more than a shifting *Phantasmagoria of Sensations,—light, sound, touch, form, colour, &c.*

It was, but *natural*, that *Plato* should give to his "*Idea*" of a chair a supraphenomenal existence in an upper world. He felt he had here something so much higher and more permanent than mere sensation could give. It was a great step to detect in things the presence of thought, and to create a *world of thoughts or Ideas*. Do not laugh at *Plato's Ideal bottles and beds. Remember*, he had also his *ideal justice and goodness*. He was struggling to define all things, whether mean or noble, in forms of thought, and not of mere sense.

But, we must also recognise that *Plato's* great successor *Aristotle* made a still further step. He is, sometimes, called *less Idealistic* than *Plato*; but, as *Professor Green, of Balliol*, pointed out, he is realy *more Idealistic*; for, he not only regarded the beds and tables of this world as shadows in matter of the realities of thought, the *ideas*; he, not only saw the footsteps of *Thought in Things*, but, saw that *Things were really Thoughts*; they were the realities, but they were so, because, they involved the *Presence of Thought*. The mere *Ideas or Forms* are now relegated to a secondary sphere of existence, as *deuterai ousiai*; the highest realities, the *protai ousiai*, were felt to be the *Things*, in which *Form and Matter, Idea and Sensation* were combined, in which the *Elements of Sensation* were reduced to a perfect order of thought, and all was known, not merely perceived.

Aristotle did but leave a certain un-known *substratum*; an *aisthete hyle*, because, he felt there was something, which baffled his complete analysis in the simplest concrete thing. *Mill* also has to talk of the un-known cause of our *Sensations*. But, we feel now more clearly that some day all must be known. We shall know even as we are known, every element embodied in the concrete thing, every form, every *Substratum of Attributes* will become to us *toiande* or quality, and not mere *tode* or Thing.

(B) *In Moral Philosophy* :—

The connection of *Plato* with his *predecessors* and *successors* in *Moral Philosophy* is still more important to an understanding of his *Republic*.

It is an old story, how the *Morality of the Greeks* was at first un-conscious, how it expressed itself in the enthusiastic admirations of *Pindar*, in the prudential *Maxims of the Seven Wise Men*. How it became more *Religious* in the *Idea of Divine Nemesis*, which stands like a thoughtful shadow behind the *Greek Drama*, and gives its *truest* pathos to the otherwise merely sensational series of murders and incests and revengeful deeds contrasted with heroic suffering and *faithful love*.

How it sank into scepticism and suicide with the *Sophists and Eristics*, playing with words, and slaying their own noblest aspirations in the fascinating game. Then came the mighty genius of *Socrates*, who brought *Philosophy*,—as was said,—from heaven to earth, who threw her earnest light upon the mists of conventional *Morality*, who taught that *Virtue* was knowledge and might be known; and was one in essence, even as *Christians* hold—"*Whosoever shall keep the whole law and yet stumble in one point, he is become guilty of all.*" (*St. James, 2, 10*). And *Socrates* was followed by *Plato*, who sought to find what *Justice* was apart from all her consequences, her rewards, and punishments, who strove hard to rise above the miasma of utilitarianism into the clear air of the love of the *Supreme Good*.

III. *Plato's dialogues as a whole* :—

There is no time for us to discuss the *various theories* as to the order and relation-ship of the *Platonic dialogues of Schleiermacher, of Hermann, and of Nettleship* with his three-fold division into dialogues, *Socratic, Platonic, and Mature*. It is enough for our present purpose to remind you that the *Republic*, with its *Ideal state*, (whose need has already been anticipated in the *Euthydemus*) is, by common consent, regarded as one of the most un-doubted and the most mature of *Plato's* works the brightest circlet in that triple crown constituted by the *Republic, the Timæus, and the Laws*.

IV. *The Republic in detail* :—

What is Justice?—Is it possible?—Is it beneficial or profitable (*Ophelimon*)? Such are the three *Natural divisions*, into which the *Republic* falls, including in the first, (Book, I–IV.), in the second, (Books V–VII.), and in the third. (Books VIII–X.).

(A) *What is Justice?* (Book I–IV).

The first pages of the *Republic* may be thrown by *careful analysis* into a series of definitions going far on into Book II. They are each by the subtle dialectic of *Plato* veiling *Logic* in the *play of Imagination*, until the process of argument becomes as intangible as the process of conviction becomes tangible and ir-resistible, modified again and again, until they are rejected,—and a *new* start is made with a *new* definition.

The First part of Book I. asks,—"*What is Justice?*" simply—and the result reached is that, it cannot be defined as to do "*good to friends, evil to foes*," or, "*good to the good, evil to the evil*", or, in any other definition by *utilitarian results*. The *only result* arrived at by *Justice is the production of Justice*; its essential character is *Moral, and not Utilitarian*.

But, the quest of a *Moral* definition is rudely interrupted by a *new conventional* one, interposed by the playful giant, Thrasymachus, who represents what I might call the *Politics of a Cleon and the Morality of an Alcibiades*, or, of a *Modern Society Journal*. He asserts that *Justice* is the interest of the stronger, whereas we must try and show that, at least, it is the interest of the *just man*. It is not the *Utilitarianism* of brute force, it is at least the *Utilitarianism* of the refined *Moral Philosopher*,—not of *Prince Bismarck*, but, of *John Stuart Mill*. Of this *Plato* convinces his hearers by shewing them that in reality and, in spite of all appearances, the *Just Man* is really and finally the *Strong Man*, so that the two interests coincide. As we should say, *Justice* is truly the survival of the fittest in the long run. *Honesty is the best policy*.

Book II. But, we have not yet reached a *Moral definition*. *Glaucon* points out that, it still remains an open question whether *Justice* is sought as a means to other things, or, as an end in *itself*, if we may use an *Aristotelian* phrase by anticipation.

The common opinion is plainly that, it is only sought as a means to other ends. And here comes in by illustration that charming story of *Gyges* which, I will read to you from *Professor Jowett's Translation*. (*Book II. 359 B–360 D*). Here is shewn how readily a man flies to all in-justice, if only secured by the *Magic Ring* from its *Evil Results*.

Socrates once more asserts as strongly against the *Magic Ring*, as before against the *playful giant*, that *Justice* is desirable in itself alone. Challenged to prove this, he proceeds (*368 369 B.*) to construct an *Ideal* state, so that in it *Justice* may be better seen than in the *Ideal* individual.

We have now to trace three separate revolts,—made on the grounds of a narrow *Utilitarianism*, as though *Utilitarianism* meant only the happiness of a particular class, and not the greatest happiness of the greatest number—against the *Self-denial* implied in the *Ideal* state, *Self-denial* incurred *on the way* to happiness in a happy state.

The First revolt (*Book II. Page 372*) is an amusing one. The city has been painted in the simplest colors—with a *Spartan* asceticism, and a rusticity as of the *Garden of Eden*. And so, it is stigmatised as a "*City of Swine*."

Plato yields so far as to introduce the complexities and vices of civilisation, division of labor, war, &c. He proceeds to purge this new diseased state on the lines of *Virtue*, but, the *Robespierrian* incorruptibility is resented by a *Second Revolt*, when it is found that the very rulers and guardians of the state, who have toiled and labored for its good, are not to be allowed large salaries or private property. The *Soul of Plato's* hearer ankers, as it were, after salaried *Lieutenant-Governors and Secretaries of Departments*. He revolts (*Book IV. 419–423 A.*) He says it is *unjust* to require so much *Self-denial*. Confused and thrown back, the searchers for *Justice* begin anew, with lighted torches. Sweeping aside the other virtues, employing a humourous *Method of Residues*, it is found that when *Temperance, Courage, and Wisdom* have been localised, described, and passed by, no place is found for *Justice*, save *in the condition of the Soul*, which harmonises and comprehends all these three. It is the *Health* of the *Soul*, the happy condition, when each part of the *Soul* attends to its own business, of ruling, or, of being ruled. (*Book IV. 443 B.*)

B. Is Justice Possible? (*Book V–VII*) :—

The Third Revolt does not occur until the *definition of Justice* is succeeded by the enquiry into the possibility of a *Just State*.

Here come the well-known *Three Waves*, which almost swamp the ship of *Plato's state—the equality of women with men*, the community of wives, the necessity and the difficulty of obtaining and duly educating the *Philosophers*, who are the only possible Rulers. The *Sixth Book* is more or less taken up with an account of the *Second Education of the Rulers*. They had already (*Book II. 374 sqq and Book III.*) been taught the folly of the old *Mythology*, been taught that *God* could not commit adultery or lie or deceive, and they had received a *high artistic and gymnastic education*. They must now "*go the longer road*," become *Philosophers*, by seeing the *universal Ideas*, even the *Supreme Idea of Good*, which is almost *Plato's God*. It is impossible to follow out here the elaborate distinctions of sensation and thoughts by which (*Book VI 504 A to 506 A*, *the Idea* is reached.

It is enough for me to remind you of that great allegory of the *Cave*, in the beginning of the *Seventh Book*. There the rulers, alone freed from the bondage, which confines their fellows in the cave to the contemplation of shadows cast on the wall by *Puppets* moved in front of a fire, alone raised to the *contemplation of the Puppets* them-

selves, nay, of the earth and sky and sea, are bidden to return to the house of bondage, to teach the ignorant masses what are the realities of *truth* and *justice*, for which they must forsake the shadows of power and pleasure.

It is too much. A third revolt follows :—(*Book VII. 519 E to 520 C.*). But, *Plato* is stern. The rulers owe this to the state, which has educated them. Each class must work for the good of all. Disdaining all objections, this third wave is now bravely breasted, and the rest of the *Seventh Book*, occupied, by the detail of the *final education* of the *Ruler-Philosophers*. We must hurry on.

C.—Is *Justice Profitable !* (*Ophalimon.*) *Books VIII to X* :—Deeply interesting as it is, this concluding portion, of the *Republic is, Philosophically*, less important, and we must perforce, say no more than that in a series of profound *Political Apocalypses*, the graduated scale of unjust and corrupt states *Timocratic, Oligarchic, Democratic, and Tyrannic* is exhibited. No more eloquent *Philosophy of Grecian History* could be written, and it contains much also of *Moral Philosophy*. But, it helps us little to understand what *Justice* is, only to picture it vividly in that monarchic state ruled by the *Philosophers*, in which, after patient waiting, we see that *Justice must produce hapiness*, when tried on a *large scale*, and under *proper conditions*.

It is a *glorious picture* ; but, it is essentially a *Political*, not a *Moral*, still less a *Spiritual Ideal*. Even, when in the splendid burst of eloquence, which is called the *Vision of Er*, the *Rewards of Justice* and the *pains of injustice*, in a future life,are pourtrayed,even when the *Transmigration of life* is chosen, not by any *Law of Karma*, but by a free choice of *that life*, which the *Soul* is fitted by its character to select, we feel that this is but *utilitarianism* projecting its shadow into the next life. (*Book X. 617-18.*)

V—Summary of the Republic :—

We have seen two main questions pursued.

(*a*) *What is Justice* ?—imperfectly answered :—

(*b*) *Will the just man be happy* ?—This is elaborately answered by a concrete picture of *Justice* (*Book IX 576.C*), contrasted with *pictures of injustice*, which fills out in detail the abstract idea of *Justice* formed, and the priori assertion of its profitableness made in (*Book IV. 443 B. VI.*) *Criticism of the Republic*, where it was defined as *the Health of the Soul*.

It only remains for me to lament that, with all its splendour *Plato's Republic* fails to grasp that essential *Glory of Justice* for its own sake, which is only possible for one who, in the *Love of God*, recognises the principle, the joy, and the *justification of Justice*. In the dim light of the vision of the "*Idea of Good*," *in Book VI.*, he treads on the confines of *Spiritual Illumination*. But, it is only for a moment. His *Soul* soon falls to the lower plane of earthly thought.

Unable to conceive of *Justice*, save as made expedient by suitable surroundings, in a *just state*, glorified, rewarded, crowned, he falls into precisely the *Social Concention of Virtue* made easy, of an organisation in *perfect harmony* with its environment, which marks the closing pages of that work (the "*Data of Ethics*"), which represents the *Mature Conception of Herbert Spencer*, who, from the *vision of Christ* crucified, has fallen back upon *precisely the same plane of thought*, as that which was reached by the noblest of preachristian thinkers.

I will simply conclude with *some quotations from Herbert Spencer*, and from a great modern *Man of Science*, *Mr. James Hinton*, who, in his "*Mystery of Pain*," has fathomed the object of that pain, that *Self-sacrifice*, which seems to *Mr. Spencer* the great blot, while it is in truth the spot of intensest light, in *God's Universe*.

VI.—(*Herbert Spencer* "*Data of Ethics*," *Page* 279) :—The coexistence "*of perfect*" man and an "*imperfect Society is impossible.*"

Given then the perfect *Society*, what will be the *perfect man ?* (P. 255.)

It its *ultimate form*, then, *altruism* will be the achievement of gratification through sympathy with those gratifications of others, which are mainly produced by their activities of all kinds successfully carried on, *sympathetic gratification*, which costs the receiver nothing, but, in a *gratis addition* to his *egoistic gratifications.*"

"While pain prevails widely, it is undesirable that, each should participate much in the consciousness of others ; but, with an increasing predominance of *pleasure*, participation, in their consciousness, becomes a gain of *pleasure to all.*" All pain *qua pain* is *wrong* (P. 261). By all means, avoid the cross, it is a mere transition state.—*Contrast Hinton's* "*Mystery of our Pain.*" (P. 16). Our experience is the working out of a change in *Man*, or, to speak in clearer and more familiar terms, it is carrying out of *Man's redemption*. The pain, which exhibits the highest good, we can, in our present state, "*attain the pain*," that is, of martyrdon and sacrifice. (*Compare* P. 82. It is evidently an entirely different) thing to say that, Sacrifice is good, and to say, *pain* is good. The *true affinities of sacrifice are with pleasure, or with rapture even.* It is only by evil want within that *sacrifice* can be otherwise than glad."

We can end with no *noble words*. *Plato* himself saw the glory of *Self-denial* :—I only want you to feel that by *voluntary Self-sacrifice* you will approach nearer to *God* in a day than by ages of the *forest meditations of a Yogi* ; you will have done more to lift the veil which lies *between you and God.* (*Cheers.*)

The *Reverend Lecturer* spoke on the *Subject* for more than an hour and a half,and he was frequently applauded. The lecture was very *impressive and effective*, and it was listened to by the *audience* with great attention and interest.

After the *speaker* had finished his *speech*, the *Revd. Chairman* closed the *proceedings of the evening* with a few appropriate and prudent remarks, which afforded much satisfaction to those who were present. The *Revd. Chairman said* ;—

Gentlemen,—No doubt your interest in the great work of *Plato* will have been heightened by the *able lecture*, to which we have just had the pleasure of listening. You will have remarked that *the three grand central thoughts of the Author* are the *State*, the *Chief Virtues*, and the *Cave*. These are the *Subjects of the 4th, the 5th and the 7th Books of the Republic*, and to them, especially, I would direct the attention of those, who have not yet studied the works as a whole.

Plato strikes the *key-note* to his master-piece, in a separate little story, which is well-worth-remembering. He tells how a friend of *Socrates* once discoursed to the sage of a *golden age* in the *History of Athens*, long gone by. The city was then *the proud possessor of a race of heroes*, who were *as wise as they were valiant*, and the very gods vied with each other in showering blessings on the land.

At this very time, there flourished farlout in the western seas a kingdom named *Atlantis*,—the mightiest, the world has seen. It was ruled by *ten kings of Neptune's line*, and while its chariots were numbered by thousands, its war-horses were numbered by hundreds of thousands. The *Ten kings* went forth to war at the head of their *trained bands*, and soon *the whole of Africa*,and the greater part of *Europe* lay at their feet. They realised the *Importance of Athens*, and finally directed their whole strength against the little city with intent to crush it. But, the *Athenians* rose in their might and repelled the invaders. Unhappily, however, an *Earthquake* occured in the *very hour of Victory*, and swallowed up both conquerors and conquered. *Atlantic*, too, in all its glory, sank beneath the waves, so that now the *Western Ocean* rolls in triumph over the sand-banks, which are all that remain to mark the site of the once powerful kingdoms.

And, what enabled *Athens* to overcome *the brute force of the West* ?—It was the *Wisdom* of her sons Let *Wisdom*, therefore, in the person of the *Guardians Guide the State*,—let *Courage,the virtue of the soldiers*,be full of noble daring, and let *temperance* be the crowning characteristic of the people. So in every man let us see the state in miniature. The *Reason* will manifest *Wisdom*. *Courage will* appear in the flights of the *higher Passions*, and the *Desires* will obey *the Rein* of *Temperance*.

Where then will *Justice be* ?—To go a-hunting for it would be as if one were to search with a candle for that which he holds in his hand. For, is not the *Man*, who is wise and brave and temperate, also just ?—Does he not do his own business well ?—and let others alone to attend to theirs, and is not that the *very Essence of Justice* ?—What we have been seeking for,—is simply the *Virtue*, which includes all the *Virtues*, and when a man has that,—he is happy.

In this way, we see the advantage of studying the *state*, as being simply man "*writes large.*" And, cannot help thinking that a state is at its best when it acts as if it were *one Man*. ENGLAND did so in the time of *Cromwell*, and became more than ever before a *Power in Europe*. ENGLAND is doing so now in the matter of purity of Morals, and the consuming fire of its horror-sticken conscience as if that of an individual, will speedily and effectively cauterise the unclean thing. You will have no difficulty in finding parall examples in the history of your own country. *The story of the Cave is a Picture of us* all. We all sit for long with our eyes peering into the darkness and our backs to the SUNLIGHT OF TRUTH. Not many ever venture out into the broad light of day, most are content to ransack odd corners of the universe with the purblind eyes of a politician. Few look out upon the whole with the broad open gape of the philosopher. (*Cheers.*)

One word, in conclusion, on the position which Plato claims for women. He would have them to be on a footing of equality with men. Now I feel very strongly that a country is in a bad way when it does not give to *woman her due place and influence. Woman is, by Nature, truer, purer and nobler than man.* But, deprived of *that training*, which would foster her powers ; she sinks rapidly in the *Moral scale*, and *each succeeding generation* is likely to be

inferior to the one before. *She* then lives *merely* to *please her husband*, and if he be bad, she becomes *still worse*, and drags him lower still.

In more *propitious circumstances*, on the other hand, a *good education*, and the confidence and *Self-respect* gained by the exercise of an *independent power*, will enable her to be what she really ought, *viz* :—the *Elevator of Man* ; *the Salt of Society*, keeping it fresh and sweet ; and hereby indirectly the *Moral strength* of a state.

It now remains for me simply to convey to the *Revd.* Mr. *Smith* your unanimous vote of thanks for his valuable lecture. (*Cheers.*)

The *Meeting* dissolved at 5-30 P. M., with the customary votes of thanks accorded to the Chair, and the *Reverend* lecturer. (*Vide*, the *Indian Mirror*, &c.)

A public *Meeting*, convened by the *Society*, was held at the hall of the *Calcutta School, Bow Bazar Branch*, No 196, Bow Bazar Street, on Saturday, the 5th September, 1885, at 4-30, P.M., under the presidency of Babu Jogendra Nath Lahiri, B.A. The *Meeting* was largely attended.

After Babu Sham Lall Day, the *Founder and Secretary to the Society*, had read the *Proceedings of the last Meeting*, which were duly confirmed, the *Chairman* called upon Babu Pramatha Nath Bose to deliver his lecture on—

Economy :—

The *Speaker* dwelt upon the *Subject* for nearly an hour, in the course of which, he said that, without *Economy*, no body can prosper in the world. So, we should first observe *Economy in our expenses*, before we can hope, to hoard up *sufficient Money* for our living in old age, when we are disabled to earn our livelihood.

Lord Chesterfield wrote :—

"A foul *squanders* away, *without credit or advantage* to himself, more than a *Man of Sense* spends with both. The latter employs his *Money*, as he does his time, and never spends a *Rupee*, of the one nor a minute of the other, but, in something that is either useful or rationally pleasing to himself or others. The former buys whatever he does not want, and does not pay for what he does want. His servants and tradesmen conspire with his own indolence to cheat him ; and, in a very short time, he is astonished, in the midst of all these ridiculous superfluities, to find himself in want of all the real comforts and necessaries of life "

A *Spendthrift* is a person, who cannot render any service with country, much less to his family and friends. When *extravagance* takes the place of *Economy*, it leads to *insolvency, and at last ruin. We should learn to cut our coat according to our cloth.* So long as we cannot do so, we can seldom be called *Economical*. We should never live *exceed our means*. Because, by so doing, we will bring a disaster and misfortune on ourselves.

As far as you can, possibly, pay *Ready Money* for *every thing* you buy, and avoid *bills*. *Pay* that *Money*, too, yourself, and *not* through the hands of any servant, who always either stipulates poundage, or requires a present for his *good word*, as they call it. Where you have *bills*, pay them regularly every month, and with your *own hand*.

Never, from a *mistaken Economy*, buy a thing you do not want, because, it is cheap ; keep an account, in a Bank, of *all that you receive*, and *of all that you pay*. For, no man, who knows what he receives, and what he pays, ever runs out.

I do not mean that you should keep an account of *Annas* and *pies*, that you may spend in *petty expenses* ; they are un-worthy of the time, best remember, in *Economy*, as in every other part of life, to have the proper attention to proper objects, and the proper contempt for little ones. Every body should save a portion of his income, after meeting his daily necessary expenses. *A penny saved is a penny got.* This is an old *Adage*, which, those who are disposed to be *Economical*, can alone appreciate. *True Economy is a great virtue.* (*Cheers.*)

After the *Speaker* had resumed his seat, the *Chairman* spoke a few words and thanked the lecturer,

The *Meeting* dissolved at 6 P.M., with a vote of thanks to the chair.

A public *Meeting*, convened by the *Society*, was held at the hall of the *Calcutta School, Bow Bazar Branch*, No., 196, Bow Bazar Street, on Monday, the 9th November, 1885, at 4-30 P. M., under the presidency of Babu Bhuth Nath De, B.A. The *Meeting* was largely attended.

After the *Proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, the *Chairman* asked Babu Sarada Prasad Bose to deliver his lecture on—

The Dignity of Manners :—

The lecturer spoke on the *Subject* for upwards of an hour. He said that, a person, who has no *Dignity of Manners*, is not respected. Without cultivation, you can seldom expect to acquire *Dignity of Manners*.

The Politeness comes from the *heart*, and this being good, the rest will soon follow.

Honesty is *not honesty, if it come not from within*. *Manner* is a cloak of character. The first rule for *Manner* is *Self-respect*. Without this, a man is not only weak and bad, but unfit for *Society*. The want of it shows itself in two most disagreeable forms; *viz* :—(1) *Adulation* and (2) *Awkwardness*. In any case, *Adulation* is bad, for it is dangerous, not only to the servile, but to those to whom it is addressed. *Awkwardness* may often arise from shyness, but, more often is the fruit of a want of *Self-respect*. Both are to be sedulously avoided.

Self-respect is the acknowledgment of Manhood, of the *good Soul*. *God* has given you to take care of the part He has given you to play in life. *Self-esteem* is an arrogance of *superiority* in these points. In the *young*, it takes the form of conceit ; in the *older*, of *stateliness* ; and in the *woman*, of *Vanity*.

The *Manner*, in short, which a *Man* must aspire to, is one, which will give *ease*, and not *embarrassment*, *to others*. He should preserve a certain *Dignity*, but, yet be pliant. He should be open and frank ; look you honestly in the face, speak out confidently, yet calmly ; modestly, yet firmly ; not be bluff or blunt, but, yet be free and simple.

In fact, let *a Man be Natural*, let him be in *Society* what he is anywhere ; but, if he find his *Natural Manner* too rough, too loud, too curt, or too brutal, let him learn to tame it and calm it down.

But, *Manners* has various functions for various circumstances. Towards our elders, and superiors, we should often show our respect, not servile deference. Towards *Women*, *gentleness* ; towards *Juniors*, *tenderness* ; towards *Inferiors*, a *simple Dignity*, without *condescension*.

Solomon has said, *there is a time to weep, and a time to laugh*. There is not in fact sufficient reverence for the fair and the old.

A certain *Dignity of Manners* is essentially necessary to make even the most *valuable characters*, either respected or respectable in the world.

A man's fortune is frequently decided for ever by his *first address*. If it is pleasing, people are hurried involuntarily into a persuation that he has a merit, which possibly he has not. As on the other hand, if it is ungraceful, they are immediately prejudiced against him ; and unwilling to allow him the merit, which, it may be, he has.

An *educated man* is a *dignified man*. If you go to him, you will find him seated in his room, trying to do good to others. You will at once attract your attention, and draw your esteem. He is always grave. He is never fickle. He never talks too much. Nevertheless, he is not mute. He will speak to you when occasion requires. He will not be vain or proud, nor will he show his want of respect for any body, who goes to him. He is calm and collected. He is never abusive. He seldom loses his temper.

A person cannot acquire *Dignity of Manners*, unless he cultivates his *intellect*, and keeps the company of those educated men, who consider it to be their duty to maintain their *Dignity* in the *various transactions of life*. (*Cheers.*)

After the lecturer had finished his *speech*, the *Chairman* spoke a few words, and thanked the lecturer.

The *Meeting* separated after 6 P. M., with a vote of thanks to the chair.

A public *Meeting*, convened by the *Society*, was held at the hall of the *Calcutta School*, *Bow Bazar Branch*, 196, Bow Bazar Street, on Thursday, the 3rd December, 1885, at 4-30 P.M. Babu Upendra Nath Chatterjea, B.A., was in the chair. The *Meeting* was largely attended.

After the *Proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, the *Chairman* called upon Babu Nabin Krishna Bandyapadhaya, to begin with his lecture on—

The Employment of Time :—

The *Speaker* dwelt upon the *Subject* for more than an hour. He said, *Gentlemen*,—how little do we reflect on the *use and value of time* ! It is in every body's mouth, but in few people's practice. *Young people* are apt to think they have so much time before them, that they may

squander what they please of it, and yet, have enough left; as *great fortunes* have frequently seduced people to a ruinous profusion.

Time is precious, life short, and, consequently, not a *single moment should be lost*. All *sensible men* know how to make the *most of time*, and put out their whole sum either to interest or pleasure. They are never idle, but continually employed either in *amusements or study*. It is a *universal Maxim*, that *Idleness is the Mother of Vice*. It is, however, certain, that *Laziness is the inheritance of fools*, and nothing can be so despicable as a sluggard.

Cato, the Censor.-a wise and virtuous *Roman*, used to say,---"*there were but three actions of his life that he regretted; viz*:—

(1) *Having revealed a Secret to his wife.*

(2) *That he had once gone by sea, when he might have gone by land.*

(3) *Having passed one day without doing anything.*" I, therefore, recommend to you to take care of *Minutes*; for *Hours* will take care of themselves.

Be doing something or other *all day long*; and, *do not neglect* half-hours and quarters of hours, which, at the year's end, amount to a *great sum*.

Never burden your mind with *more than one thing at a time*. Whatever buisness you have, do it *the first moment you can*. Never by *halves*, but, finish it without interruption, if possible.

Fix *one certain hour and day in the week for your Accounts, and keep them together in their proper order*. By which means, they will require very little time, and thereby you can *never be much cheated*.

Whatever letters and papers you have, keep *docket and tie them up in their respective classes*, so that, you may instantly have recourse to any one.

Business can never be done without *Method*. It raises the *spirits for pleasures*.

If, by accident, two or three hours are sometimes wanting for some useful purpose, borrow them from your *sleep*. *Six*, or, utmost *Seven hours sleep is*, for a constancy, as much as you or any body can want. More is only *laziness* and *dozing*, and is both *unwholesome* and *stupifying*.

If, by chance, your business or your pleasure should keep you up till *four or five o'clock in the morning*, rise exactly at your usual time, that you may not lose the precious morning hours, and that the *want of sleep* may force you to go to bed earlier the *next night*.

Know the *true value of time*. *Snatch*, seize, and enjoy moment of it. *No idleness, no laziness, no procrastination*. *Never put off till tomorrow, what you can do today*.

Employ your time usefully. Learn to estimate *the value of time*. A person, who does not know the *value of time*, can seldom become a *great man*. If you wish *to educate* yourself, you should first realise the *Importance of time*. Because, unless, you do so, you cannot shine at *School*.

A person, who neglects his studies, cannot acquire *Knowledge*. A boy, who attends his *School* regularly, pays attention to his *lessons*, and due homage to his *teachers*, can *alone be expected* to become a *useful member of Society in after-life*, and in course of time, he becomes an *Ornament to the Institution*, to which he is sent for *Instruction*.

He soon becomes *Ornament to the Society*, to which he belongs. He becomes the *pride of his family and friends*. Those, who employ him, are pleased with his *services*. They always endeavour to promote his *interest*, because, they are satisfied with him. This is due to the fact that *he gives close attention to his work, having learnt to employ his time usefully, from his very child-hood*.

To advise the ignorant, relieve the needy, comfort the afflicted, are duties that fall in our way almost every day of our lives.

A man has frequent opportunities of mitigating the fierceness of a party; of doing justice to the character of a deserving man; of softening the envious, quieting the angry, and, rectifying the prejudiced, which are all of their employments suited to a reasonable nature, and bring great satisfaction to the person, who can busy himself in them with discretion.

The man, who lives under an habitual sense of the *Divine Presence*, keeps up a perpetual cheerfulness of temper, and enjoys every moment the satisfaction of thinking himself in company with his dearest and best of friends. The time never lies heavy upon him · it is impossible for him to be alone. His thoughts and passions are the most busied at such hours, when those of other men are the most in-active. He is no sooner steps out of the world than his heart burns with *Devotion*, swells with hope, and triumphs in the consciousness of that *Presence*, which everywhere surrounds him; or, on the contrary, pours out its fears, its sorrows, its apprehensions, to the great *Supporter* of its existence.

A person, who does not appreciate the *value of time*, neglects his work, as he was in the habit of neglecting his *studies, while at school*. A *bad habit*, when once contracted, can *never be got rid of easily*. We should take good care, therefore, when *training* our children to teach them to learn the *value of time*. We should all remember that *time flies*. It minds no body, it is always on its wings. *When once gone, no gold can turn it back again*.

A child, that is *five years old* in the beginning of this year, will become *six years old*, after the expiration of *twelve months*. *No money can purchase time, when once gone*. We should not, therefore, waste it in vain. We should not throw it away. *No repentance* can bring it back. We might repent for days, months, and years, and, when we grow grey-headed, we can *never become young*.

An *infant* grows into *boyhood*. A *boy* grows into *manhood*. A *man* becomes *grey-headed*, as time goes on, as year after year roll over him, and work their time. We should, therefore, bear this fact in mind. We should not lose sight of it, that when we have got into the habit of neglecting our duties, we can never learn to *employ our time usefully*, and, that by doing so, we can never expect to gain the *regard of other people*, and, under such circumstances, we must lead a *miserable life*. Therefore, I repeatedly press upon you, *Youngmen, to learn to Employ your time usefully*. (*Cheers*.)

After the *Lecturer* had taken his seat, *amidst Cheers*, the *Chairman* spoke a few words and thanked the lecturer. The *Meeting* terminated at 7 P. M., with a vote of thanks to the chair.

DEDICATION.

THE PART II OF THE REPORT OF THE

PROCEEDINGS OF MEETINGS

OF

The Calcutta Literary Society

IS DEDICATED TO

Babu Rakhub Dass Johury,

IN RECOGNITION OF

HIS PUBLIC & PRIVATE VIRTUES,

AS SHEWN ON THE OCCASION OF

THE DIAMOND JUBILEE

OF

Her Most Gracious Majesty

THE QUEEN-EMPRESS OF INDIA,

BY REMISSIONS OF

Rents due from poor Famine-Stricken

RYOTS OF PALPARA AND ITS NEIGHBOURHOOD,

BY

His most obedient Servant,

SHAM LALL DAY,

Founder and Secretary to the Society.

...TION INSTITUTE OF ... LIBRARY



BABU RAKHUB DASS JOHURY.

Sulov Press,—Jorasanko, Calcutta.

Proceedings of the Twelfth Anniversary Meeting of the Calcutta Literary Society held at the hall of the Calcutta School, Bow Bazar Branch, No. 196, Bow Bazar Street, on Thursday, the 14th January, 1886, at 4-30 P. M., under the presidency of Babu Chandi Charn Banerjea, Head-Master, Hindu School. The Meeting was largely attended.

The *Twelfth Anniversary Meeting of the Calcutta Litrrary Society* was held at the hall of the *Calcutta School*, Bow Bazar Branch, No. 196, Bow Bazar Street, on Thursday, the 14th January, 1886, at 4-30 P. M., under the presidency of Babu Chandi Charn Banerjea, *Head-Master, Hindu School*. The *Meeting* was largely attended.

On the *Chairman's* taking his seat, amidst cheers, Babu Sham Lall Day, the *Founder and Secretary to the Society*, addressed the *Meeting* thus :—

Address by the Secretary :—

Mr. Chairman and Gentlemen,

I have much pleasure to say that the *Society* now enters upon the *Twelfth year of its existence*, and we have assembled here, this evening, to celebrate its *Twelfth Anniversary Meeting*. I am glad to say that the *Society's* progress in the path of its advancement continues un-abated.

The *Eleventh Anniversary Meeting of the Society* was celebrated, with great eclat, at the hall of the *Calcutta School*, Bow Bazar Branch, No. 196, Bow Bazar Street, on Saturday, the 22nd August, 1885, at 3-30 P. M., when the *Revd.* Phillip S. Smith, M.A., (of the *Oxford Mission*), delivered an impressive and instructive lecture on *Thoughts on Plato's Republic*, under the presidency of the *Revd.* James M. Hamilton, M.A., B.D., Professor of the *General Assembly's College, Calcutta*. The *Meeting* was densely crowded.

Besides the 11th *Anniversary Meeting*, the following 3 lectures were delivered, during the year, 1885 ; *Viz* :—

(1) On *Economy*, by Babu Pramatha Nath Bose, under the presidency of Mr. J. N. Lahiri, at the hall of the *Calcutta School, Bow Bazar Branch*, No. 196, Bow Bazar Street, on Saturday, the 5th September, 1885, at 4-30 P. M.

(2) On *Dignity of Manners*, by Babu Sarada Prasad Bose, under the presidency of Babu Bhuth Nath Dev, B.A., at the hall of the *Calcutta School, Bow Bazar Branch*, No. 196, Bow Bazar Street, on Monday, the 9th November, 1885, at 4-30 P. M.

(3) On *the Employment of Time*, by Babu Nabin Krishna Bandyapadhya, under the presidency of Babu Upendra Nath Chatrapadhya, B.A., at the hall of the *Calcutta School, Bow Bazar Branch*, No. 196, Bow Bazar Street, on Thursday, the 3rd December, 1885, at 4-30 P. M.

I am glad to announce to you that the following *distinguished personages* have signified their willingness to become *Members of the Society*, during the session, 1885 ; *Viz* :—

His Highness Asaf Jah Muzaffar-ul-Mamalik, Nizam-ul-Mulk, Nizam-ud-Dawlah Nawab Mir Sir Mahbub Ali Khan, Fateh Jangh, G.C.S.I., *Nizam Sahib of Hyderabad*, ... 1-6-85.

His Excellency Musir-ud-Doulah, Muktiar-ul-Mulk, Imad-us-Saltanat, Nawab Sir Salar Jangh II. Bahadur, K.C.S.I., *Dewan and Prime-Minister Sahib of Hyderabad-Deccan*, ... 20-5-85.

Rajah Ran Bahadur Singh Sahib of Tikari, 21-5-85.

Gentlemen, I am extremely sorry to announce to you that the *Society* has lost two of its prominent and distinguished *Patrons and Members* [illegible], Her Highness the late Raj Roop Koer, Maharani Sahiba of Tikari, and His Highness the late [illegible], Maharaj-Adhiraj Bahadur of Burdwan, [illegible] also the *Vice-President of the Society*. [illegible] over these two untimely deaths !

The late Maharaj-Adhiraj of Burdwan was one of the oldest *Members of the Society*, and during His Highness' life-time, he [illegible] *Questions* [illegible] Maharaj-Adhiraj Bahadur was not only the [illegible] of Bengal, but he had a *good* [illegible]. The premature demise of His Highness [illegible] loss, which, I think, will [illegible].

Gentlemen [illegible] *Patron* [illegible] when [illegible] and [illegible]

The *Office of the Society* was closed in honor of the memory of the late Illustrious Maharaj-Adhiraj Bahadur of Burdwan and the late Maharani Sahiba of Tikari.

Gentlemen, it is with great pleasure that I beg to announce to you that the *Calcutta School and its Bow Bazar Branch*, that were established under the auspices of this *Society*, on the 1st March, 1882, and 24th July, 1884, respectively, are progressing favorably. The Examiners were all satisfied with the results of their Examination, and they all have given testimonials of their approbation by recording their respective opinions in writing.

Gentlemen, at the special request of our distinguished Millionaire, Rajah Sir Sourendra Mohan Tagore Bahadur, Kt., C.I.E., *Musical Doctor*, &c., a *Music Class* was opened at the premises of the *Calcutta School, Bow Bazar Branch*, No. 196, Bow Bazar Street, since Saturday, the 10th January, 1885, under his kind patronage. The thanks of the *Society* are hereby given to the *Rajah Bahadur* for this.

Gentlemen, I am glad to inform you that, a Middle Class English School was also opened on the 20th November, 1885, at Haraganj Road, Salkea, (Howrah), under the auspices of this Society, under the designation of the Calcutta School, Salkea Branch.

The grateful thanks of the *Society* are hereby given to His Highness the Nizam Sahib of Hyderabad-Deccan, G.C.S.I., an *illustrious Patron of the Society*, for His Highness' making *Contribution* to the *Society*, on the 30-6-85. His Highness expressed words of encouragement and sympathy with the work and efforts of the *Society*.

In conclusion, I beg to tender my best thanks to the *Patrons and Members of the Society*, and also to the *press*, in particular, for their active co-operation in furthering the objects of the *Society*.

Now, I pray to God that, He may bless the *Society* in its laudable under-takings, year after year. (*Cheers.*)

After Babu Sham Lall Day, *the Founder and Secretary to the Society*, had finished his *Report*, which was duly confirmed, the *Treasurer* submitted the *Accounts* for the year, which were also duly passed.

The following *Elections* were then made for the next five years :—

(1) Proposed by Babu Purna Chandra Mukerjea, seconded by Babu Ganesh Chandra Banerjea, and resolved,—That Babu Mahendra Nath Bhattacharyya, M. A., B. L., be the *President of the Society*.

(2) Proposed by Babu Bhuban Mohan Roy, seconded by Babu Bhowani Charn Bose, and resolved,—That Dr. Jagendra Nath Bhattacharyya, M. A., D. D., be the *Vice-President of the Society*.

(3) Proposed by Babu Gopal Chandra Bose, seconded by Babu Nilmadhab Chatterjea, and resolved,—That the following gentlemen be the *Councillors of the Society* ; *Viz* :—

Babu Bhuban Mohan Roy,
„ Bepin Chandra Chatterjea,
„ Radha Nath Day,
The President or the *Vice-President* &
the Founder Secretary to the Society.

The proposal was carried by acclamation.

After the *Elections* were made, the *Chairman* introduced Babu Nagendra Nath Chatterjea to the Meeting, and asked him to deliver his lecture on—

The Life of Julius Caesar :—

The speaker dwelt upon the *Subject* for more than an hour, in the course of which he said that, although a *General*, Caesar possessed a true knowledge of Literature, which was [illegible] in the *Commentaries*. Of a few Generals, whom the world possessed, Caesar, perhaps, was entitled to the highest praise, not only as a *General*, but, also as a man of intelligence and literary powers.

Julius Caesar descended from an old *Patrician Family*, born in 100 B.C. He was married at an early age to Cornelia, the daughter of Cinna,— the [illegible] of the Marian [illegible].

[illegible] at Rome, Caesar was, probably, the [illegible] of antiquity. Never was [illegible] subjects [illegible] *History*, and [illegible] [illegible]

As a *General*, he was endowed with the rarest *Military* gifts. He had a keen eye of discrimination and great presence of mind. He did not launch into *Military* life, till the age of forty, in spite of which, he proved himself to be a most able *General*.

In addition to his *Military* fame, *Cæsar* made no very less grand a figure in the *literary* world. He wrote several works, which have been much praised for purity of language and clearness of style.

His memorable career was brought to an end by the violent hands of *Britons*, in the year 44 B.C.

After the lecturer had finished his speech, the *Chairman* delivered a neat little speech. He thanked the lecturer for his interesting speech, and hoped that, the *Society* would always be in a satisfactory condition, and wished it success, not only in the present year, but, for many years to come. (*Cheers.*)

Babu Sham Lall Day, the *Founder and Secretary to the Society*, then, said, *Gentlemen*, before this Meeting disperses, I would, on behalf of the *Members of the Society*, take this opportunity to offer our most sincere thanks to the *Chairman*, for his kindly presiding here this afternoon.

The motion was carried with acclamation.

After this, the *Meeting* broke up at 7 P. M.

A public *Meeting*, convened by the *Society*, was held at the hall of the *Calcutta School, Bow Bazar Branch*, on Tuesday, the 6th April, 1886, at 4-30 P. M., under the presidency of Babu Haris Chandra Sanyal, B.A. The *Meeting* was very largely attended.

After Babu Sham Lall Day, *the Founder and Secretary to the Society*, had read the *Proceedings of the last Meeting*, which were duly confirmed, the *Chairman* called upon Babu Nagendra Nath Chatterjea to deliver his lecture on—

Man's Duty towards God :-

The lecturer dwelt on the *Subject* for more than an hour, in the course of which he said that, *Man* is placed between *God* and his fellow-creatures.

He must naturally have some duties to perform towards *God*. As *God* has created man, and has placed him in this world, that he might love his Creator, thank Him, and by serving Him faithfully in the exercise of the acts of *His free-will*, be worthy and deserving of enjoying hereafter an *eternal-life*.

Since *God* is the origin of every good, and we have received everything through His bounty and goodness, it is, but, natural that, we should love *God* with all our heart, with all our *Soul*, and with our whole mind.

To serve *God*, means—to serve *Him*, both by internal and external acts. Internal acts are those, by which we admire the existence and majesty of *God*; and, by the contemplation of the beauty of this visible world, we are led to love the invisible and in-comprehensible King, and His infinite perfections.

External acts are those, by which not only our mind, but, our body also, unites with the *Soul* in serving and praising *God*.

For instance, by offering to *God* our works of labours; by raising a *temple in His name*; by bowing our heads to His Majesty in adoration; by praying and offering thanks-giving, and by singing His praise. The reason is that, as our *Soul* is created by *God*, so also is our body, consequently, the body must pay that homage and tribute of gratitude to the Creator. (*Cheers.*)

There is another reason, why we should externally worship *God*. Namely, as hatred and love are intensified by external acts, words, and gestures, so, in like manner, our love and adoration are increased in intensity, by exterior acts. (*Cheers.*)

As man is composed of body and *Soul*, so, he should worship with body and *Soul*. We must observe that, whenever necessary, and in times of urgency and need, we invoke the holy name of *God* as a witness to our acts and deeds, and make vows that, if Almighty *God*, would be pleased to grant this or that favor, we would offer in thanksgiving and to His praise this or that thing. *God* is everywhere, and He sees our actions. (*Cheers.*)

The lecturer continued that, *every man has a duty* to perform towards his Creator. *God* should be our all in all. He not only created us, but, supports us, and carries us through all our difficulties, with which we are surrounded on all sides.

God is our only help-mate. *He* alone can extricate us from want. He alone can keep us to the path of duty He alone can enable us to judge right from wrong. He alone can give us the necessary strength to do what is right, and to avoid what is wrong. He alone can give us all that we want. His door is always open to us. If we go to Him, He will not drive us away. (Cheers.)

If we go to a neighbour, he will think that, we want something from him, and he, therefore, shuns us. Even our best friends will forsake us in the time of our need, misery, and agony.

When we lie in the bed of disease, *God* never forsakes us, though, our best friends may do so. Our wives and children might be annoyed with us, when we suffer from prolonged sickness, but, *God* sends us all the comforts, which we need at such direful moment of our lives. (*Cheers.*)

When we are hungry, *God* supplies us with food. When we are thirsty, *He* gives us drink. He is never vexed with all that He has to do for us. He is never tired, although, He works for us all the day and the whole night. He never feels weary, though we repeatedly ask for favors in His hands. (Cheers.)

He made the Sun shine. He made the Moon to cheer us with her mild rays. He directs the clouds to give us rain. He made the trees to grow, and to yield us fruits in seasons. He made the fields to yield corn, so that, we might reap them in harvest season. Can we be wanting in our duty towards such a merciful God ?—*No—Never.*

To be dutiful, is to be obedient to *His Will*. If we can say, *Oh God, Thy Will be done*. Resign ourselves and all to Him, we will then never be miserable, or in want. (Cheers.)

After the lecturer had finished his *speech*, the Chairman spoke a few words, and thanked the Lecturer for the great interest he takes in the welfare of the *Society*, and for his instructive and interesting address.

The Meeting came to a close at 6 P. M., with votes of thanks to the chair, and the learned lecturer.

A very largely attended public *Meeting*, convened by the *Society*, was held at the hall of the *Calcutta School*, No. 24, Nimtola Street, on Monday, the 9th August, 1886, at 4-30 P. M, under the presidency of Babu Nanda Dulal Pyne, B.A.

After Babu Sham Lall Day, *the Founder and Secretary to the Society*, had read the *Proceedings of the last Meeting*, which were duly confirmed, the *Chairman* asked Babu Grish Chandra Chowdhery to commence with his lecture on—

Vanity :—

The learned *Speaker* dwelt upon the *Subject* for more than an hour, in the course of which he said that, a proud man is full of vanity. So, be extremely on your guard against *Vanity*. It is to be imagined, by how many diferent ways *Vanity* defeats its own purposes. You must never seem to affect the character, in which you have a mind to shine. Be inwardly firm and steady. Know your own value, whatever it may be, and act upon that principle. But, take great care to let no body discover that, you do know your *own* value. Whatever real merit you have, other people will discover, and the people always magnify their own discoveries, as they lessen those of others.

He always thinks much of himself, and very little of others. In his own estimation, he considers himself to be great, though he is but a puny human being, entirely dependent upon others for his support.

Wise people consider all is *vanity*. There is nothing real in this world. What we think of, is vain. We might dream of riches, of power, but, all vanish away, when we awake. We cannot realise much, though we dream of many things. What we cannot realise, is neither real, nor substantial. (*Cheers.*)

A person, who has received a good education, and is well-bred, is never *vain*. *Be not vain*, for you must recollect that, you are nothing. Until, you can get a footing in this world by the display of your reason and intellectual faculty, the people must naturally think little of you.

A *vain* person never leaves his foot-prints on the sands of time. He is always proud. Every body hates him. No body likes his company. When he makes his appearance in public, every body laughs at him, derides him, and he is never comfortable and happy. He always feels unhappy. He entertains many fond wishes, which pass away like day-dreams, and are never realised.

A person, who hopes for too much, gets little. This is always the case with the vain and the proud. He meets with disappointment at every step of his life. He is always sad and dejected. You can find out when you see him that, he is brooding on something visionary. (*Cheers.*)

Like Alnaschar's vision, every thing passes before his mental eyes, and he thinks that, he can catch it. He does so, and he is deceived. He finds out his deception, when it is too late, and he cannot help it. He curses Stars, under which he was born. He curses his friends, his neighbours, and sometimes even his father and mother. This is all that a *vain* man does, and he gains nothing at

the end, but, on the contrary, he loses every thing. He, at last, loses the little wealth, which his father might have left him. He loses the friendship of his neighbours and relatives.

My advise is, therefore, to you, *Gentlemen*, never be *vain* and never be proud. (*Cheers.*)

After the lecturer had finished his *speech*, the *Chairman* spoke a few words, and thanked the lecturer

The *Meeting* separated at 6 P. M., with a vote of thanks to the chair.

A public Meeting, convened by the *Society*, was held at the hall of the *Calcutta School*, No 24, Nimtola Street, on Friday, the 5th November, 1886, at 4-30 P. M., under the presidency of Babu Loke Nath Nandi, B.A.

After the *Proceedings of the last Meeting* had been read by Babu Sham Lall Day, *the Founder and Secretary to the Society*, which were duly confirmed, the *Chairman* asked Babu Mana Mahan Dass to deliver his lecture on—

Contemplation :—

The speaker dwelt upon the *Subject* for more than an hour, in the course of which he said that, *Man* is a contemplative being. The essence of the spirit, which is commonly called the *Human Soul*, makes it *contemplative*.

Rational contemplation both profitable and delightful. Contemplating the heavenly bodies raises our minds to adore the power and glory of the *Deity*. Viewing the earth with its various animals, excites us to admire *His* wisdom and benevolence, and the profussion of beautiful and salutary vegetables shows *His* super-abundant goodness and condescension.

Directing and fixing the intellectual eye upon suitable objects, attended with proper reflections, is productive of the greatest advantages, as well as the most refined delights.

By accustoming our minds to this employment, there is not an object in *Nature*, but, must forcibly excite our admiration and gratitude to our heavenly Maker.

Who can survey the stary heaven, glowing with living sapphires - the Sun flaming in the forehead of the morning sky, or the Moon rising in unclouded majesty, and not cry out with the holy Psalmist.

The heavens declare the *glory of God*, and the firmament showeth His handi-work ! When we look around us, and survey the earth, on which we live, the various animals with which it is peopled, and the profussion of vegetables, with which it is clothed and adorned, we are lost in astonishment, and are ready to exclaim, in rapture, Great God ! How sublime, how beautiful, how varied are Thy works !—Not the smallest blade of grass that trembles in the air, but, loudly proclaims its Great Creator. The radiated daisy, the lovely violet, the blooming rose, the stately elm, and the majestic oak, *all* declare with a united voice,—the hand that made us is *Divine*.

It is absurd to lose the beauties of *Nature*, by always living in populous cities.

Now that we live in this world, not only for ourselves, but, also, for our family and children, we are obliged to be *contemplative*. To contemplate upon things, as we see them. We look upon the Sun, the Moon, the Stars and the Sky. We begin to contemplate, as to who has ushered them into existence ! It is the *Nature of man* that he is contemplative.

The *Soul* could not exist, unless, it occupied itself now and then with contemplation. We contemplate, as to what we should do, and what we should avoid from doing. That is called the contemplative part of our *Nature*. God has made it so. We cannot act against *His Will*.

A person, by being contemplative, is often led to dream now and then. Alanaschar had his vision, as pourtrayed in the *Arabian Night's Thoughts*, that was not contemplation. He dreamt of wild things, which could never be realised. He thought that, he was one day to become the Governor of the world, to bo possessed of vast wealth and fortune, which no body else possessed. That was rightly called a mere dream, and not *contemplation*.

If we contemplate upon the changes, which *Nature* works with the decline of the times and of the age, in which we live, if we contemplate the things of this world—that surely is not *contemplation*, pure and simple. When we direct our thoughts to the *Great Creator of the Universe*—to the Father of all, to the Disposer of events, as we find them, that is *contemplation*, which fulfills the best desire of the *Soul*.

It is *God's Will* that we should not only contemplate the changes of the seasons, upon the flowers and the fruits, which, the change of our climate, produces for our comfort and happiness, but, also, we should contemplate the root of all those, who, at *His command*, brought the whole world into existence from nothing, who said unto *Chaos* that, out of Thee shall come out the beautiful world, with all its races of men, animals, fruits and flowers, with all their varieties, and at *His* word, *all* that we see around us, came into existence. When we contemplate all this, our *Soul* is enraptured, and lost in meditation. (*Cheers.*)

After the learned speaker had finished his speech, the *Chairman* spoke a few words, and thanked the lecturer.

The *Meeting* dissolved at 6 P. M., with a vote of thanks to the chair.

Proceedings of the Thirteenth Anniversary Meeting of the *Calcutta Literary Society* held at the hall of the *Calcutta School*, No. 24, Nimtola Street, on Monday, the 10th January, 1887, at 4 P. M., under the presidency of Babu Gopal Chandra Banerjea. The Meeting was largely attended.

The *Thirteenth Anniversary Meeting of the Calcutta Literary Society* was held at the hall of the *Calcutta School*, No. 24, Nimtola Street, on Monday, the 10th January, 1887, at 4 P. M., under the presidency of Babu Gopal Chandra Banerjea.

On the *Chairman's* taking his seat, amidst cheers, Babu Sham Lall Day, the *Founder and Secretary to the Society*, said :—

Address by the Secretary :—

Mr. Chairman and Gentlemen,

The *Meeting*, which we are holding to-day, is to celebrate *the Thirteenth Anniversary of the Calcutta Literary Society*, and I am glad to say that it continues in its career of usefulness.

The Twelfth Anniversary Meeting of the Society was held at the hall of the *Calcutta School, Bow Bazar Branch*, No. 196, Bow Bazar Street, on Thursday, the 14th January, 1886, at 4-30 P. M., when Babu Nagendra Nath Chatterjea delivered a lecture on *Life of Julius Caesar*, before a large gathering of Members and well-wishers of the *Society*. Babu Chandi Charn Banerjea, Head-Master of the *Hindu School*, presided.

Besides the 12th *Anniversary Meeting of the Society*, the following three lectures were delivered during the year 1886 ; Viz. :—

(1) On *Man's Duty towards God*, by Babu Nagendra Nath Chatterjea, under the presidency of Babu Haris Chandra Sanyal, B.A., at the hall of the *Calcutta School, Bow Bazar Branch*, No. 196, Bow Bazar Street, on Tuesday, the 6th April, 1886, at 4-30 P. M.

(2) On *Vanity*, by Babu Grish Chandra Chowdhery, under the presidency of Babu Nanda Dulal Pyne, B.A., at the hall of the *Calcutta School*, No. 24, Nimtola Street, on Monday, the 9th August, 1886, at 4-30 P. M.

(3) On *Contemplation*, by Babu Mana Mahan Dass, under the presidency of Babu Loka Nath Nandi, B.A., at the hall of the *Calcutta School*, No. 24, Nimtola Street, on Friday, the 5th November, 1886, at 4-30 P. M.

The following is a summary of the business transacted during the session 1886 ; *Viz.* :—

On the 10th May, and, on the 31st July, 1886, repectively, the *Society* presented *Two Congratulatory Addresses*, signed by its Thirty-one and Twenty-one distinguished Members, to their Highnesses Sir Pratab Naraiyan Singh, G.C.S.I., Maharajah Bahadur of Cashmere, and Sir Sivaji Rao Holkar, G.C.S.I., Maharajah Bahadur of Indore, on the occasion of their Highnesses' Installations, and expressing therein satisfaction at their Highnesses' accession to the hereditary *Musnud* of their Highnesses' Princely Families. The Addresses were kindly accepted.

On the 22nd May, 1886, the *Society* presented an *Address of Congratulation*, signed by its Twenty-six distinguished Members, to Her Most Gracious Majesty the Queen-Empress of India, on Her Majesty's attaining the Sixty-eighth Anniversary of Her Majesty's Birth-day. The Address was forwarded through His Honor the Lieutenant-Governor of Bengal, and it was duly acknowledged, stating therein that *the Supreme Government appreciates the loyalty evinced by the Society.*

Before sending the Address to Her Majesty the Queen-Empress of India, a letter was forwarded to His Honor the Lieutenant-Governor of Bengal, on the 26th April, 1886, requesting His Honor to forward the Address to Her Imperial Majesty, in England, to which the following reply was received :—

The Shrubbery, Darjeeling,
April 30th, 1886.

DEAR SIR,

In reply to your letter of 26th instant, I am desired by the Lieutenant-Governor to say that on receipt of the Address of Congratulation to Her Majesty the Queen-Empress from the Calcutta Literary Society it will be forwarded to the Government of India in the usual manner for transmission to England.

To SHAM LALL DAY, *Esq.*,
Honorary Secretary,
Calcutta Literary Society.

Yours faithfully,
F. C. BARNES,
Private Secretary.

On receipt of the above letter, the Secy. to the *Society* forwarded the Address to His Honor the Lieutenant-Governor of Bengal, on the 22nd May, 1885 for transmition to Her Most Gracious Majesty the Queen-Empress of India, in England, to which the following the acknowledgmen was received :—

The Shrubbery, Darjeeling,
25th May, 1886.

DEAR SIR,

In acknowledging the receipt of your letter of the 22nd instant, I am desired to say that the address of congratulation therewith forwarded, has, by desire of the Lieutenant-Governor, been forwarded to the Government of India, Home Department for transmission to Her Majesty the Queen-Empress.

To BABU SHAM LALL DAY,
Founder-Secretary,
Calcutta Literary Society.

Yours faithfully,
F. C. BARNES,
Private Secretary.

The following letter was subseqently received from the *Government of Bengal* :—

From No. 1464 P.

H. A. D. PHILLIPS, ESQ.,
Offg. Under-Secretary to the Government of Bengal,
Judicial, Political and Appointment Departments.

To

The Secretary, Calcutta Literary Society.
Dated Calcutta, the 26th July, 1886.

SIR,

On the 25th May, 1886, a *Message of Congratulation* was sent to Rajendra Naraiyan Roy, Rajah Bahadur of Bhowal, and a Member of the *Society*, on his becoming the *Rajah Bahadur*, to which the following *Telegram* was received :—

Telegram, No. 27199.
Dated, 31st May, 1886.

To
The Founder Secy.,
Cal. Lit Society,
Calcutta.

From
Rajah Bahadur,
Rajendra Naraiyan Roy,
Darjeeling.

Many thanks * * * *

On the 30th May, 1886, a *Message of Congratulation* was sent to the *Hon'ble* Rameswar Singh, *Rajah Bahadur of Rajnagar...Durbhangah*, and a Member of the *Society*, on his becoming *Rajah Bahadur*, to which the following reply was received :—

Durbhangah, *June 23rd*, 1886.

SIR,

I am much obliged to you for your Telegram of the 30th May, in which you congratulate me on receiving the Title of Rajah Bahadur.

Yours truly,
Rameswar Singh.

To
The Secretary,
Calcutta Literary Society.

In becoming a Member of the Calcutta Literary Society, His Excellency Lieutenant-Colonel Rao Rajah Sir Ganpat Rao Khudkey Shamshere Jangh Bahadur, K.C.S.I., President of the Council of Regency, and Prime-Minister Sahib of the State of Gwalior, very kindly sent the following letter :—

Gwalior, the 7th August, 1886.

SIR,

In reply to your two consecutive letters to His Highness the Maharajah, I have the pleasure to intimate to you that His Highness, on account of his minority, thought it advisable, for the time being, to direct me to become a Member of the most reputed Society, whose aim and object, I am convinced, are to advance the well-being and welfare of the public. I, therefore, beg you to enroll my name in the list of Members. * * * *

In conclusion, I wish you and the Society every success in all their laudable undertaking.

To SHAM LALL DAY, Esq.,
Founder-Secretary,
Calcutta Literary Society.

Yours faithfully,
GANPATRAO KHUDKEY,

On the 21st August, 1886, a *Letter of Congratulation* was sent to His Highness the Maharajah Scindia Sahib of Gwalior, G.C.S.I., on His Highness' recovery from severe illness, to which the following reply was received from *His Excellency Lieutenant-Colonel Rao Rajah Sir Gunput Rao Khudkey Shamshere Jangh Bahadur, K.C.S.I., President of the Council of Regency and Prime-Minister Sahib of the State of Gwalior* :—

Gwalior, the 26th August, 1886.

DEAR SIR,

I, as directed by His Excellency Sir Ganpat Rao Khudkey, beg to acknowledge the receipt of your letter dated 21st August and to thank you for your kind enquirier after the health of His Highness the Maharajah Scindia, who, he is rejoiced to say, is improving in his health.

With every good wishes,

To SHAM LALL DAY, Esq.,
Secretary,
Calcutta Literary Society,
24, *Nimtola Street, Calcutta.*

Yours very Sincerely,
PANDIT UMA CHARN,
Private Secretary to
H. E. Rao Rajah Sahib.

On the 29th November, 1886, an *Address of Welcome*, signed by Fourteen distinguished Members of the *Society*, was submitted to Their Royal Highnesses the Duke and Duchess of Connaught, K.G., Kt., G.C.S.I., G.C.M.G., C.B., *&c.*, on the occasion of Their Royal Highnesses' Second visit to Calcutta. The *Address* was graciously accepted.

The Replies were heard with Applause.

Gentlemen, I have now a cheerful duty to perform in announcing to you that, the following, *illustrious Noblemen of India* and *Gentlemen* have become *Members of the Society*, during the year, 1886 :—

Members of the Society :—

NAMES :—	DATES :—
His Highness Farzand-i-Khas-i-Daulat-i Inglishia, Maharajah Sir Sayaji Rao Gaekwar Sena Khas Khail Shamsher, G.C.S.I., Gaekwar Sahib of Borada,...	16-12-86.
His Excellency *Lieutenant-Colonel* Rao Rajah Sir Gunpat Rao Khudkey Shamsher, Jangh Bahadur, K.C.S.I., *President of the Council of Regency and Prime-Minister Sahib of Gwalior State*, on behalf of His Highness the Maharajah Scindia Sahib of Gwalior,	7-8-86.
His Highness Zalim Singh, *Maharaj-Rana Sahib of Jhallawar* State, ...	14 5-87.
His Highness Sir Pratap Naraiyan Singh, K.C.I.E., *Maharajah Sahib of Ajodhya*,	9-4-86.
His Highness Sir Krishna Pratap Sahi, K.C.I.E., *Maharajah Sahib of Hutwa*,	9-9-86.
His Highness Sambhu Singh, *Rajah Sahib of Tanjore*, ...	16-12-86.
Her Highness Mahtab Koeri, *Maharani Sahiba of Hardoi-Dharampur*, ..	17-5-86.
His Highness Rajendra Naraiyan Roy, *Rajah Bahadur of Joydebpur-Darca*,	12-5-86.
His Highness Mirza Amir-ud-deen, C.I.E., *Nawab Sahib of Luharu*, ...	26-6-86.
Maharajah Sir *Swamiji* Janardhan Acharyya Sahib of Rewah State,...	18-4-86.
Lalanat Khan, *Rajah Sahib of Azamgarh*,	21-4-86.
Salamat Shah, *Rajah Sahib of Azamgarh*,	19-4-86.
Rai Bansi Lall Ram Rattan Bahadur, *Banker of Mian Meer*, ...	5-5-86.
Seth Benade Ram Bolchanot Sahib, *Banker of Jhalrapatam*, ..	23-7 86.
Chowdhery Dhyan Singh Sahib, Zemindar of Khanth, ...	23-4-86.
Sri Naraiyan Prasad Singh Sahib of Rewah,	16-4-86.
Gungadhar Rao Garaj Sahib of Rewah,	16-4-86.
Harbansh Prasad Pandit Sahib of Rewah,	1-5-86.
Syed Ata Hussein Khan, *Zemindar of Khagra-Purneah*, ...	19-5-89.
Babu Bepin Behari Bose. ...	

(14) B. **Several Letters of Congratulation received by Babu Sham Lall Day, Founder Secretary, Calcutta Literary Society, on the occasion of his marriage held on the 7th June, 1886 :—**

From His Honor the Hon'ble Sir Augustus Rivers Thompson, K. C. S. I, C. I. E., Lieutenant-Governor of Bengal :—

SHRUBBERY, DARJEELING,
9th June, 1886.

Dear Sir,

I am desired by the Lieutenant-Governor to thank you for inviting him to be present at your marriage, and to say that he regrets he will not be able to attend the ceremony, as he will not be in Calcutta when it takes place. He wishes me to offer you his congratulations on the happy event.

Owing to my absence from Calcutta, I am unable to accept the invitation you have kindly sent to myself.

Yours faithfully,
F. C. Barnes,
Private Secretary.

Babu Sham Lall Day,
Calcutta.

From His Honor the Hon'ble Sir Charles Umpherston Aitchison, k C. S I, C. I. E., Lieutenant Governor of the Panjab, and its Dependencies :—

PRIVATE SECRETARY'S OFFICE,
BARNES COURT,
Simla, 7th June, 1886.

Sir,

I am directed to acknowledge the receipt of your communication, dated 1st June, 1886, and to convey to you the thanks of Charles Aitchison for your invitation.

I am,
Truly Yours,
J. B. Dunlop Smith,
Private Secretary.

Babu Sham Lall Day,
Calcutta.

From Her Highness Asha Kumari Devi, Maharani of the State of Kalahundi :—

DATED, BHOWANI PATNA,
The 25th June, 1886.

Dear sir,

I beg to acknowledge the favour of your 1st Instant that I was highly decorated with profound gladness hearing your marriage celebration might have well been celebrated with charmed desire on the 7th current by the blessing of our Almighty Father, and such invariable kindness and care of your love inspired me with an unbounded happiness which certainly made my heart extreme glad, and I too pray that may God bless the Couple Eternity.

* * * I earnestly hope that you will kindly accept the golden ring have been sent to you in a separate parcel without any kind of deny and oblige.

Your well wisher,
Asha Kumari Devi,
Maharani of Kalahundi.

To Babu Sham Lall Day,
Founder Secretary,
Calcutta Literary Society.

From the Chief Karbhari, Gondol State :—

GONDOL, *6th June, 1886.*

The Chief Karbhari, Gondol State, while acknowledging with thanks the kind invitation of Mr. Sham Lall Day to the celebration of his marriage, much regrets his inability to be present on the happy occasion.

To Sham Lall Day, *Esq.,*
Founder-Secy., Calcutta Literary Society.

From His Highness The Hon'ble Sir Fakhrud-Daulah Amir-ud-din K. C. I. E, *Nawab Sahib of Lucaru, and Member of the Governor-General's Legislative Council :—Lohargo, 12-6-86.*

Mirza Amir ud-din of Lohargo begs to acknowledge with sincere thanks the very polite invitation by Babu Sham Lall Day, Founder Secretary to the *Calcutta Literary Society*, at the celebration of his marriage, and has much pleasure to afford his hearty congratulations on the Babu Sahib, and desires from the Almighty God every blessing, happiness and mutual affection for the Bride and Bridegroom.

The writer hopes, that owing to a very far and long journey, he would be excused from being present at the marriage.

With best compliments,
Amiruddin,
Nawab of Lohargo.

To Babu Sham Lall Day,
Founder-Secy., Cal. Lit. Society.

From His Highness the Hon'ble Sir Ahsun nollah Khan, k. C. I. E., Nawab of Dacca :—

AHSUN MUNZIL, DACCA,
8th June, 1886.

Sir,

I am desired by Nawab Ahsunnollah to write and thank you for your kind invitation to attend your marriage party, which he is sorry he cannot attend owing to the distance.

Yours faithfully,
W. C. Edwards.

Babu Sham Lall Day,
Calcutta.

From His Highness the Hon'ble Sir Gujputi Rao, k C. I E., Maharajah of Vizagapatam :—

Telegram, No 17018.
Dated, 21st June, 1886.

To Babu Sham Lall Day,
Founder Secretary,
Calcutta Literary Society.

From
Sir Gujputi Rao,
Vizagapatam.

I congratulate you on your marriage May Heaven's choicest blessings shower upon you both.

From His Highness the Hon'ble Sir Rameswar Singh, K. C I E., Maharajah Sahib of Darbhangah and Member of the Viceroy' Legislative Council :—

Rajnagar, June 24th, 1886.

My Dear Sir,

I have been away from home for some time and have only just received your letter of the 1st June on my return. I hope that the marriage ceremonies and festivities have passed off satisfactorily and that your married life will be most happy.

Yours truly,
Rameswar Singh.

To Babu Sham Lall Day,
Founder Secy., Cal. Lit Socy.

From His Highness Nawab Ahmed-ulla Khan Sahib of Meerut City :— Meerut City,
The 9th June, 1886

Nawab Ahmed ulla Khan of Meerut City thanks Babu Sham Lal Day for his kind invitation to the wedding, and though he regrets his inability to be present on the happy occasion at such short notice he desires to offer his hearty congratulations, and prays God Almighty will shower His choicest blessings on the happy pair.

To Babu Sham Lall Day,
Founder-Secretary, Calcutta Literary Society.

From His Highness Abhinava Purna Priya Srinivasa Row, Jaghirdar Sahib of Arni :

No 238. *Woodlands,*

Dear Sir, OOTACAMAND, *13th June,* 1886.

Your invitation card to hand, and I am glad to hear the happy news of your marriage, and I pray God to shower on you and your family the blessings of prosperity.

I remain, Dear Sir,
Yours Sincerely,
A. Srinivas Rao
Jaghirdar of Arni.

To Mr. Sham Lall Day,
Secretary, Cal. Lit Society.

From His Highness Rao Arjan Singh, Maharaj-Kumar Sahib of Duttiah :—

My Dear Sir, NAINI TAL, *16th June,* 1886.

I have the greatest pleasure to acknowledge the receipt of the card of invitation, (so very kindly sent by you), to attend your marriage ceremony.

Pray, accept my best and most sincere congratulations for this auspicious occasion.

May God Almighty Bless the Happy marriage, and shower down His choicest blessings and prosperity on you and your lady !

* * * *

Trusting you are enjoying good health, and with my best wishes for the happiness and the prosperity of your new marriage.

I remain, Sir,
Ever Yours Sincerely,
Arjun Singh of Datia.

To Babu Sham Lall Day,
Secy., Cal. Lit Society,
Calcutta.

To Their Highnesses the Nizam Sahib of *Hyderabad-Deccan*, G.C.S I., and Jangh Bahadur Khan, C.I.E., *Rajah Sahib of Nanpara*, who are *illustrious Members of the Society*, I beg hereby to express my deep obligation for their making *contributions to the Society*, on the 8th March and 29th September, 1886, respectively.

The grateful thanks of the *Society* are hereby given to His Highness the Geakwar Sahib of Barada, G. C. S. I., an illustrious Patron of the Society, for His Highness' Liberal Contribution made to the *Society*, on the 4th December, 1886. His Highness very kindly expressed his sympathy with the *work and efforts of the Insitution.*

Gentlemen, The cordial thanks of the *Society* are also tendered to His Highness Sir Bhagvat Singhji G. C. S. I., *Thaker Sahib of Gondol State*, for His Highness' voluntarily presenting to the *Society*, on the 24 th May, 1886, the following two works of His Highness ; *viz* :—

(1) Journal of the visit to *England* in 1883,
(2) Proceedings of the *Installation Ceremony* of His Highness Sir Bhagvat Sihghji, G. C. S. I., *Thaker Sahib of Gondol State*. on the 25th August, 1884.

Gentlemen, it is with great pleasure that, I beg to announce to you that, the *Calcutta School* and its *Bow Bazar Branch*, that were established under the auspices of *this Society*, on the *1st* March, 1883., and on the 24th July, 1884, respectively, are progressing favorably.

The *Examiners* were all satisfied with the results of the *Annual Examination*, and they *all* have given *testimonials* of their approbation by recording their respective opinions in writing.

Many thanks are due to the *Gentlemen*, who inspected the *Schools* last year, as also to those, who conducted the *Annual Examination* of the boys.

There is but one remark of great importance to be added in this place. It is very gratifying to find that the *School* have already been fortunate enough in securing the sympathies of many *illustrious Noblemen and Gentlemen.*

Gentlemen, I am also glad to inform you that, on the 5 th April, 1886, another *Middle Class English School*, under the designation of the *Calcutta School, Kansaripara Branch*, was opened, at the premises, No. 81, Baranasi Ghose's Street, *Calcutta*, under the auspices of this *Society*.

In the middle of June, 1886, the *Calcutta School* (*Main*) was removed from No. 50, Nanda Ram Sen's Street, *Sova Bazar*, to a large, three storied and well ventilated new spacious building, No. 24, Nimtola Street, *Calcutta.*

The *Office of the Calcutta Literary Society* was also removed to that fine building, since June, 1886.

Gentlemen, the best thanks of the *Society* are hereby tendered to those, who have shown sympathy with, and appreciation of the *effort of the Society*, and who, very kindly, took part at the *Meetings*, and expressed words of encouragement with the work of the *Society*.

In conclusion, allow me to take this opportunity of expressing my deep sense of gratitude to the *Patrons and Members of the Society*, and to the *Press*, in particular, for the kind interest they take in the welfare of this *Literary Institution.*

Now may God bless the *Society* with every success. *(Cheers).*

After Babu Sham Lall Day, the *Founder* and *Secretary to the Society*, had read the *Report*, which was duly confirmed, the *Treasurer* submitted the *Accounts of the Society*, for the year 1886, which were also passed.

The *Chairman*, then asked Babu Mahendra Nath Bose to deliver his lecture on—

Primitive Aryans :—

The speaker dwelt upon the *Subject* for more than an hour, in the course of which he said that, as regards the *Aryans of the Primitive Ages*, men were quite in the dark. He referred to his hearers to the pages of Mr. *Lubbock's Pre-Historic Times* and *Taylor's Works*, respectivly.

He said that, there was a man, who enlightened many a man as regards the *antiquities of Ancient India*, but, *that man* was lost, and the loss was ir-repairable—meaning, the late Dr. Rajendra Lala Mitra, C. I. E,—we shall not look upon his life again. Perhaps, he could enlighten Dr. Sir W. W. Hunter, K. C. S. I., himself, as regards the geniuses of the *Primitive Aryans*, respectively.

He continued that, the *Aryans* of *the Primitive Age* were a different class of people from what we now find them to be. They differed in their mode of living. They differed in food, in dress, and in drink, and were we now to meet with an *Aryan of the olden times*, we would not find his prototype in the present *Aryan Race.*

The *old Aryan* was a person of *Spiritual* type. *His Spirituality* was of the greatest importance to him. He always subordinated his animal cravings to his *Spiritual Nature.* It was this, that made the *Primitive Aryans* great, as they were great in wisdom,learning and knowledge,great in self-sacrifice, and in every thing, that makes humanity a fit subject of study by those, who wish to exhibit man in his *Spiritual Nature* to the world.

The development of the *Soul* was the one great aim of the *Primitive Aryan.* He likened his *Soul* unto a lava burning with fire, by the power of which, every low desire might be burnt and destroyed, and find no existence in the human breast.

India is the only country, *even in her present degraded* condition, where the *Spirit*, finds its solace in all that is heavenly and graceful,—in all that is inward,—and not external, where *Spirituality* still hovers in the atmosphere, and where the external surroundings still stimulate the *Soul* to soar upwards, and do not fetter it with the objects of this world.

Leaving its lofty *Spirituality* aside, there was still, another aspect of the *Soul*, the study of which will astonish the world ; *Viz.* :—its *Religious* aspect, its many virtues, its un-bending rectitude, and the loftiness of its animated desire. Out of this *Spiritual* development, the domestic life of the *Primitive Aryans* was moulded into proper shape and form.

It was one perpetual source of comfort and ease to all the members of the family, who live together under one common roof, and out of which grew the *Old Joint-Hindu-Family-System*,—the admiration of the world. But, which is, at present, a sourse of constant trouble and discord, under the influence of the present civilization. It was its *Spirituality*, which made *India* great, and which we ought to study at the present time. *(Cheers.)*

The *Chairman* then made a very eloquent *speech.* He said that, the *Report*, which was read by the *Secretary*, has furnished information regarding the *Society and its two Schools*, and he need not, therefore, repeat them, in detail, with which it had to dealt. The *Calcutta Literary Society* has been doing useful work, so far as lies in its power, and he, therefore, tendered his cordial thanks to the *Secretary*, for his taking so much trouble for the *Society.*

He expressed his admiration for the thorough manner, in which the *Society* had been conducted. He said that he knew the *Secretary* for several years indeed, since the *foundation of the Society*, in 1875, and he could bear *ample testimony* to the fact that, he did not work for a name. He thanked the gentlemen for their attendance, and he thought they had good reasons to compliment the *indefatigable Secretary to the Society*, for the highest testimony to the good work, which he was doing.

May the giver of all good bless the *Society* for many years yet to come. (*Cheers.*)

The *Meeting* terminated at 6-30 P. M., with a vote of thanks to the *Chair.*

A large number of gentlemen assembled at the hall of the *Calcutta School*, 24, Nimtola Street, on Saturday, the 5th February, 1887, at 4-30 P. M., to hear the lecture of Babu Mahesh Chandra Bandyapadhya on—

Generosity :—

the *Meeting* was held under the presidency of Babu Mahendra Nath Dass, B.A.

After Babu Sham Lall Day, *the Founder and Secretary to the Society*, had read the *Proceedings of the last Meeting*, which were duly confirmed, the *Chairman* asked the lecturer to begin.

The learned speaker dwelt upon the *Subject* for nearly an hour, in the course of which he said that, *Generosity* is doing something more than we are obliged to do. The moment a person foregoes his right in favor of another, and grants him more than he can demand, that moment he becomes *generous.*

Generosity produces *Generosity. A truly generous man* looks for no return for his *generosity*, and, therefore, he is not disappointed, if he bestows his favours upon an unworthy object. Men do not often care to be outdone in *generosity.*

Man should always possess a *generous-heart, and be forgiving*, if he expects others to forgive him for his trespasses.

Generosity can only dwell in a magnanimous heart. It is *true generosity* that enables him to be forgiving. A *generous man* always possesses a large heart where he finds room for other people to sit beside him, (*Cheers).*

He conducts himself in such a way, as to attract notice, and to become a tool in the hands of others to show his *generosity* to his fellow-men. You can ill-treat him, he will forgive you, nay, treat you *so well* that you will be ashamed, at the end, of your past conduct.

We should be *generous, not only* to our families, *but*, to our neighbours and fellow-men also,—without distinction of Caste, Colour, Creed, or Nationality. (*Cheers*).

After the speaker had finished his *Speech*, the *Chairman* spoke a few words, and thanked the lecturer.

The *Meeting* dissolved at 6 P. M., with a vote of thanks to the Chair.

A public *Meeting*, convened by the *Calcutta Literary Society*, was held at the hall of the *Calcutta School*, No 24, Nimtola Street, on Monday, the 14th March, 1887, at 4-30 P. M, under the presidency of Babu Lalit Kumar Bose, B. A The *Meeting* was largely attended.

After Babu Sham Lall Day, the *Founder and Secretary to the Society*, had read the *Proceedings of the last Meeting*, which were duly confirmed, the *Chairman* asked Babu Paresh Nath De to deliver his lecture on—

The Advantages of Education :—

The lecturer dwelt upon the *Subject* for nearly an hour, in the course of which he said that, *Education* means, *training of young men. Education* has its advantages and disadvantages. A person who is ill-educated, will do immense harm to *Society. Ill-educated men* cannot know themselves. They cannot seek the good of others. They feel always miserable at the happiness of others. They think, as if they are doing a thing, that they should not do. They will never try to promote the *good of other people. An ill-educated person* is, therefore, worse than an ignorant man. The latter will be content with what he has, and, what he acquires at the bidding of other people.

A *well-Educated person* is an acquisition to *Society* His company is always sought for. He will never tell you that, he was *too busy* to give his attention to your services. He will always be ready to obey your call. He will always be at your service. He will *never tell you* that, he is *unable* to attend to your wishes.

The *Education*, that is imparted in our *Schools* is defective, in various ways. If the quality of *that Education* is not improved, it will hardly produce many good men, amongst us. *Good education* is like a *jewel*, that will brighten and adorn even the most deformed person. *Good education* will help a person to learn *good breeding*, and *good manners.* Unless, a person is *well-bred*, he cannot be said to have shared the benefits of *good education*. (*Cheers*).

After the speaker had finished his speech, the *Chairman* spoke a few words, and thanked the lecturer.

The *Meeting* dispersed at 6 P. M., with a vote of thanks to the Chair.

A public *Meeting*, convened by the *Society*, was held at the hall of the *Calcutta School*, No. 24, Nimtola Street, on Friday, the 15th April, 1887, at 4-30 P. M., under the presidency of Babu Nritya Gopal Sarkar, B. A. The *Meeting* was largely attended.

After the *Proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, the *Chairman* called upon Babu Gakul Chandra Dhar to deliver his lecture on—

Travelling :—

The *Speaker* dwelt upon the *Subject* for nearly an hour. He said that, *travelling* was of very great importance to every body, who wished to know for himself what was going on around him. A knowledge of the habits and customs of other peoples *is essentially* necessary, to enable a man to make himself thoroughly experienced in the ways of the world.

A person might *educate* himself, might acquire knowledge, and grow in wisdom, but, *all* that must go for nothing, *until*, he acquires the *experience of the world.* But, the latter cannot be acquired without *travel.*

A person, who sticks to his home, can seldom be expected to impart *practical instruction* to his fellow-brethern.

A lover of home likes solitude. He shuns the company of others, and cannot, therefore, expect to possess, all that is necessary to make him a master of himself. As *Pope* said, *the proper study of mankind, is man.* If you wish to know others, you should travel from one end of the country to the other, in order to see with your own eyes, what other *Nations* think of you. Until, you know that, you cannot possibly become humble and penitant by comparing your condition with that of others.

The state of *Society* differs in different countries. Other *Nations* are different from ourselves. You cannot know them, unless, you quit home, and subject yourself to all the inconveniences, which *travel* must entail upon you.

This is the reason why *Europeans travel* to most distant lands. Wherever they go, they not only try to utilise the resources of otner people, but, to take advantage of all that is *good in them.*

The *Bengali* generally likes his own home. He is, therefore, despised. If you wish to avoid of being despised, you should leave home, and begin to *travel*, and benefit by the example of enterprising *Races.*

Travel, in the younger person, is a part of *education*,—in the elder, a part of *experience.* Young men should *travel* under some tutor of *great experience.* The things to be seen and observed are the *Courts*

of Princes, the *Courts of Justice*, the walls and fortifications of cities and towns, and, the havens and harbour, antiquities and ruins, libraries, colleges and lecture-rooms, where any exist, in short, whatsoever is memorable in the places, where they go. After all of which, the tutors, or pupils, ought to make deligent enquiry.

Let the *traveller* carry with him some card, or book, describing the country, where he travelleth, which will be a *good key to his enquiry.*

Let him also keep a diary. Let him not stay long in one city or town, more or less, as the place deserveth,—but not long

Let him procure *recommendation to some persons of quality*, residing in the place whither he removeth, that he may use his favor in those things, he desireth to see or know. Thus, he may abridge his *travel* with much profit.

As for the acquaintance, which is to be sought in *travel*, that which is most of all profitable, is acquaintances, with the *Secretaries*, and *employed men of Ambassadors*. For, so in *travelling* in one country, he shall suck the experience of many.

Let him also see and visit eminent persons of all kinds, which are of great name abroad, that he may be able to tell how the life agreeth with the fame.

When a *traveller* returneth home, let him not leave the countries, where he hath travelled altogether behind him; but, maintain a correspondence by letters with those of his acquaintance, which are of most worth. Let his *travel* appear rather in his discourse, than in his apparel or gesture.

To derive any advantage from *travelling*, it is not sufficient to pass through different countries. We ought to know *how to travel*. We ought to make a proper use of our eyes,and turn them towards the most important objects.

Many gain *less* information from *travelling* than from books. *Those travel*, without guide, can discern nothing. Others do not improve, because, they do not take pains to acquire information.

There is a great difference between *travelling* to see a country, and *travelling to* see the inhabitants. *Travel* confirms the *natural* bent of the mind and will either make a man good or bad. For, when a man returns from his *travels*, his character is generally fixed for life.

To travel for travelling's sake, is only to wander about like a *Vagabant*. *To travel for improvement*, is even *too vague an object* For mere improvement, without having some particular object in view, amounts to nothing.

Visiting *Foreign countries* and surveying the *various productions of Nature* make a man perfect himself. *(Cheers).*

After the lecturer had concluded his *Speech*, the *Chairman* spoke a few words and thanked the lecturer.

The *Meeting* terminated at 6 P. M., with a vote of thanks to the chair.

A public *Meeting*, convened by the *Society*, was held at the hall of the *Calcutta School*, No 24, Nimtola Street, on Monday, the 16th December, 1889, at 2 P. M., under the presidency of *Pandit* Kali Prasanna *Vidyaratna*. The *Meeting* was largely attended.

After Babu Sham Lall Day, the *Founder and Secretary to the Society*, had read the *Proceedings of the last Meeting*, which were duly confirmed, the *Chairman* called upon *Pandit* Bene Madhab *Tarkalankar* to deliver his lecture on—

The Life and Teachings of Kalidas :—

The learned *Pandit* dwelt upon the *Subject* for more than an hour and a half, in the course of which he said that, *Kalidas* was the *Prince of Sanskrit Poets*, and gave to the audience certain very interesting traits in the *Great Poet's Character*, and giving his opinions upon the masterly works, which the *Poet* had bequeathed as *Legacies* to us. He briefly touched on the peculiar merits of the *Poet* such as, his inimitable powers of *Natural description*, a *Figurative style of writing*, his *Researches of Imagery*, and the ease and mastery, with which he rose from the delineation of common place objects to that of things transcendental.

Kalidas, when young, was *not* a *Poet*. His early culture was not above mediocre. He was an ignoramous. When a boy, he was cutting the branch of a tree, on which he was seated. A Gentleman pointed out this to him, saying that, *if you cut the branch at the opposite end, you will fall down. When you have finished your cutting, you will find out your mistake, and you will break your bones.* This made the *Poet* conscious of what he was about. The *Poet* was a *Born-Poet*. He began to cultivate letters, and, in course of time, great as was his genius, it shone to transcendant lustre. And the learning, he displayed in after-life, was the result of *that cultivation*, which made him great. (*Cheers*).

After the lecturer had finished his *Speech*, Babu KedarNath Chowdhery, B.A., *Head Master*, *Calcutta School*, dwelt at some length upon the *excellencies of the great Sanskrit Hindu-Poet Kalidas.*

The *Meeting* came to a close at 4-30 P. M., with a vote of thanks to the Chair.

(*Vide, the Statesman, the Indian Mirror, &c., of the time.*)

Proceedings of the Fourteenth Anniversary Meeting of the Calcutta Literary Society *held at the* Albert Hall, *College Square, on Friday, the 24th January, 1890, at 4-30 P. M., under the presidency of Babu Mathura Nath Chatterjea, L. C. E., of* Uttarpara. *The Meeting was fairly attended.*

The *Fourteenth Anniversary Meeting of the Calcutta Literary Society* was held at the *Albert Hall*, College Square, on Friday, the 24th January, 1890, at 4-30 P. M., under the presidency of Babu Mathura Nath Chatterjea, *L. C. E.*, of *Uttarpara*. The *Meeting* was fairly attended.

Address by the Secretary :—

On the *Chairman's* resuming his seat, amidst cheers, Babu Sham Lall Day, the *Founder and Secretary to the Society* said :—

Mr. Chairman and Gentlemen,

This is the *Fourteenth Anniversary Meeting of the Calcutta Literary Society*,—which means that, the *Institution*, since its inauguration in 1875, under the presidency of Babu Babu Gopal Chandra Banerjea, has been in working existence for the last *Thirteen* years. (*Cheers.*)

We meet here to-day, to celebrate the *Anniversary Meeting of the Calcutta Literary Society*, which now enters upon the *Fourteenth year of its existence.*

This Anniversary Meeting was unavoidably delayed owing to the *Secretary to the Society* being busily

engaged in connection with the *painful work* of closing the *Three Branches of the Calcutta School*, that were established under the auspices of this *Society* in 1884, 1885 and 1886, respectively ; *Viz* :—

The *Bow Bazar Branch of the Calcutta School*, that was established on the 23rd July, 1884, in Bow Bazar Street, was amalgamated with the *Main School*, which was then removed to No. 45, Beneatola Lane, College Square, East.

The *Salkea Branch* of the *Calcutta School*, that was established on the 20th November, 1885, at Haraganj, Road, *Salkea*,—*Howrah* was amalgamated with the *School* in the neighbourhood, owing to a *strong representation* made by its proprietors,—the object of the *Society*, being *to impart Education to the boys*, in localities, where *no School* existed for the purpose.

The *Kansaraipara Branch* of the *Calcutta School*, that was established on the 5th April, 1886, was closed, in consequence of one of the *Pandits of that locality* opening a *new rival school*, on his *own responsibility*, close to it, and specially, the sale of the premises, where our *School* was located to a party, who having made his residence there, declined to rent the premises any more for *School purpose*, and as no suitable place was then available for the location of *our Institution*.

The *Secretary to the Society*, was also busily engaged in squaring *the Accounts of the aforesaid Three Branches* of the *Calcutta School*, which entailed much time, labour, and trouble.

The *Thirteenth Anniversary Meeting of the Society* was held at the hall of the *Calcutta School*, No. 24, Nimtola Street, on Monday, the 10th January, 1887, at 4 P. M., when Babu Mahendra Nath Bose delivered a lecture on the *Primitive Aryans*, before a large gathering, and under the presidency of Babu Gopal Chandra Benerjea.

Besides the *Thirteenth Anniversary Meeting of the Society*, the following *Four lectures* were delivered.

(1) *On Generosity*, by Babu Mahesh Chandra Bandyapadhya, under the presidency of Babu Mahendra Nath Dass, B. A., at the hall of *Calcutta School*, No. 24, Nimtola Street, on Saturday, the 5th February, 1887, at 4-30 P. M.,

(2) On the *Advantages of a good Education*, by Babu Paresh Nath De, under the presidency of Babu Lalit Kumar Bose, B. A., at the hall of the *Calcutta School*, No. 24, Nimtola Street, on Monday, the 14th March, 1887, at 4-30 P. M.

(3) On *Travelling*, by Babu Gakul Chandra Dhar, under the presidency of Babu Nritya Gopal Sarkar, B. A., at the hall of the *Calcutta School*, No 24, Nimtola Street, on Friday, the 15th April, 1887, at 4 30 P. M.,

(4) On *Life and Teachings of the Great Hindu-Poet, Kalidas*, by *Pandit* Bene Madhab *Tarkalankar*, under the presidency of *Pandit* Kali Prasanna *Vidyaratna*, at the hall of the *Calcutta, School*, No 45, Beneatola Lane, College Square, East, on Monday, the 16th December, 1889, at 2 P. M.

The following is a summary of the business transacted, during the years under report ; *viz* :—

On the 22nd April, 1887, an *Address of Congratulation*, (signed by *Twenty-seven distinguished Members of the Society*), was presented to the *Hon'ble* Sir J. B. Lyall, K.C.S.I., on H. H.'s becoming the *Lieutenant-Governor of the Panjab*, to which the following reply was received:—

PRIVATE SECRETARY'S OFFICE,
Lahore, 28th April, 1887.

SIR,

I am desired by His Honor the Lieutenant-Governor to acknowledge the receipt of the congratulatory address of the Calcutta Literary Society and to request that you will convey his thanks to the Members of the Society for it.

I am,
yours truly,
H. DAVIS,
Private Secretary.

TO
SHAM LALL DAY, *ESQ.*
Secy., Cal. Lit. Society,
Calcutta.

On the 31st March, 1887, an *Address of Congratulation*, (signed by *Forty-one distinguished Members of the Society*), was presented, through the *Government of Bengal*, to Her Most Gracious Majesty *the Queen-Empress of India*, upon the completion of *Fifty years of Her Imperial Majesty's Glorious Reign*, to which the following acknowledgment was received :—

No. 2096 P.

From
H. A. D. PHILLIPS, ESQ.,
Under-Secretary to the Government of Bengal,
Judicial, Political and Appointment Departments.

To
The Secretary, Calcutta Literary Society.
Dated, Calcutta, the 22nd June, 1887.

SIR,

Political. *Dated the 31st March, 1887.

At the request of the Government of India, I am directed to inform you, with reference to your letter noted on the margin, * that the Address presented by the Members of the Calcutta Literary Society, on the occasion of the Jubilee, will be duly transmitted to Her Most Gracious Majesty the Queen-Empress.

I have the honor to be,
SIR,
Your most Obedient Servant,
H. PHILLIPS,
Under-Secretary to the Govt. of Bengal.

The following letter was subsequently received from the Government of India :—

FROM No. 135.
J. P. HEWETT, *Esq.*,
Under-Secretary to the Government of India.

TO
THE PRESIDENT OF THE
CALCUTTA LITERARY SOCIETY.
Simla, the 11th June, 1888.

SIR,

Home Department
Public.

I am directed to say that the Secretary of State has intimated that Her Majesty the Queen-Empress of India has been graciously pleased to accept the address presented by the Calcutta Literary Society on the occasion of Her Majesty's Jubilee.

I have the honor to be,
SIR,
Your most Obedient Servant,
J. P. HEWETT,
Under-Secretary to the Government of India.

On the 24th May, 1887, an *Address* of *Congratulation*, (signed by *Twenty-five distinguished Members of the Society*), was presented to Her Most Gracious Majesty *the Queen-Empress of India*, on Her Majesty's attaining the *Sixty-ninth Anniversary of Her Imperial Majesty's Birthday*, to which the following reply was received:—

Political.

No. 2437 P.

From
H. A. D. PHILLIPS, ESQ.,
Under-Secretary to the Government of Bengal,
Judicial, Political and Appointment Departments

To
The Secretary, Calcutta Literary Society.
Dated Calcutta, the 30th July, 1887.

SIR,

With reference to your letter, dated the 6th Ultimo, I am directed to state, for the information of the Members of the Calcutta Literary Society, that the Government of India have acknowledged the receipt of the address of congratulation presented by them to Her Majesty the Queen-Empress, on the occasion of Her Majesty's sixty-ninth birthday.

I have the honor to be,
Sir,
Your most Obedient Servant,
H. PHILLIPS,
Under Secretary to the Govt. of Bengal.

On the 23rd November, 1887, an *Address of Congratulation*, signed by *Twenty-seven distinguished Members of the Society*, was presented to the *Hon'ble* Sir Auckland Colvin, K. C. M. G., C. I. E., on His Honor's becoming the *Lieutenant-Governor of the North-Western Provinces and Chief-Commissioner of Oudh*, to which the following reply was received:—

LIEUTENANT-GOVERNOR'S CAMP, N. W. P.,
Allahabad, 2-12-87.

SIR,

I am requested by His Honor the Lieutenant-Governor to acknowledge the receipt of the address from the Calcutta Literary Society forwarded by you under cover of your letter of the 23rd instant.

In reply, I am to beg that you will be so good as to convey to the President and Members of the Society an assurance of the pleasure with which His Honor has read the expression of good will and congratulation contained in the address, and the expression of his hope that his administration may be as successful as you desire that it should be.

He looks to that end—largely to the loyal support and assistance of the Native gentlemen and officials of those Provinces with which he has been so long connected, and in which he feels a deep hereditory interest.

To
SHAM LALL DAY, ESQ.,
Secry., Cal. Lit. Society,
24, Nimtola Street, Calcutta.

I am, Sir,
Your very Sincerely,
JOHN COLVIN,
Private-Secy.

On the 8th July, 1888, a Letter of Congratulation *was sent to the Hon'ble Sir Harrendra Kissore Singh*, K. C. I. E., *Maharajah Bahadur of Bettiah, and a distinguished Member of the Society, on His Highness' receiving the Distinction of* K. C. I. E., *to which the following reply was received :—*

Private Secretary's Office,
Bettiah, 14*th July*, 1888.

Dear Sir,

I am directed to thank you sincerely for your kind congratulations to His Highness the Maharajah Bahadur of Bettiah, on his obtaining the honor of the *Most Eminent Order of the Indian Empire*.

* *

To
Babu SHAM LALL DAY.
Founder-Secy., Cal. Lit. Society.

Yours Sincerely,
A. Mukerjea,
Private Secy.

The following acknowledgment was received from His Excellency the Right Hon'ble the Marquis of Lansdowne, G. C. M. G., G. M. S. I., G. M. I. E., *Viceroy and Governor-General of India* :—

Private Secretary's Office,
Government House,
Calcutta, 23rd February, 1889.

Sir,

In reply to your letter of this day, I am to inform you that the duplicate sent by you on the 28th ultimo was received, and that the Original copy has been discovered.

* *

BABU SHAM LALL DAY,
Secy., Cal. Lit. Society.

Yours Faithfully,
J. C. ARDAGH.

Gentlemen, I am glad to announce to you that, the following *Illustrious Personages* have been pleased to become *Members of the Society*, during the years 1887, 1888, and 1889, respectively; *Viz* :—

Names :—	Dates.—
B. F. Bonham, *Esq.*, *Consul-General* of the *United States of America*,	23-3-87
S. Harvey James, *Esq*, C.S., ...	2-10-87
Sri Jagannadha Rajah Mani Rajah Deo, C. I. E., *Rajah Sahib of Mandasa*,	5-2-87
Mahan Vikram Shah, *Rajah Sahib of Ramnagar-Champaran*, ...	8-4-87
Maharaj Singh, *Rajah Sahib of Haldaur*,	13-5-87
Ishar Chandra Deb Dhal, *Rajah Sahib of Tambany-Jhargram*, ...	4-2-87
Syed Lootf Ali Khan, C. I. E., *Nawab Sahib*,—*Patna*, ...	1-87
B. Ajodhya Prasad Singh, *Zemindar of Khas*	
Rajendra Naraiyan Chowdhery, *Zemindar Sahib of Narayandhar*, ...	9-4-8
Salem Bin Saleh Hindi *Sahib* of Junagadh,	25-3-8
Sri Venkata Narsinha Apparow, *Zemindar Sahib of Besveda*, ...	13-2-87
Tekait Toral Naraiyan Singh *Sahib*, *Zemindar of Gadi-Gaun.*	8-4-87

1888.

His Highness Chama Rajendra Woodyar, G.G.S.I., Maharajah Sahib of the State of Mysore, ...	5-4-88
His Highness Krishna Rao Powar, Maharajah Sahib of Dewas, (S.B.), ...	10-11-88
His Highness Prince Buldeo Singh, Rajah Sahib of Poonch State, ...	11-5-88
Kali Prasanna Gajendra Mahapatra, Rajah Sahib of Khandy, ...	10-11-88
Barada Sundari Chowdhurani Sahiba, Zemindar of Khanpur, ...	11-11-88
Babu Chandreshwar Prasad Naraiyan Singh Zemindar of Chainpur, (Lohardaga),	2-12-88
Babu Damader Deb Naraiyan Sinha, Zemindar of Chainpur-Saran, ...	2-12-88
Ram Chandra Singh, *Esq.*, Zemindar of Pathrol, ...	16-11-88
Syed Dilwar Raza, Esq., Zemindar of Surjapur Estate, ...	8-11-88
Babu Eshar Chandra Rai Chowdbery, Zemindar of Bahin, ...	8-11-88
Babu Ghaneshyam Chowdhery, Zemindar of Bagchera, (in Maldah), ...	9-11-88
Babu Hardoyal Ghose Zemindar of Batra,	11-11-88
Babu Har Charn Chowdhery, Zemindar of Sherpur—(in Mymensingh). ...	15-11-88

1889.

Her Highness Manjara Sahiba, Maharani of Banwaribad, ...	13-12-89
Raning Bhai Jiva Bhai Wala, *Esq.*, Zemindar of Babra, (In Kattiawar). ...	20-12-89

The Names were heard with Applause.

Gentlemen, it is with great pleasure that I beg to announce to you that the *Calcutta School*, that was established under the auspices of *this Society*, on the 1st March, 1883, is progressing favorably.

The *Examiners* were all satisfied with the results of the *Annual Examination*, and they have given *Testimonials* of their approbation, as the following remarks will show :—

The results of the examination of the boys of the *Preparatory class* of the *Calcutta School*, in *Sanskrit*, were very good.

Cal. 15th Sept., 1888. Madhu Sudan *Smriti Ratna*,
Sanskrit-Professor, Govt. Sanskrit College.

I examined the boys of the Ninth class of the *Calcutta School*, in *English*, and those of the 5th and 6th classes in *History and Geography*. The boys acquitted themselves very well, and the results were very satisfactory.

The Examination was conducted in April, 1888.

Hindu-School.
The 15th September, 1888. } Suval Krishna Das,
Teacher, Hindu-School.

I examined the 6th and 8th classes of the *Calcutta School*, in *English*, and I have much pleasure to say that I was highly satisfied with the results.

Calcutta,
The 15th September, 1888. } Bhola Nath Bose,
Teacher, Hare-School.

I examined the 5th class of the *Calcutta School*, in *English* and *Mathematics*, and I have much pleasure in stating that the results were *very satisfactory*.

The 6th class was examined in *Mathematics*, and the boys acquitted themselves *very creditably*.

Calcutta.
The 15th September, 1888. Benada Behari Banerjea,
Teacher, Hare-School.

much pleased to examine the boys of the *the Sixth Classes of the Calcutta School*. have desire to learn, and their conduct is ble.

Calcutta
The 15th September, 1888. Siva Nath Sarma,
Pandit, Hare-Schoo

The examination of the boys of the *Eighth and the Ninth Classes* of the *Calcutta School* was conducted by me. I am much satisfied with the answers of the *Examinees*. I wish the *Institution* every success.

Calcutta — Guru Dass Sarma.
15th September, 1888. — *Teacher, Hindu School.*

Gentlemen, the grateful thanks of the *Society* are hereby given to the *Hon'ble* Sir Harrendra Kisore Singh K. C. I. E., *Maharajah Bahadur of Bettiah, and a distinguished Member of the Society*, for His Highness' contributions to our *School*, on the 7th June, 1887, 23rd March, 1888, and 20th June, 1889, respectively.

On the 15th June, 1887, His Highness Rameswar Singh, *Rajah Bahadur of Rajnagar-Darbhangah*, also contributed to the *School*, for which the *Society* tendersits best thanks to His Highness.

The cordial thanks of the *Society* are also tendered to His Highness Jangh Bahadur Khan, C. I. E., *Rajah Sahib of Nanparah*, for His Highness' contribution to the *Society*, on the 14th January, 1887.

Gentlemen, I cannot better conclude this brief sketch of the *Society's work* than by offering my gratitude to the *Prtrons and Members of the Society*, and to the *Press*, in particular, who have helped the *Society* in the *furtherance of its useful objects*.

May the Almighty King of Kings, who rules over the Universe, grant the *Society* a long life. (*Cheers*).

After Babu Sham Lall Day, the *Founder and Secretary to the Society*, had read the *Report*, which was confirmed, the *Treasurer* submitted the *Accounts of the Society* for the years 1887, 1888, and 1889, respectively, which were also duly passed.

The *Chairman* then asked Babu Kanai Lall Day to deliver his lecture on the—

Importance of Technical Education in India :—

The speaker dwelt upon the *Subject* for nearly an hour. He clearly explained the *benefits and usefulness of Technical Education in India*.

He said that, we can give *Indian youths* any amount of education, we like, such as is imparted in our *Colleges and Schools*, but, at last, we will find them fitted for *Service and some Profession only*.

At present, the *Education* that is given to them fits them for employment, either under *Government*, or, in *Mercantile Firms*. In exceptional cases, however, when our youths, after completing their education, study *Law, Medicine, or Engineering*, they become *Solicitors, Pleaders, Medical-Practitioners* or *Engineers*. These are the *only professions* which are *special favorites* with our young men.

After taking *Service*, or, entering into the *Professions*, mentioned above, they become naturally fond of *ennui*. They give-up all the studies. After working for the day, and returning home in the evening, most of them, (with honorable exceptions), amuse them-selves in eating and drinking, or, playing the cards, or, the chess. This is the reason why our country is so unfortunate, and why they cannot undertake to develope our resources.

It is the object of *Technical Education* to impart to them *instructions* in *Agriculture, Tillage, Manufacture, &c. Our educated men*, at present, do not know either to repair a *Clock or a Watch*, or, how to superintend the men, employed in such works. They, therefore, cannot set themselves up as *Watch or Clock Makers*, as *Messrs Hamilton & Co, Messrs Cooke and Kelvey*, and other *European Firms*. Moreover, they do not know how to *till the Soil*, or, to produce *Indigo, Jute, &c.*, or, to superintend the men, employed in them.

It is the object of *Technical Education* to impart to them *Practical Instructions*, on these and other *cognate subjects*, so as to create a taste for *Agriculture* and *Manufacture* amongst them, by which, the resources of *India* might be developed, and the people might learn to give up *service*, and the *professions*, as not sufficient to provide *employment* for *all our Indian Youths*.

We are defficient in that *Spirit of Enterprise*, which *Technical Education* alone can foster, and which has made *England, France, Germany* and *America* great and rich, and rescued the people from indigence and poverty, and made them rich. (*Cheers*).

After the lecturer had finished his *Speech*, the *Chairman* asked the audience to comment upon the lecture delivered. At this, Mr. A. M. Vicar dwelt at some length *on the Subject*. He concluded by saying that, th *Subject* was one, that spoke for itself.

The *Chairman* then spoke a few words and thanked the lecturer. He also congratulated Babu Sham Lall Day for his labour and zeal, and for his good services in connection with the *Society*, as *Secretary*, since its foundation in 1875. He wished the *Institution* every success.

The *Meeting* dispersed at 7 P. M., with a vote of thanks to the *Chair*.

(*Vide*, the *Statesman*, and the *Indian Mirror*, 28th January, 1890.

A public *Meeting*, convened by the *Society*, was held at the hall of the *Calcutta School, No. 45, Beneatola Lane, College Square, East*, on Monday, the 24th March, 1890, at 4 30 P. M., under the presidency of Babu Sasi Bhushan Banerjea. The *Meeting* was fairly attended.

After Babu Sham Lall Day, the *Founder and Secretary to the Society*, had read the *Proceedings of the last Meeting*, which were duly confirmed, the *Chairman* asked Babu Ram Dass Sen to deliver his lecture on —

Kindness :—

The lecturer spoke on his *Subject* for nearly an hour, in the course of which he said that, of all other virtues, *kindness in the heart* is the best. When a person is in distress, a *kind* man feels for him. He can have no rest, until, he relieves him. A *kind man* has a *sweetness and softness of temper*, which we seldom find in others. His heart is moulded in soft clay. You will never find him cruel, or hard-hearted. He will cry when he sees other people cry. This *peculiar Nature* distinguishes him from the rest of his fellow-men.

A *kind* man is a *living-jewell* incomparable, and priceless. The world is cold. A *kind man* is warm. I mean, he possesses a *warm heart*. A *kind man* lives as much for himself, as for others. This *peculiar trait in his character*, you can seldom find in other men. A *kind* man is liked by *God*. Because, *God is kind*, and *He* likes that *all His creatures* should partake of *His Divine Nature*. (*Cheers*.)

After the lecturer had finished his *Speech*, the *Chairman* spoke a few words, and thanked the lecturer.

The *Meeting* dissolved at 6 P. M., with a vote of thanks to the *Chair*.



Proceedings of the Fifteenth Anniversary Meeting of the Calcutta Literary Society *held at the* Albert Hall, *College Square, on Monday, the 19th January, 1891, at 4-30 p. m., under the presidency of* General *Samuel Merrill,* Consul-General of the United States of America. *The* Meeting *was largely attended.*

The *Fifteenth Anniversary Meeting of the Calcutta Literary Society* was held at the *Albert Hall*, College Square, on Monday, the 19th January, 1891, at 4-30 P. M, under the presidency of *General* Samuel Merrill, *Consul-General of the United States of America.* The *Meeting* was largely attended.

Address by the Secretary :—

After the *Chairman* had taken his seat, amidst shouts of applause, Babu Sham Lall Day, the *Founder and Secretary to the Society*, said :—

Mr. Chairman and Gentlemen,

The *Calcutta Literary Society* has, by the blessing of the *Almighty God*, completed the *Fourteenth year of its existence.* It was established in the year *Eighteen hundred and Seventy-five*, and since then, every year has added to its prosperity. *Its object* was to *hold Friendly gatherings of both communities, and to discuss Social, Literary, and Scientific subjects.*

Two of the illustrious predecessors of our *distinguished Chairman,—General* Samuel Merril,*Consul-General of the United States of America*, took *special interest* in the *welfare of the Society*, and very kindly presided at its *Sixth* and *Eighth Anniversary Meetings*, held at the *Theatre* of the *Hindu-School*, College Squnre, on Saturday, the 28th February, 1880, and at the *Theatre* of the *Medical College*, College Street, on Suturday, the 28th January, 1882,, respectively.—I refer to *Major-General* A. C. Litchfield and *Colonel* H. Mattson, *Ex-Consul-Generals of the United States of America*, who are also distinguished *Honorary Members of this Institution. (Cheers.)*

The *Fourteenth Anniversary Meeting of the* Society was held at the *Albert Hall*, College Square, on Friday, the 24th January, 1890, at 4-30 P. M., when Babu Kanai Lall Day delivered a lecture on the *Importance of Technical Education in India*, under the presidency of Babu Mathuria Nath Chatterjea, L. C. E., of *Uttarpara.*

Besides the *Fourteenth Anniversary Meeting of the Society*, the following lecture was delivered during the year, under review :—

(1) On *Kindness* by Babu Ram Das Sen, under the presidency of Babu Sasi Bhushan Banerjea, at the hall of the *Calcutta School*, No 45, Beneatola Lane, College Square, East, on Monday, 24th March, 1890, at 4-30 P.M.

For the *dissemination of knowledge*, the *Society* founded *Four High Class Educational Institutions*, at four different parts of the town and suburbs ; *Viz* :—

(1) No 50, Nanda Ram Sen's Street, *Sobha-Bazar*,
(2) No 196, Bow Bazar Street,
(3) Haraganj Road, *Salkea-Howrah*,
(4) No 81, Baranasi Ghose's Street, *Kansariapara*,

chiefly for the benefit of *Mofussil Students*, on *moderate fees*, with a *Free Boarding Establishment for indigent boys.*

The *Main School* continued for upwards of *Seven years*, (*i.e.*) from 1883 to 1890, and was closed in the middle of last year, through unavoidable circumstances. At that time, it was proposed to open a *Thoroughfare* ; *viz* :—*the Harrison Road.* The owner of the *School* premises, which was situated at No, 45, Beneatola Lane, College Square, East, (*i.e.*), *close, to the Harrison Road*, at once raised the rent of the premises. To this, the *Society* demurred, thinking that the *School* had done its work, and as there were several *Schools in the locality*, it resolved to close it.

Opinions of the Examiners, regarding the last Annual Examination of the *Calcutta School*, held at the *School premises No 45, Beneatola Lane, College Square, East ; Viz* :—

On examination of the students of the Fifth, Sixth, and Seventh classes of the *Calcutta School*, in *General Subjects*, I have been much pleased with the answers of the *Examinees.* I wish the *School* every success.

Calcutta, 8th February, 1890. Guru Dass Sarma, *Pandit, Hindu-School.*

I examined the boys of the Third, Fourth and Ninth classes of the *Calcutta School*, in *General Subjects*, and the results were very satisfactory. I have been much pleased with the answers of the boys.

Calcutta, 9th February, 1890. Siva Nath Sarma, *Pandit, Hare-School.*

I examined the Second class boys of the *Calcutta School*, in *English*, and those of the Fifth, Sixth and Seventh classes in *History and Geography*, and I have much pleasure to state that the results were satisfactory.

Calcutta, 9th February, 1890. Abhava Charn Paul, B A., *Teacher, Hindu-School.*

I examined the boys of the Third and Fourth classes of the *Calcutta School*, in *History* and *Geography* and *English, respectively.* The results were, on the whole, fair.

Calcutta, 10th February, 1890. Subal Krishna Das, *Teacher, Hindu-School.*

I examined the Fifth, Sixth and Seventh classes of the *Calcutta School*, in *English*, and the Ninth class, in *English and Arithmetic*, and I have much pleasure to say that, many of the boys answered the questions put to them satisfactory.

Calcutta, 11th February, 1890. Bhola Nath Bose, *Teacher, Hare-School.*

I have examined the boys of the Fourth, Fifth, Sixth and Seventh classes of the *Calcutta School*, in *Mathematics.* The boys did well in Examination.

Calcutta 11th Fabrary, 1890. Nanda Lall Sarkar, *Teacher, Hare-School.*

I examined the Second and Third classes of the *Calcutta School*, in *Mathematics*, and was highly pleased with the answers.

All the boys passed in that subject. The *teachers of the Institution* are efficient and painstaking.

Calcutta. 12th February, 1890. Benade Behari Banerjea, *Teacher, Hare-School.*

The *Society* has to record with deep regret its sense of loss, at the *untimely demise*, in August, 1890, of *Dr.* G. W. Cline, *Barrister-at-Law*, who was its *Vice-President* for a few years. In him, the *Society* has lost a *true friend*, and an *ardent well-wisher !*

The grateful thanks of the *Society* are hereby given to the *Authorities of the Albert Hall*, for their lending us the use of the hall for the *Meetings of the Society*, and to the *Editors* of local *Newspapers*, for their kindly publishing gratuitously the *Proceedings of Meetings of the Society.*

Gentlemen, before taking my seat, I must take this opportunity to thank the *Patrons and Members of this Society*, who have, by their sympathy and co-operation, contributed to its success.

May *God* bless the *Society* with a long life. (*Cheers*).

After Babu Sham Lall Day, the *Founder and Secretary to the Society*, had read the *Report*, which was duly confirmed, the *Treasurer* submitted the *Accounts for the year*, which were also passed.

The *Chairman* then *asked Pandit* Jagendra Nath *Tarka Churamany*, (*of Benares*),to deliver his lectute on the—

Past and Present Condition of India :—

The learned lecturer spoke very ably on the *Subject* for upwards of an hour, in the course which he said that, he could not view the *Present Condition of India*, without expressing his extreme regret at their *Past Condition*. There was great delay in the *ancient Language and Literature of the people. In ancient time*, there were numerous *tolls* in the country, for the study of *Sanskrit*. In the *tolls*, one or more, *Panduts* resided, and the pupils had not only board and lodging, *free of charge, but*, had also *knowledge* imparted to them.

In our *Colleges and Schools*, there is hardly any study of *Sanskrit*,—worth the name. It is true that the *Vernaculars* are taught in them. But, what we want is that,the *Sanskrit,—the Mother of all Languages* —our *ancient Latin* should revive. *Government* ought to take special measures to encourage the *study of the Sanskrit*, otherwise, it will fall fast into decay.

A knowledge of the *English* is necessary to obtain employment in *Government and Mercantile Offices*. Therefore, every body now devotes his time and energy to the study of that *Foreign Language*. But, the study of the *Sanskrit* is ignored, as it is of no use for *practical purposes of life*.

But, is there any reason that, the study of *Sanskrit* should be neglected?—*Sanskrit is the store-house of our ancient Literature*, where the duties of men are clearly laid down.

It is our duty, therefore, to resort to the study of the *Sanskrit Language*. If we have any respect for the *Language and Literature* of our fore-fathers, —of our ancient *Munis* and *Rishis*, we shoutd learn the *Sanskrit Language*. (*Cheers.*)

After the lecturer had finished his *Speech*, the *Chairman* deliv red a long and instructive *Speech*. He praised the learned *Pandit*, and blessed the *Society* from the core of his heart.

The *Meeting* then came to a close at 7-30 P.M, with a vote of thanks to the *Chair*.

(*Vide*, the *Statesman*, and the *Indian Mirror*, 23rd January, 1891.)

A public *Meeting*, convened by the *Society*, was held at the hall of the *Calcutta Government Normal-School*, No68, Nimtola Street, on Saturday, the 2nd May, 1891, at 4-30 P. M., under the presidency of Babu Jagadishar Mukerjea. The *Meeting* was densely crowded, as a *Yogi and a Yogini delivered interesting speeches* to the great satisfaction of the *audience*.

After the *Proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, the *Chairman* said that, this *Meeting* did not require a *Chairman*, as it was understood that the lecturers would themselves address the *crowded audience*, who were assembled round the spacious hall that evening. He thought, it was superfluous to introduce the fair lecturers to the *Meeting*, as they were already fully known to the public at large.

The *Chairman* then first asked the *Yogi* (a young boy over twenty years of age), to deliver his lecture on—

The True Meaning of Hinduism,

and, after him, his wife,the *Yogini*—(a girl of about *Fifteen Summers*), to deliver her lecture on :—

The Devotion to Husband.

The *Yogi* first rose, and made a long speech. He said that, in the short experience of his life, he had recourse to *various sects*, but, he did not find a least of peace in any of them, before he became a *Yogi*. He consulted *Sri Ramkrishna Paramhansa*, on the expediency of his method, and was advised that, he could lead the life of a *Yogi*, with a wife as his *help-mate*, provided, he could obtain a *perfect mastery over his animal passions*; for, in the practice of the *Yoga*, intercourse with the wife is strickly prohibited, in the *Hindu-Shastras*.

The *Yogi* said that, he married the girl, and that was all. He distinctly stated that, he was an *Urdhureta*,—meaning that, he could succeed in destroying *sexual appetite* which is one of the worst *appetites*, in man. He laid a great stress upon the superiority of the *Soul* over the body, and upon the influence of those *evil temptations*, that *prey on the body*, and poluted *the purity of the Soul*.

Religious observances would be of no avail, if there was not the earnest work of *real-life*. He continued that, the infinite is an incomprehensible enigma to *ordinary mortals*, and if, by sticking to the *Karma*, prescribed in the *Hindu-Shastras*, a man can rise higher and higher in the *Moral scale*, he would,in the fullness of time, be able to approach the *Deity*, with a hallowed conscience.

The *Lecturer* concluded by saying that, though he, was a *Yogi*, he did not refrain from making some remarks on the *Age of Consent* agitation, then going on. He advocated *Early Marriage*, though he expressed his regret that the *Law* has, somehow or other, interfered in this matter. His remarks on the *unity of faith* were not such, as would suit the improved palate of the *Nineteenth Century*. (*Cheers.*)

The *Yogi*, having finished his *Speech*, called upon his wife to speak a few words on the *Devotion to Husband*.

The *Yogini* apologised that *her voice was too low* to be distinctly heard. She, however, spoke for a few minutes on the *Subject*, which greatly pleased the audience.

The *Chairman* then asked the audience to comment upon the lectures delivered. At this, Mr. K. L. Day and a *Yogi* made some remarks, suitable on the occasion, to the lectures delivered.

The *Chairman* then made a nice *speech*, he thanked the lecturers for their lectures.

The *Meeting* broke up at 6-30 P. M., with a vote of thanks to the *Chair*. (*Vide, the Indian Mirror*, 10*th May*, 1891.)

Proceedings of the Sixteenth Anniversary Meeting of the Calcutta Literary Society *held at the* Albert Hall, *College Square, on Monday, the 25th January, 1892, at 4-30 p.m., under the presidency of Babu Srish Chandra Biswas, B. A., B.L.*, Pleader Judge's Court, Alipur. *The Meeting was fairly attended.*

—:o:—

The Sixteenth Anniversary Meeting of the Society was held at the *Albert Hall*, College Square, on Monday, the 25th January, 1892, at 4-30 P. M., under the presidency of Babu Srish chandra Biswas, B.A., B.L., *Pleader, Judge's Court, Alipur.* The Meeting was fairly attended.

After the *Chairman* had taken his seat, Babu Sham Lall Day,the *Founder and Secretary to the Society*, said;

I am glad to say that, *since its foundation*, the *Society* has rapidly been marching onward. During the *Fifteen years* that have elapsed, the *Society* has been fortunate enough to rank among its *Patrons and Members*, the *elite and nobility of* both the *European and Indian Communities*, a sure index to its success and popularity.

The following two letters were received from *Vidya-Bhaskar Pandit* Lal Chandra, M.R.A.S., (*London*), *Guru* to His Highness the Maharajah Bahadur of Jodhpur, G.C.S.I. :—

No. 3000.

Jodhpur, 10th October, 1891.

Sir,

I herewith present the Society a copy of *Jubilee Pramadika*, with addresses and testimonials, which I have composed, in commemoration of the *Jubilee* of Her Gracious Majesty the Queen-Victoria.

The book deals in the benefit of the *Fifty years* of Her Majesty's Reign conferred on India.

I hope the Society will be good enough to accept it. * * *

I have the honour to be
Sir,
Your most obdt. Servant,
Pandit Lal. Chandra.,
Vidya-Bhaskar.

To
Babu SHAM LALL DAY,
Secy., Cal. Lit. Society.

Jodhpur, 28th November, 1891.

Dear Sir,

* * I present my *two Photos*, which your Society will be kind enough to accept and oblige.

I remain,
Dear Sir,
Sincerely yours,
Pandit Lal Chandra,
M.R.A.S., (*London*). &c.

To
Babu SHAM LALL DAY,
Secy., Cal. Lit Society.
Vidya-Bhaskar

On the 7th December, 891, His Highness Maharajah Kissore Singhji Sahib, Commander-in-Chief of the Marwar Forces, presented a copy of his valuable work entitled *A Manual of Field Exercise*, through His Highness' *Guruji, Vidya-Bhaskar Pandit* Lal Chandra, M.R.A.S., (*London*), accompanied with the following letter :—

Jodhpur (Marwar),
The 7th December, 1891.

My dear Babu Sahib,

* I am glad to send you a book called, *A Manual of Field Exercise*, composed by Maharajah Kishore Singhji Sahib, who was pleased to order me to do so. I hope your Society will kindly accept it.

Maharajah Sahib will be highly pleased to receive a letter about this book, after its perusal by the Society, through me, who shall gladly present it to him *

I am glad to send you two copies of *Niti Darpan*, with a *Review* of the same in the *Rajputana Herald*. This was composed by me for the benefit of students and it consists of about five hundred pieces of good Advice, with illustrations.

I hope you will kindly excuse the trouble which I have given by this letter.

With deep regards,
Believe me,
Yours most Sincerely,
Vidya-Bhaskar,
Pandit Lal Chandra,
M.R.A.S., (*London*)

To
SHAM LALL DAY, Esq.,
Founder Secy.,
Calcutta Literary Society.

The *Society* had the honor of awarding the distinguished *Authors* a *Certificate*, and a *Gold Medal* (value about three hundred Rupees), placed before you on the table, in return for their *voluntary gifts*. (*Cheers.*)

The *Fifteenth Anniversary Meeting of the Society* was held at the *Albert Hall*, College Square, on Monday, the 19th January, 1891, at 4-30 P. M., when *Pandit* Jagendra Nath *Tarka-Churamany of Benares* delivered a lecture on *the Past and Present Condition of India*, under the presidency of *General* Samuel Merrill, *Consul-General of the United States of America.*

Besides the *Fifteenth Anniversary Meeting of the Society*, the following *two lectures* were delivered during the year 1891 ; *Viz* :—

(1) On *the True Meaning of Hinduism* by *Bhabakinkar* Jatindra Chandra,

(2) On *Devotion to husband* by his girl-wife *Yogini Bhabakinkari*, before a crowded house, and under the presidency of Babu Jagadishar Mukerjea, at the hall of the *Government Normal School*, No.68, Nimtola Street, on Saturday, the 2nd May, 1891, at 4-30 P.M.

Gentlemen, I have much pleasure in announcing it to you that the following gentlemen have become *Members of the Society* during the year 1891 ; *Viz* :—

Names :—	*Dates* :—
Ogborn Mayor, *Esq.*, ...	10-11-91
Sri Basu Deva Rajah Mani Rajah Deo, *Rajah Sahib of Mandasa*, ...	18-3-91
Kunwar Partap Singh, *Rais Sahib of Haldaur*, ...	12-1-91
Vidya-Bhaskar Pandit Lal Chandra, M. R. A. S., (*London*).	17-1-91

The *Society* has to record with deep regret the demise of Mr. Manackjee Rustumjee,—the popular *Consul for Persia*, during the year ! He was one of the illustrious *Honorary Members*, who joined the *Society*, since 26th May, 1879.

I have also the mournful duty of announcing to you the *premature demise* of my friend Hara Nath Rai Chowdhery, *Rajah Bahadur of Dubalhati*, who was also one of the distinguished *Members of the Society*, since 30th March, 1882.

Although, the *Society* does not record a large amount of work done during the year, yet, it has silently and quietly, and I may say without any fuss, been promoting the harmony between the *Rulers and the Ruled.*

Gentlemen, I would be wanting in my duty, if I did not embrace the present opportunity of publicly thanking the *Patrons*, the *Members* and *well-wishers of the Society*, who have, by their sympathy and active co-operation, contributed to its success.

Now, I pray to *God* that *He* may grant us strength to further the interests of the *Society*. (*Cheers.*)

After Babu Sham Lall Day, the *Founder and Secretary to the Society*, had read the *Report*, which was duly confirmed, the *Treasurer* submitted the *Accounts of the Society, for the year 1891*, which were also passed.

The *Chairman* then brought the *Meeting* to a close with an eloquent and impressive *Speech on*—

The Importance of our Society :—

He spoke for nearly an hour, in the course of which he said that, from the *Report*, just read to you by my esteemed friend, Babu Sham Lall Day, who has founded this *Literary Society*, and acting as its *Secretary*, since the year *Eighteen hundred and seventy-five*, we have learnt that the *Society* was making good progress.

This is the *Sixteenth year of its existence*. During the past year, *Two General Meetings* were held, at which *three lectures* were delivered on *important Subjects.*

It is a matter of sincere congratulation, as the list of *distinguished Members* showed, that the *Society* has already attracted *considerable notice.*

To the most illustrious *Indian Chiefs*, and other gentlemen of *Rank* and *Position*, *both Europeans and Indians*, who have become *Honorary Members of this Society*, I hereby offer my best thanks. I believe, *few Societies* can boast of having such a large and distinguished *list of Members*, as the *Calcutta Literary Society. (Cheers).*

The *Fifteenth Anniversary Meeting of the Society* was very kindly presided by *General* Samuel Merrill, *Consul-General* of the *United States of America.* This is a good sign. (*Cheers.*)

Not only *Indian Chiefs* and *respectable Hindu* and *Mahamedan gentlemen* have become *Members of this Society*, but, *European* and *Foreign gentlemen* of high rank, and the last not the least our *American fellow-brethern* have extended to us the right hand of fellow-ship. The latter have always evinced a deep interest in the welfare of the *Society.*

The present *Consul-General of America*, and two of his *illustrious predecessors* presided at *Three Anniversary Meetings of the Society*, held in 1880, 1891, and 1882, respectively, and thereby encouraged its *Members* with their advice from the *chair*.

It is a matter of great satisfaction that, the *Americans* should evince such an interest for the *Society*. We ought to reciprocate that feelings that bond, which unites *all the Races*, who inhabit in this world, alien in caste, color, race or creed. (*Cheers.*)

The *Americans*, we all know, are a *progressive people*. They are making rapid strides in the scale of civilization. During the course of a few years, they have made such progress, so as to become the *admiration of the world*. (*Cheers.*)

I hope and trust that this *Society* will always enjoy the confidence and support of those, who take a *lively interest in the administration of its affairs*. (*Cheers*)

The *Meeting* dissolved at 6-30 P. M., with a vote of thanks to the *Chair*.

(*Vide* the *Statesman*, and the *Indian Mirror*, 26th January, 1892.)

A public *Meeting*, convened by the *Society*, was held at the hall of the *Oriental Seminary*. No. 336, upper Chitpur Road, on Wednesday, the 27th July, 1892, at 4-30 P. M., under the presidency of Babu Upendra Chandra Mukerjea. The *Meeting* was fairly attended.

After Babu Sham Lall Day, the *Founder and Secretary to the Society*, had read the *Proceedings of the last Meeting*, which were duly confirmed, the *Chairman* asked Babu Janaki Nath Sen to deliver his lecture on :—

God is Eternal :—

The learned lecturer dwelt on the *Subject* for nearly an hour, in the course of which he said that, we all know that *nothing in the world is eternal. Every thing has a beginning and an end. God* existed when there was *nothing*. He brought every thing out of nothing. *God still exists*, and *He* will continue to exist, when every thing ceases to exist.

Every thing is destructive in this earth. The child, that is born to day, will duly grow, and at last die. The plant, which yields *beautiful fruits*, will wither. *God is indestructible*. He is *eternal*. Nothing in the world can be compared with Him.

The *notion of Eternity* is that, which had existed always, and will also exist. *God* has no begining and no end. To express this abstract idea, the example of a circle, will suffice to give us a nearer approach to comprehend *eternity*.

In a circle or wheel, it appears that, there are no parts—it is all in all—and from every side equal, so is the *idea of eternity*.

Eternity from every side is equal, not shewing from whence it commenced, or whither it ends. Hence, it is called together *whole* and *perfect*.

There is a *Providence* which controls all, presides over all, and takes care not only of the world in general, but of each individual in particular: nothing escapes his penetration and *God* knows our *most secret actions and intentions*.

There is no difference in person or condition before God, *His Providence* watches over all mankind. (*Cheers.*)

After the *Speaker* had finished his *Speech*, the *Chairman* spoke a few words, and thanked the lecturer.

The *Meeting* terminated at 6 P. M., with a vote of thanks to the *Chair*.

The Seventeenth Anniversary Meeting of the Calcutta Literary Society *was held at the* Albert Hall, *College Square, on Thursday, the 2nd February, 1893, at 4-30 P. M., under the presidency of the Revd. John Morsison, M.A., D.D., Principal, General Assembly's College. The* Meeting *was fairly attended.*

Vide, the *Statesman*, 4th, and the *Indian Mirror*, 3rd February, 1893.



Proceedings of the Seventeenth Anniversary Meeting Of the Calcutta Literary Society *held at the* Albert Hall, *College Square, on Thursday, the 2nd February, 1893, at 4-30 p.m., under the presidency of the Revd John Morrison, M A., D.D., Principal, General Assembly's College, Examiner of the* Calcutta University, *&c., &c., &c. There was a fair and respectable gathering.*

THE *Seventeenth Anniversary Meeting of the Calcutta Literary Society* was held at the *Albert Hall*, College Square, on Thursday, the 2nd February, 1893, at 4-30 P. M., under the presidency of the *Revd.* John Morrison, M.A., D.D. *Principal, General Assembly's College*, Examiner, *Calcutta University, &c., &c., &c.* There was fair and respectable gathering.

Address by the Secretary :—

The *Revd. Chairman* having taken his seat, amidst cheers, Babu Sham Lall Day, the *Founder and Secretary to the Society* addressed the *Meeting* thus*:—

Revd. Chairman and Gentlemen,

As the *Founder and Secretary to the Calcutta Literary Society*, I rise with considerable satisfaction to announce that, the *Society* having weathered many a storm, it is now celebrating its *Seventeenth Anniversary*. (*Cheers.*)

The *Society* was established in the year *Eighteen hundred and Seventy-five*, and it has now in its list men of light and leading.

Its object was to hold *friendly gatherings* of both communities, and to discuss *Social, Literary and Scientific Subjects*, the *Society* has been the means of *bringing together the Rulers and the Ruled* in one common platform. (*Cheers.*).

I will not dwell at length on the benefits conferred by the *Institution*. The *printed proceedings of its various Meetings* bear testimony to them.

On the 25th January, 1892, the *Society* had the honor of awarding a *Gold Medal* (value about Three hundred Rupees) and a *Certificate of Merit* to *Vidya Bhaskar Pandit* Lal Chandra, *M.R.A.S.*, (*London*), *F.T.S.*, *Guru* to His Highness the Maharajah Sahib of Jodhpur, G. C. S. I., and a Member of *this Society*, in appreciation of the considerable talents, originality and loyalty displayed in his praiseworthy *Sanskrit Verses*, named *Jubilee Pramalika*, composed by him in honor of the *Golden Jubilee* of Her Most Gracious Majesty Queen Victoria, and Empress of India, as also in recognition of the talents displayed in his laudable work, named *Senapati Kirti Chandradaya*, to which the following two acknowledgments were received ; *viz* :—

(I)

Allahabad, 8th March, 1892.

My Dear Babu Sahib,

I beg to acknowledge receipt of a Registered Parcel of Gold Medal. You are requested to send a few spare copies of Golden Certificates, which you granted in appreciation of my *Sanskrit* work, the *Jubilee Pramadika*.

With *Asirbads*,

I remain,

To

SHAM LALL DAY, Esq.
Founder Secretary to the
Calcutta Literary Sotiety,
Calcutta.

My dear Babu Sahib,
Your most Sincerely,
Pandit Lal Chandra,
Vidya Bhaskar,
M. R. A. S., (*London.*)

(II)

Jodhpur, Marwar,
11*th July*, 1892.

My Dear Babu Sahib,

Your letters with packets duly to hand, for which good many cordial thanks are tendered to you.

To

The Secy., Cal. Lit. Society.

Yours Sincerely,
Lal Chandra.

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* On the 25th January, 1892, *Another Certificate of Merit* was presented to His Highness Maharajah Kissore Singhji Sahib. *Commander-in-Chief of the Marwar Forces*, and brother to His Highness the Maharajah Sahib of Jodhpur, G. C. S. I., in appreciation of his work entitled *A Manual of Field Exercises*, composed by the *Noble-Author*, which exhibited great tact and skill in its preparation, to which the following acknowledgment was received.

Jodhpur,

My Dear Babuji, Dated, 5*th October*, 1892.

Thank you very much for the certificate awarded to me by the Society. I have much pleasure in accepting it. * * * * *

The books, composed by my *Guru, Vidya Bhaskar Pandit* Lal Chandra, being appreciated by you, is a source of much felicity to me. Your act of philanthrophy and spreading Knowledge for the benefit of the public is very creditable to you.

To

Babu SHAM LALL DAY, Yours very truly,
Founder-Secretary to the Mah. Kissore Singhji,
Cal. Lit. Society. *Comd.-in Chief, Marwar.*

The *Sixteenth Anniversary Meeting of the Society* was held at the *Albert Hall*, College Square, on Monday, the 25th January, 1892, at 4-30 P.M., when the *Chairman of the Meeting*, Babu Srish Chandra Baswas, B A, B L., *Pleader*, Judges' Court, Alipur, delivered an eloquent and *impressive speech* on the *Importance of our Society*.

Besides the *Sixteenth Anniversary Meeting of the Society*, the following lecture was delivered :—

On *God is Eternal* by Babu Janaki Nath Sen, under the presidency of Babu Upendra Nath Mukerjea, at the hall of the *Oriental Seminary*, No. 336, Upper Chitpur Road, on Wednesday, the 27th July, 1892, at 4-30 P.M.

Gentlemen, I have much pleasure in announcing to you that the following distinguished personages have become *Honorary Members of the Society*, during the year 1892 ; *viz* :—

Names :—	Dates :—
General Samuel Merril, *Consul-General of the United States of America*,	8-1-1892.
Monsr. J. Jouslin, *Consul-General for France, and Vice Consul for Portugal*, ...	4-1-1892.
H. Helvers, *Esq*, *Consul for Belgium*,	4-1-1892.
J. C. T Reelfs, *Esq*, *Consul for Netherlands*,	9-1-1892.

(THE NAMES WERE HEARD WITH APPLAUSE.)

It is with profound sorrow that I have to announce the death of one of the oldest and illustrious patrons of the *Society*, the *Right Hon'ble* Sir George Campbell, G.C.S.I., D.C.L., M.P., who used to take a lively interest in its welfare, since the year 1880 !

Gentlemen, I am glad to inform you that on the 25th August, 1892, the *Hon'bl.* Sir Harrendra Kissore Singh, K.C.I.E., *Maharajah Sahib of Bettiah, Member of the Governor-General's Council, and an illustrious Patron of the Society*, sent His Highness' arrear contribution to our school for the year 1890, for which the best thanks of the *Society* are hereby given to His Highness.

I have now, in conclusion, to offer the *Society's* most cordial thanks to its *Patrons and Members* for their sympathy and co-operation.

May the *Society* have prolonged career of usefulness is my firm prayer to the Almighty God. (*Cheers.*)

After Babu Sham Lall Day, the *Founder and Secretary to the Society*, had finished his *Report*, which was duly confirmed, the *Treasurer* submitted the *Accounts for the year* 1892, which were

The following *Elections* were then made for the next five years :—

(1) Proposed by Kumar Radha Prasad Roy Bahadur of Posta, seconded by Rai Grish Chandra Dass Bahadur, and resolved :— That Babu Mahendra Nath Bhattacharyya, M.A., B.L., be re-elected, *President of the Society.*

(2) Proposed by Babu Bhuban Mohun Dutt, *Zemindar*, seconded by Babu Gopal Chandra Bose and resolved :— That Dr. Jagendra Nath Bhattacharyya, M.A., D.D., be re elected *Vice-President of the Society.*

(3) Proposed by Babu Sarat Chandra Paul, seconded by Babu Udai Chandra Bose, B.L., and resolved :— That the following gentlemen be the *Councillors of the Society ; viz* :— Babu Radha Nath Day Babu Radha Raman Mitra. Babu Grish Chandra Sen, the *President* or the *Vice-President* and the *Founder Secretary to the Society.*

The proposal was carried by acclamation.

After the *Elections* were made, the *Revd Chairman* introduced the *Revd.* E. F. Browne, M.A., *Professor of the Bishop's College*, to the *Meeting*, and asked him to commence his lecture on—

Eyes and no Eyes :—

The *Revd.* lecturer, who on rising, was received with cheers, dwelt upon the *Subject* for more than an hour. He said that mere reading of wise books does not make any one wise. One man walks through the world with his eyes open, another with his eyes shut. Upon this difference depends all the superiority of knowledge, which one man acquires over another.

Sailors, who had been in all the quarters of the world, could only tell you of the tipling houses, and the price and quantity of the liquor.

Benjamin Franklin was a famous *American Politician and. Philoso her*, born in 1706, could not cross the *English Channel*, without making observations useful to mankind. While many a vacant thoughtless youth is whirled through Europe without gaining a single idea worth crossing the street for, the observing eye and inquiring mind find matter of improvement and delight in every ramble. One continues to use his eyes, and the other learns that eyes were given to him to use. (*Cheers.*)

God has given us eyes to use them. his book, which is *Universe*, and the reading of God s book, which is *Science*, can do us nothing but good, and teach us nothing *but truth and wisdom*. God did not put this wonderous world about our young souls to tempt, or to mislead them. (*Cheers.*)

After the *Revd.* lecturer had fin shed his lecture, a *Bengali song* was sung. The *Revd. Chairman* then delivered a nice little speech, which greatly charmed the audience, and he blessed the *Society*. He said that the grinding competition among educated young men for a bare living was one of the things, which destroyed the power of seeing the beauty and grandeur in *Nature and Man*, which the *Revd.* lecturer spoke of and said, what the great poets specially saw.

The *Meeting* separated at 6 45 P.M., with the usual vote of thanks to the *Revd. Chairman* and the *Revd lecturer.*

(*Vide*, the *Statesman*, 4th, and the *Indian Mirror*, 3rd February, 1893.)

Proceedings of the Eighteenth Anniversary Meeting of the Calcutta Literary Society *held at the* Albert Hall, *College Square, on Friday, the 9th February,* 1894, *at* 4-30 *p.m., under the presidency of Babu Hem Chandra Mitra* B.A., B.L. There was fair and respectable gathering.

The *Eighteenth Anniversary Meeting of the Calcutta Literary Society* was held at the *Albert Hall*, College Square, on Friday, the 9th February, 1894, at 4-30 P.M., under the presidency of Babu Hem Chandra Mitra, B.A., B.L. There was fair and respectable gathering.

Address by the Secretary :—

After the *Chairman* had taken his seat, amidst cheers, Babu Sham Lall Day, the *Founder and Secretary to the Society*, addressed the *Meeting* thus :—

Mr Chairman and Gentlemen,

By the grace of God, the *Calcutta Literary Society* now enters upon the *Eighteenth year* of its existence, and with the increase of years, I am glad to inform you, that its sphere of usefulness is also increasing.

The *Seventeenth Anniversary Meeting of the Society* was held at the *Albert Hall*, College Square, on Thursday, the 2nd February, 1893, at 4 30 P.M, when the *Revd.* E. F. Browne M.A., Professor of *Bishop's College*, delivered a lecture on *Eyes and no Eyes*, before a gathering of *Members*, friends and well-wishers of the Society, under the presidency of the *Revd.* John Morrison, M.A., D.D., Principal, of the *General assembly's College.*

Gentlemen, I have great satisfaction to announce that the following illustrious personages have been pleased to become *Patrons and Honorary Members of the Society*, during the year 1893 ; *Viz* :—

Patrons of the Society :—

The *Right Hon'ble* Lord Frederick Sleigh Roberts of Kandahar and Waterford, *Baronet, V.C., G.C.B., D.C.L., LL.D., R.A., G.C.S.I., G.C.I.E., late Commander-in-Chief of Her Majesty's Forces in India*, ...17-3-1893.

The *Right Hon'ble* Sir George Stewart White, V.C.; K.C.B., G.C.I.E., *Commander-in-Chief of Her Majesty's Forces in India* 17-4-1893

Honorary Member of the Society :—

Lieutenant-Colonel A. M. Crofts, *Tutor and Residency Surgeon and Medical Officer* to His Highness the Maharajah Scindhia Sahib of Gwalior State. ..... 24-1-1893.

(THE NAMES WERE HEARD WITH APPLAUSE.)

The *Society* have to record with great regret their sense of loss at the untimely sudden demise of the *Hon'ble* Sir Harrendra Kissore Singh, K.C.I.E., *Maharajah Sahib of Bettiah, Member of the Viceroy's Legislative Council* and *an illustrious Patron and Member of the Society.*

The late *Hon'ble* Maharajah Bahadur died at his Calcutta Mansion, *Rainy Castle*, in Balligunge Circular Road, on the 26th March, 1893, at 5 A.M. His Highness always used to take a lively interest in the welfare of the *Society*. The *Office of the Society* was closed for three days, in honor of the memory of the late illustrious deceased ! A letter of condolence was duly forwarded to the bereaved Maharani Sahiba of Bettiah, on the 27th March, 1893.

(*Vide, the Amrita Bazar Patrika*, 29th March, 1893.)

I have also to announce with regret the demise of Babu Chandi Charan Banerjea, one of oldest Members of the *Society*, late *Head Master, Hindu School* and a *Vetern Educationist* !

The following is a summary of business transacted during the session 1893; *viz* :—

On the 13th January, 1893, an *Address of Welcome* was presented to His Highness Sir Cham Rajendra Wadir, G.C.S.I., *Maharajah Bahadur of Mysore, and an illustrious Patron of the Society*, on His Highness' arrival at Calcutta.

On the 18th, 25th and 23th January, 1893, three similar addresses were presented to their Highnesses the Maharajah Scindhia Sahib of Gwalior State, the Maharajah Sahib of the State of Patiala and the Maharajah Sahib of Vizianagram, on their Highnesses' arrival at the Metropolis.

On the 20th March, 1893, a *Valedictory Address* was given to His Excellency General the *Right Hon'ble* Lord Frederick Sleigh Roberts of Kandahar and Waterford, *Baronet*, V.C., G.C.B., D.C.L., LL.D., R.A., G.C.S.I., G.C.I.E., *Commander-in-Chief of Her Majesty's Forces in India*, and an illustrious *Patron of the Society*, on the occasion of His Excellency's departure from India, to which the following reply was received* :—

Commander-in Chief's Office.
Head Quarters, Fort William.
23*rd March*, 1893.

Sir,

I am directed by the Commander-in-Chief in India to acknowledge the receipt of your letter of the 20th instant, forwarding a copy of the Sanskrit Address to His Excellency, and in reply I am to convey to you an expression of thanks for the same, which has been accepted with pleasure by Lord Roberts.

To
Sham Lall Day, *Esq.*,
Founder Secretary,
The Cal. Lit. Socy.

I am, Sir,
Your most Obdt. Servt.,
Eaton A. Travers *Major*,
Her Military Secretary.

* (*Vide, the Amrita Bazar Patrika*, 30th March, 1893, also the *Statesman* and *the Indian Mirror* of that time.)

On the 12th April, 1893, an *Address of Welcome* was presented to His Excellency General the *Right Hon'ble* Sir George Stewart White, V.C., K.C.B., G.C.I.E., *Commander-in-Chief of Her Majesty's Forces in India*, and inviting His Excellency to become a *Patron of the Society*, to which the following reply was received :—

Head Quarters of the Army in India,
Simla, 17*th April*, 1893.

Dear Sir,

I am directed by Sir George White to acknowledge the receipt of your letter of the 12th instant, forwarding a copy of the address recently presented by the Calcutta Literary Society to Lord Roberts and asking the Commander-in-Chief to become a Patron of the Society.

In reply I am desired by His Excellency to inform you that it will give him great pleasure to become a Patron of the Society and he desires me to convey to the Members of the Calcutta Literary Society his thanks for the honor they have done him by making the request. Sir George White is also much obliged for the copy of the address which you have forwarded.

With the Commander in Chief's best wishes for the success of the Society.

To the Founder-Secretary,
Calcutta Literary Society.

I remain, Dear Sir,
Yours very truly,
EATON A. TRAVERS, *Major*,
Interpreter to Commander-in-Chief.

On the 28th April, 1893, an *Address of Congratulation* was presented to His Highness the Maharajah Gaekwar Sahib of Baroda, G.C.S.I., one of the *illustrious Members of the Society*, on His Highness' safe return from England. The *Address* was graciously accepted.

On the 19th September, 1893, a *Letter of Congratulation* was sent to His Excellency Sir Henry Norman, G.C.B., G.C.M.G., C.I.E., Governor-General of Queensland, (In Australia), on His Excellency's nomination as *Viceroy and Governor-General of India*, to which the following reply was received :—

Government House,
Sir, *Brisbane*, 2*nd November*, 1893.

I have had much gratification in receiving the Address of Congratulation forwarded by you on behalf of the CALCUTTA LITERARY SOCIETY on the 19th September, when it was understood that I was to take up the Office of Viceroy and Governor-General of India.

Your Society will have learned that I am not now going to India in that high Office, but I am equally obliged to the Society for their congratulations and good wishes and shall always feel the liveliest interest in Indian affairs and especially in all that pertains to Calcutta, where I first landed fifty-one years ago, and in which city I spent in the aggregate more than Seven years of my Indian Service.

Trusting that your Society will prosper in its work and with my best regards to yourself.

To
SHAM LALL DAY, ESQ.,
Founder-Secretary,
Calcutta Literary Society.

Believe me,
Yours faithfully,
H. NORMAN.

On the 13th October, 1893, a *Letter of Congratulation* was sent to England, under a registered cover, to His Excellency the *Right Hon'ble* the Earl of Elgin, M.P., K.G.P.C., G.M.S.I. G.M.I.E., on His Excellency's accepting the Most Exalted Office of *Viceroy and Governor-General of India*. The *Address* was graciously accepted.

Gentlemen, I have to offer now my grateful thanks, (and I believe, I echo the sentiments of all of you here in so doing, on behalf of the *Society*), to the *Patrons and Members of this Society*. (*Cheers.*)

My best thanks are also due to the authorities of the *Albert Hall* for allowing us *the free use of the Hall* year after year. (*Cheers.*)

Now I pray to God that *He* may bless the *Society* in the career of its usefulness (*Cheers.*)

After Babu Sham Lall Day, the *Founder and Secretary to the Society*, had finished his *Report*, which was duly confirmed, the *Treasurer* submitted the *Accounts for the year* 1893, which were also passed.

The *Chairman* then asked *Pandit* Janaki Nath *Bhaghat Bhushan of Benares* to deliver his lecture on :—

Wisdom :—

The learned *Pandit* dwelt on the *Subject* for nearly two hours. In the course of his remarks, he very ably thrust home into the minds of the audience the *nothingness of human life*, and clearly proved by occasional apt quotations from *Sanskrit* works, that *real happiness* consists, not in hankering after worldly prospects, which are sure to end after a time, but, in every man's thorough knowledge of his own *Self*. This is called *true wisdom*. A man should know himself first before he can be called *wise*. A *wise* man can seldom do a wrong act. His *wisdom* will stand in the way, and prevent him from perpetrating it.

An ignorant man can never acquire *wisdom*. You should acquire *knowledge* before you can hope to be *wise*. *True wisdom* cannot be gained without the acquisition of *knowledge*. A *wise* man enjoys the confidence of others. His neighbours like him. They consult with him in their difficulties. They act according to *his advice*. *His help* is always sought for.

A *wise* man is always generous and kind-hearted. He never grumbles to help others. He always makes many sacrifices. He does not mind to devote his time to the service of others. He attends to them without a murmor. He regards the works of others as his own. His services are always in demand. They are never at a discount. He will never tell you any thing that will do you harm. All that he does, must tend to your good and happiness. Divide with reason between *Self-love* and *Society*, and be *true* to thyself, and not false to others. This is what the *wise man* does, and why he is consulted (*Cheers.*)

After the speaker had finished his *speech*, a *Bengali* song was sung. The *Chairman* then made a nice *speech*. The *Meeting* broke up at 7-15 P.M., with votes of thanks to the *Chair* and the lecturer.

(*Vide*, the *Statesman*; the *Indian Mirror*, 10*th* and the *Amrita Bazar Patrika*, 13th February, 1894.)

As announced in the local papers, a public *Meeting*, convened by the *Society*, was held at the *Emerald Theatre*, Beadon Street, on the 18th February, 1894, at 8-30 A.M., under the presidency of Babu Mahendra Nath Bhuttacharyya, M.A., B.L. The *Meeting* was largely attended.

After the *proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, the *Chairman* asked *Pandit* Brahma Brata *Samadhaye Saraswati* of *Benares* to deliver his lecture on—

Human Happiness and Misery :—

The lecture was highly interesting and instructive. The *Pandit* substantiated all his propositions by quotations from the *Hindu Shastras*. His manner of delivery was exceedingly good, and he dwelt upon all the means of *real happiness*, according to the *Hindu Shastras*.

He said that every man was responsible for his conditions in life. If you find that a man is miserable, you can rest assured that this is owing to his own fault. *No person in this world can be pronounced happy before he dies*. This is a proverb, which is often quoted, but seldom fully understood. It is essential, therefore, that we should really understand our own position, before we can pronounce others to be responsible for our misdeeds.

The word *happy* is a relative term. That is, when we call a man *happy*, we mean that he is *happier* than some others with whom we compare him; than the generality of others; or, than he himself was in some other situation. *Happiness* depends upon the prudent constitution of the habits.

The art in which the *Secret of human happiness* in a great measure consists, is to set the *habits* in such a manner, that every change may be a change for the better. The *habits* themselves are much the same; for whatever is made *habitual* becomes smooth, and easy, and nearly indifferent.

The man who has learned to live alone, feels his spirits enlivened whenever he enters into company, and takes his leave without regret; another, who has long been accustomed to a crowd, or continual succession of company, experiences in company no elevation of spirits, nor any greater satisfaction than what the man of a retired life finds in his chimney-career. *Happiness* consists in health.

Happiness enters most freely into the mind, which is the most tranquil in its desires. The first necessary ingredient in *human happiness* is bodily health. *Riches* are mere baubles, which too commonly make us truly miserable. But, by limiting our desires, and resolving, with a good heart, to create for ourselves all the qualification we can—to look always on the best side of things, and turn, as it were, evil into good—we shall find that *our happiness* less greatly within ourselves, and is utterly independent either of wealth or station.

In sickness, we think much of the pain and discomfort, we undergo, but forget the pleasure we derived from the care and attention of those, who kindly administers to our wants, and soothe us during our suffering.

If *misery* be the effect of *virtue*, it ought to be reverenced. If of ill fortune, it ought to be pitied. And if of vice, not to be insulted. Because, it is, perhaps, itself a punishment adequate to the crime, by which it was produced.

The *misery* of man proceeds not from any single crush of overwhelming evil, but from small vexations continually repeated.

Physical evil may be endured with patience, since it is the cause of *moral good*. *Patience* itself is our virtue by which we are prepared for that state in which evil shall be no more.

You should recollect that when a person has several wants to supply, he can seldom be *happy*. We create our own wants, and, therefore, cannot supply them. We curse the day, when we were born. To be economical in our desires is, what is most wanted. To make us comfortable, and be above wants, that is just the things. We should try to place ourselves above want. If we have few wants, they can easily be supplied. Few can understand and realise unto themselves the intentions and wishes of our *Creator* and *Master*. The *generous shepherd*, who lords over us, and regulates all our actions and desires, can be propitiated only by *sweet words* and *good actions*. (*Cheers.*)

If we wish to go to our *Maker*, who is in heaven, we must learn to be obedient to *His will*, and be guided in all our actions by the dictates of reason and conscience. A consciousness of having done our duty enables us to be cheerful, and enjoy life as one of the greatest blessings of our *Maker*.

We should not lord over the creation. We should know that we are puny beings, without knowledge or power. All that we have, belongs to *God*. We had nothing. We are nothing. When we can realise this state of things, then we can be pronounced *really happy* and not otherwise (*Cheers.*)

After the learned *Pandit* had finished his *speech*, a few *Bengali songs* were sung. The *Chairman* then commented upon the lecture at some length.

Babu Avinas Chandra Dhar, B.L., *Vakil High Court*, having proposed a vote of thanks to the *Chair*, which was received with acclamation, the *Meeting* dissolved at 11 A.M., after several *Bengali songs* been sung.

(*Vide*, the *Amrita Bazar Patrika* 19th, the *Statesman* and the *Indian Mirror*, 20th February, 1894.)

As announced in the local papers, a public *Meeting*, convened by the *Society*, was held at the hall of the *Training Academy*, 30, Cornwallis' Street, on Saturday, the 24th February, 1894, at 4 P.M., under the presidency of Babu Ram Doyal Mazumdar, M.A., *Principal, Aryya Mission College*. The *Meeting* was densely crowded.

After Babu Sham Lall Day, the *Founder and Secretary to the Society*, had read the *proceedings of the last Meeting*, which were duly confirmed, the *Chairman* asked Babu Lal Behari Banerjea, B.A., B.L., to deliver his lecture on—

The Power of Knowledge :—

The lecturer dwelt upon the *Subject* for nearly two hours, in the course of which he said that, *Knowledge is power*. Without *Knowledge*, no country or *Nation* can make any progress towards civilization. A *civilized Nation* must first cultivate *education*. A country can seldom be expected to be civilized without *education*. *Education* is the only means by which a people can acquire *knowledge*. (*Cheers*)

The following are the general methods for acquiring *knowledge; Viz*:—

(1) Profound learning is acquired by means of three great instruments; *viz* :—*Genius*, *Memory* and *Study*.
(2) *Genius* is improved by *Exercise*.
(3) *Memory* too becomes stronger by *Practice*.
(4) By intemperence and luxury they both are weakened. By health both are strengthened and increased. By sloth and long intermission, they are enervated. But by frequent use, they become quick, and are ever ready to call.
(5) While reading, be strictly attentive. When you listen, lose not what is spoken. Let not your mind wander to other subjects, but restrict its energies to the one,—the only one you have before it.
(6) Know that inattention to what you read or hear is tantalising.

(7) Be not ashamed to ask, whatever it may be, of which you are ignorant. Blush not to be taught by any person, however inferior he may be in rank, position, learning or age. For the greatest men have not been ashamed of this. Blush rather for your un-willingness to learn than for your ignorance of learning.

(8) Boast not of knowing what you are ignorant of. On the contrary, apply for it to those, who are supposed to know it.

(9) If you wish to appear learned, endeavour to be so. And in like manner, if you wish to be good, you should show goodness to others in your acts and behaviour.

(10) In fine, whatever you wish to appear, strive to be in reality, else, your wishes will be profitless and vain.

(11) Time impairs what is false, yet it strengthens what is true.

(12) Deception is but of short duration.

(13) Follow your master, rather than show an inclination to outrun him, yield to him, rather than oppose him.

(14) Love *Him*, and look up to *Him* as to a parent. Give credit to *His* observations, and esteem them to be correct.

(15) Be but once reproved for error, and never commit a fault a second, or a third time. Be improved by gentle reprehension.

(16) Endeavour to remember in what you once have erred, lest from negligence, you again do wrong.

(17) Every one is apt to err. But, it is the slothful that alone perseveres in error.

(18) Bear in mind, that there is no sense through which we imbibe *knowledge* more speedily than through that of hearing.

(19) Nothing is easier, and more useful than to listen attentively what you are told in speech or writing.

(20) Show not an inclination to listen to what is trifling, ridiculous, or absurd, rather than to what is prudent, praiseworthy or grave.

(21) Both the ridiculous and the praiseworthy demand equal attention. But, in the advantages resulting from them there is great disparity indeed.

(22) You should not endeavour to answer too much, but, let your answers be to the purpose and in proper time.

(23) Turn not your eyes above from what is shameful, but your ears also. Remember the old saying, *Evil communications corrupt good manners.*

(24) Wherever you may be, listen attentively to every thing that is said.

(25) From the *wise*, you may learn what will improve you.

(26) From the foolish, you may know how to be more guarded.

(27) Adopt what is approved by the *wise.*

(28) Shun that, which is loaded by the foolish.

(29) Treasure in your mind every observation commended either for its wit or its *decorum.*

(30) Any remark you may meet with while reading, or in conversation, and that you think excellent or useful, put down in a *Memorandum—book*, which you should keep with you for the purpose. This will enable you to refresh your *Memory*, when a similar remark or expression you may require.

(31) Be not satisfied with understanding the words alone of what you read, but, enter fully into the *Spirit*, and the meaning of the author.

(32) After you have been reading, or heard what has been read, repeat it to your companions—to one in one language, to another in another, as far as your capabilities will allow you. Be sure to the utmost of your power, to use the same elegant expressions, and adopt the same turn of thought employed by your author. This will not only render your *Memory* particularly retentive, but, give you like-wise a great command of words.

(33) If you wish to speak well and fluently, no exercise is better than frequently to compose.

(34) Write, re-write, and frequently make extracts. Never read without a pencil in your hand; and suffer not a day to pass without composing a letter to some friend, and such a one that he may answer it. Show your letter to your tutor, and profit by his observations.

(35) Never let your *Memory* be at rest.

(36) There is *no faculty* that likes so much to be employed as the *Memory*, nor is there one that improves more by exercise.

(37) Every day entrust to it some one thing or other.

(38) The more you commit to the care of *Memory*, the more faithfully will it retain every thing. The less you trust it with, so much the more will its retentive power become relaxed.

(39) Indulge your *Memory* with a little respite, after you have learned anything by heart. But, sometime after, forget not to demand of it that, which you have deposited.

(40) Whatever you wish to learn by heart, read over several times, with the greatest attention, just before you retire to rest. In the morning, call your *Memory* to account for that which you over-night committed to its custody.

(41) Beware of intoxication. Be ever careful of your bodily health.

(42) Wine is the death of *Memory.*

(43) Suffer not a day to pass without reading, hearing, or writing something, that may either add to your acquirements, improve your judgment, or strengthen your love of virtue.

(44) When about to retire to your bed, read, or have read to you something worthy to be remembered; so that, your *wakeful moments* may be diverted, and your dreams even rendered useful as well as agreeable.

(45) With our lives, the *Study of Wisdom* ought to live. It can only end with life itself.

(46) No pleasure can be found superior to that of *extensive Knowledge*; and nothing is there more beneficial than proficiency in *Virtue.*

(47) *Study* enhances prosperity, and alleviates adversity. It restrains the heedless impetuosity of youth, and lightens the burdens of old age. It accompanies, and even protects us. It assists and delights us too, both when we are at home and when we are abroad, in public and private, in solitude and in the busy *scenes of life.*

How to Improve Knowledge and Art:—

The *faculty of Speech* enables men to communicate their *Ideas* to each other. So, the *Art of Printing* enables them to transmit their *acquired Knowledge* from generation to generation, and from age to age. Every year has progressed in *Knowledge* and in power with every passing year, and *Science* has been perpetually extending her dominion over *Nature*, animate and in-animate.

Nations abounding in wealth in comforts, and in luxuries, and peopled by civilized millions, occupy tracts of earth where, of old, the beasts of prey alone abode.

In studying *Natural Philosophy*, the young reader will, at every step, feels his love and his admiration of the *Great* and *Eternal, Creator of all things* extended, enlivened, and strengthened, and thus, in improving his mind, he will greatly benefit his heart also.

A *Knowledge of Literature and Science* is absolutely necessary to enable a people to become great in the estimation of the world. It is the influence of *Knowledge* that has made the *English people* so great, prosperous and happy, and the *Americans* what they are. The latter are *inventing Machinery*, which forms the *admiration of the world.* The clocks and watches, imported from *America*, are not only but, they keep time correct to a minute. (*Oh*

Our countrymen should, therefore, use their best endeavours to acquire *Knowledge*. The *Instruction*, which is imparted in the schools, ought to enable them to see things with the *eye of Reason* and to judge for themselves, and to adapt them to their use.

He continued saying, how *this power* existed and worked in the sphere of *politics* and *literature*, and also in the ordinary affairs of human life. He described how civilization gradually advanced with the progress of *Knowledge*, and how in *ancient India, Greece and Rome*, it was the outcome of *Knowledge*. He finished by saying that the *power of Knowledge* was immense in the *sphere of Morality*, and that there was an intimate connection between the two. (*Cheers*)

After the lecturer had concluded his *Speech*, the *Chairman* invited the audience to discuss on the lecture delivered.

At this, Babu Lalit Mohun Ghosal, of *Sinthi*, spoke at some length on the *Subject*. He was heard with rapt attention.

The *Chairman* then made a nice little *Speech* He said that this *Subject* might be judged from the following three different points of view ; *viz* :—

(1) *Scientifically.*
(2) *Psychologically.*
3) *Metaphysically.*

He said that, if we considered our position, we should see that we stood in the midst of powers, both *physical* and *mental*. We had to bring under control the *powers of elements*. Our *Scientific Knowledge* enabled us to exercise influence over the external world by means of *Railways, Telegraphs, &c.* We were able to make our lives happy by overcoming the *forces of Nature*.

Again, if we looked into the *mental world*, we there found that we stood in the midst of *internal enemies*, —our passions and desires—to conquer which required a greater amount of *power*. It was *Knowledge* that gave us the *power*.

On the *Chairman's* resuming his seat, a *Bengali Song* was sung.

The *Meeting* broke at 6.30 P M., after the usual vote of thanks accorded to the *Chair*.

(*Vide*, the *Statesman*, 27*th* and the *Indian Mirror* 28*th February*, 1894.)

A public *Meeting*, convened by the *Society*, was held at the hall of the *Bharati Institute*, No. 65, Beadon Street, on Saturday, the 3rd March, 1894, at 4-15 P M , under the presidency of Dr. Jagendra Nath Bhattacharyya, M A., D.L., *Law Examiner of the Calcutta University, and the President of the Society*. The *Meeting* was largely attended

Babu Sham Lall Day, the *Founder and Secretary to the Society*, having read the *proceedings of the last Meeting*, which were duly confirmed, the *President* called upon Babu Nalini Kanta Sen, B.A , to deliver his lecture on—

The Method in which English is taught in the schools of this country :—

The lecturer dwelt upon the *Subject* for nearly half an hour, and the audience was much pleased.

He said that the *Instruction* imparted in our schools was deficient in *Moral training*. In former days, the *Old Hindu College* was known to educate the boys in such a way that, whilst they commenced to entertain a hatred for the *Religion of their forefathers*, nothing in *lieu* of that *Religion* was given to them upon which they might take their stand and lead a *Religious life*. The odium was not only confined to *Government Schools and Colleges*, it extended even to *Private Schools*, founded by the *Indians*.

It was, indeed, not just that neither the managers of the *Government Schools nor of Private Institutions* cared much for the *Moral training of our boys*. The system was defective, and would not be tolerated in any other country. The authorities ought to have attention to the *Moral education of the* entrusted to *their charge*. Therefore, the *Method of Instruction* pursued was found fault with and those who give so, had reason and justice on their side.

The *Missionary Schools*, however, tried their best to supply the deficiency. They had for their text the *Bible*. The *Padri Sahib* was liked by the parents of youths. The *Method* of *Instruction* pursued in *Government Colleges and Private Schools* ought to be changed, and attention paid to the *Moral Instruction* of our boys. (*Cheers.*)

After the lecturer had done, the *President of the Society* asked the audience to comment upon the lecture delivered.

At this, Babus Prasanna Kumar Dutt and Balai Chand Dass spoke a few words on the *Subject*.

The *President* then concluded the discussion by touching upon most of the important points.

The *Meeting* separated at 5.45 P M., with a vote of thanks to the *Chair*.

(*Vide*, the *Amrita Bazar Patrika*, 5*th* and the *Indian Mirror*, 6th March, 1894.)

As announced in the local papers, a public *Meeting* convened by the *Society*, was held at the hall of the *Aryya Mission College*, No. 80 1, Muktaram Babu's Street, on Saturday, the 10th March, 1894, at 4-30 P. M , under the presidency of Dr Suruth Chandra Bose, *M. A., M. B.* The *Meeting* was densely crowded.

After the *proceedings of the last Meeting* had been read by Babu Sham Lall Day the *Founder and Secretary to the Society*, which were duly confirmed, the *Chairman* introduced Babu Durga Das Sarkar, M A., to the *Meeting* and asked him to deliver his lecture on —

The Improvement of Character : —

The *Speaker* dwelt upon the *Subject* for more than an hour. He defined *Character* as the sum total of one's *Moral* propensities *Noble character* is the result of the development of one's faculties *Good character* is the *Glory of life*. *Pure character* is the *source of Virtue*. It is formed by imitation of a perfect ideal. *Persistence and perseverance* are essentially necessary for the formation of it. *Man is his own Saviour*. He is solely responsible for his own deeds. His works should, therefore, conform to the dictates of consicence, reason and faith. It is always difficult to form one's *Character*, It is essential that we should learn to study the *Character* of our neighbours, before we associate with them. We should try *to form our Character* in all that is good and noble. (*Cheers.*)

It is not at all difficult to show that *proper teaching* tends to make men *more industrious*, as well as *more averse to criminal pursuits*.

Sound information will teach the poor that *labour* is a condition of the existence of the great majority of mankind.

Educated people with small income invariably marry at a late period—while the utterly ignorant and penniless invariably marry very early, and thus burthen *Society* with a numerous progeny, for whom they are themselves unable to provide, and who must, therefore, in some form or other, be maintained by the public.

Formation of character :—

We are what we are made by the objects that surround us. To expect that a man, who sees other objects, and who leads a life different from mine, should have the same ideas that I have, would be to require contradictions.

A *Nation* can never become great, unless its *Character* is shaped in the mould of other peoples who owe their glory to the *formation of their Character*. We hear that this person has a *good Character*. He is generally liked. His company is always sought for, so that by imitating him, one can give up his evil habits.

When a person once loses his *Character*, it can seldom be regained. He becomes notorious in the

face of the public. The peoples say that he is a person of *bad Character*. No body wishes to associate with him because, he is low in the estimation of the public. If you wish to know a person's *Character*, you should try to find out his associates. The adage, which says, *Tell me with whom you live, and I will tell you who you are*, holds good. In every case, you can make out a person's *Character* by his companion.

A rogue can only keep the company of a rouge. A drunkard loves a drunkard But a good and honest man only likes the comyany of good and honest men. If you wish to maintain a *good Character* in the world, you should be *honest and truthful in your dealings*. *Honesty* and *truthfulness*, *sincerity* and *affability* are essential to the *formation of a Character*. We are all imitative beings. We adopt the habits of those, with whom we live and move, with whom we come into contact in our daily avocations. (*Cheers*)

You should, therefore, endeavour to be always careful in the selection of your companions When you once associate with bad men, your *Character* will be lost, and it will never be regained. The *beau ideal of Character* you should always keep in view, so that you might maintion a *good Character*, in the eyes of your relatives, friends and neighbours. As *good Character* is pure like gold, so, you should always keep it *pure*. (*Cheers.*)

After the learned lecturer had finished his *Speech*, the *Chairman* invited the audience to comment upon the lecture delivered.

At this, Babu Ram Doyal Mazumdar, M. A., *Principal, Aryya Mission College*, spoke very eloquently on the *Subject* for nearly half an hour. His chief point was that without practice in our daily life, we cannot form our *C a acter*.

After him *Pandit* Panchanand Bhattacharyya, the *Acharyya of the College*, remarked that without resolution and devotion *pure and good Character* cannot be found. Mere words are of no use (*Cheers.*)

The *Chairman* then made a few observations on the *Subject*. The *Meeting* came to a close at 6-45 P.M., with a vote of thanks the *Chair*.

(*Vide*, the *Statesman*, 14th, the *Amrita Bazar Patrika*, 15th, and the *Indian Mirror*, 20th March, 1894.)

As announced in the local papers, a public *Meeting*, convened by the *Society*, was held at the hall of the *Keshab Academy*, Beadon Street on Saturday, the 17th March, 1894, at 4-30 P.M., under the presidency of Babu Sasi Bhushan Sen, B. A. The *Meeting* was largely attended.

After the *proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, the *Chairman* asked *Pandit* Mahendra Nath *Vidya Nidhi*. (*Sanskrit Examiner, Calcutta University*), to commence his lecture on:—

The Life and teachings of the late renowned Poet Raj Krishna Rai,

Who passed away from us on the 11th March, 1894!

The learned *Pandit* dwelt on the *Subject* for upwards of an hour and a half, in the course of which he said that, *Raj Krishna Rai* was a good man, a loyal citizen, and a *sincere lover of his country*. Among other virtues, he possessed humanity, mildness, candour, and a self-sacrificing spirit in a very high degree. He was inoffensive and free from ostentation and arrogance. He was known to his friends chiefly as a *Poet*, but, he was also a historian, a biographer, a critic, and an antiquarian

He did now and then contribute articles to *various Bengali Periodicals*, and was also famous as an antiquarian and a translator.

Among the *Poems* written by him, the best is the *Prathad Charitra*, a *Drama*, acted at the *Royal Bengal Theatre*. The popularity of this play is evident the fact that it even now draws a bumper house.

Its success was, however, the cause of his ruin. For he immediately started a *new theatre*, called the *Vina Theatrical Company*, in which he produced his own plays. The *Female parts were represented by boys*. Unfortunately this did not suit the taste of our countrymen, so the *Vina Theatre* proved a failure! and *Raj Krishna Rai* was deeply involved in debt!

Then he accepted service as a *play-wright of the Star Theatre* and continued to do so till the last days of his life.

The Lecturer concluded by saying that if we make allowance for the short-comings of human nature, we will not find his like in the present generation of *literary* men (*Cheers*)

After the lecturer had finished his *Speech*, the *Chairman* spoke a few words, and thanked the lecturer.

The *Meeting* was then brought to a close at 6-30 P.M., with a vote of thanks to the *Chair*.

(*Vide*, the *Indian Daily News*, *and the Amrita Bazar Patrika*, 19*th March*, 1894.)

As announced in the local papers, a public *Meeting*, convened by the *Society*, was held at the *Emerald Theatre*, Beadon Street, on Saturday, the 31st March, 1894, at 4-45 P.M., under the presidency of *Pandit* Kailas Chandra Bhattacharyya, M.A., *Editor*, *Som Prakash*, *Professor*, *Duff College*, &c., &c., &c. The *Meeting* was largely attended.

After Babu Sham Lall Day, the *Founder and Secretary to the Society*, had read the *proceedings of the last Meeting*, which were duly confirmed, the *Chairman* introduced *Pandit* Ambica Charan *Vidya Ratna* to the *Meeting*, and asked him to deliver his lecture on—

The duties of Human Life:—

The learned *Pandit* discoursed very fluently on the *Subject* for upwards of two hours. He quoted many apt and authoritative *Slokas* from the *Sruti*, *Smriti*, *Puranas* and *Tantras*. He said that the duties of man were too multitudinous to be dealt with in the course of a single lecture. Those duties were very important in themselves. Upon them depended the prosperity and peace of a family.

Where the head of a family neglected to observe the *duties* imposed on him, there was nothing but dissension prevailing in the house. No body likes that the members of a family should dislike each other But where the *patriarch* neglected to do what he ought to have done by each individual manner, the result was nothing but pleasant, and each individual member thought too much of himself, and trifled with their superiors.

Thus, brother fell with brother, and sister felt with sister. Age was not respected. The children trifled with their fathers and mothers. Disobedience became the rule, and obedience the exception. There was neither peace nor happiness. There was perpetual discontent and discord. All this was owing to the fact that the several members, which go to compose a family, did not understand their duties and responsibilities. They cared not to study them. Neither they knew how to discharge the duties and obligations which they were required to fulfil, and which they were bound to discharge in such a manner, as would create nothing but friendly feelings, amongst them, and promote *domestic* peace, affability and happiness. (*Cheers.*)

After the *Speaker* had done, the *Chairman* invited the audience to comment upon the lecture delivered. At this three gentlemen spoke a few words.

Two Bengali Songs were then sung. The *Chairman* then rose amidst cheers and addressed the *Meeting* for sometime. He said that he would not take much time in dealing with the *Subject*, which had already been dealt with so minutely by the *Speaker*. He said that every one must have faith in *Religion* and follow heartily the precepts laid down in the *Hindu Shastras*. *One's own Religion* is the best one, and at any hazard, one should stick to that.

With votes of thanks to the *Chair*, the *Meeting* separated at 8 P.M.

(*Vide*, the *Indian Daily News*, *3rd April*, 1894.)

As announced in the local papers, a public *Meeting*, convened by the *Society*, was held at the hall of the *Government Normal School*, Nimtola Street, on Saturday, the 7th April, 1894, at 4-45 P.M., under the presidency of Babu Hem Chandra Mukerjea, M.A., B.L. The *Meeting* was largely attended.

After the *proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, the *Chairman* introduced *Pandit* Nilkantha Goswami *Tattanidhi* to the *Meeting*, and asked him to deliver his lecture on—

What is our Human Spirit and what am I?

The learned *Pandit* dwelt upon his *Subject* for nearly two hours and a half, during which he was frequently applauded. He said that the *human Soul* is a part and parcel of the *Almighty Spirit*, and that *I or Ego*, is not the human body with its senses, or the mind. *Ego* is, really, a part and parcel of the *Great Spirit*, which pervades the whole universe.

Our Soul is not any part of our body, either internal or external, which constitutes the *Senses*, which are effected by *external objects*, for we have an *intimate* experience that our thinking *subjectum ego*.

I is the same that hears through the ears, and sees through the eyes, although eyes and ears are quite distinct in themselves.

Hence, it is that when we hear an agreeable *musical concert*, we distinguish the following three things; *viz.*:—

(1) The *Subjectum, that feels,*
(2) The *Medium, through which it feels,*
(3) The *Object which is felt.*

The *Subjectum that feels, is our Soul*, and which is delighted by that harmony. The *Medium* through which it feels, are the ears, which receiving the external modulations, convey them to the *Soul*, and lastly, the object which it felt is the melody, either instrumental or vocal.

Again, in cases, even when we have lost any of our senses, our thinking *Subjectum* or *I* remains the same. (*i.e.*) you may pluck out my eyes, and I will remain the same. I will hear men speak and know that my eyes are taken away.

Again, you may main the nose, yet *I* or the *Subjectum* remains the same, I may be quite blind and deaf, still I remain the same, think and speak and feel. Therefore, the *Subjectum* that feels and thinks is neither any sense of the body, nor any combination of it.

By *Spirit*, I mean, *a Being which is endowed with the faculty of feeling, knowing and willing*. The *faculty of Will* is also in our *Soul*. *Our Soul* is not only simple, but, is also *Spiritual*, namely, is endowed with self-acting and moving power. Moreover, the *Soul* is called *Understanding* as far as it has only the intention of ideas.

Again, the *faculty of our Soul*, which re-calls past sensations obtained by the organ of our *Senses*, is called *Imagination*. The *Soul is Immortal*.

There is no *reason* why our *Soul*, even when separated from the body, will not continue contemplating on those *very* ideas, which it had acquired when it was united to the body.

He continued that the *Soul of Man* was invisible to the naked eye. No body has seen it, and no one could, therefore, say what it was. But still, we all know that the *Soul* exists. That without it, the body could not live, move, and have its *Being*. It is generally said that the *Soul* flies from the body when a person is dead. Some say, it goes to the next world. Others say that it has returned to its father, *the Great God*, the *Creator of the Universe*.

We all live in *Spirit*. There are people, who declare that the *Soul* is a part and parcel of the *Spirit of God*, which pervades the *universe*. The *Soul* acts, it guides the body, the limbs, and without it our limbs cannot move. The body is destructible. But, the *Soul* is indestructible. It is, therefore, called *Immortal*.

The *Immortality of the Soul* cannot admit of a *moment's question*. We all know that the *Soul of Man* is *immutable*. It cannot be changed, though its faculties can be developed. They might improve and work *Wonders*. We say that we have *Reason* and *Conscience*. But, who is the *Maker* of those faculties?—It is the *Soul* which possesses them. If you separated the *Soul* from the body, those faculties would go *with the Soul* and not remain any where in the world.

It is the *Soul of Man* that *wills*. It is the *Will* that acts. *Without will*, there can be no action. A person wishes to eat, the *Soul* directs the *Will* to have its course, and the result is that the hands move, in order that we might have something to eat. The *Soul* cannot be compared to any worldly object All the things that we see are *Material*. The *Soul* only is *Immaterial*. (*Cheers*)

After the learned *Speaker* had finished his *Speech*, the *Chairman* observed, in a few words, that the *theory of Self*, as expounded by the *associational School of Philosophers* in *Europe*, did not seem to be convincing.

The *Meeting* terminated at 8 P. M, with votes of thanks to the *Chair* and the lecturer.

(*Vide*, the *Amrita Bazar Patrika*, 9th, the *Indian Daily News*, and the *Indian Mirror*, 11th April, 1894.)

A public *Meeting*, convened by the *Society*, was held at the *Albert Hall*, College Square, on Saturday, the 4th April, 1894, at 1-30 P.M., under the presidency of *Pandit* Dhirananda *Kabya Nidhi* of the *Bangabasi* office. The *Meeting* was fairly attended.

After Babu Sham Lall Day, the *Founder and Secretary to the Society*, had read the *proceedings of the last Meeting*, which were duly confirmed, the *Chairman* asked Babu Shyamal Dhone Dutt, *Zemindar*, and *Attorney-at-Law*, to deliver his lecture on—

Aryya Religion:—

The lecturer dwelt on the *Subject* for nearly an hour. In the course of which he said that the *Vedas* are the foundation of the *Hindu Religion*, and that they contain *Religious and Moral Precepts* inculcated by *Brahma* for the guidance of man kind. They have no beginning, no end, and the *Aryya Religion* founded upon them is the most sublime in the world.

He continued that *Aryya Religion* had for its object the *worship of God*, and *God* alone, *One* without a second. Our *Aryan* brethern called *Him Brahma*, and worshipped *Him* as such. The *Vedas* contain *instruction*, as to the way how the *Aryya Religion* was to be cultivated and followed. The *Rules* contained in them are very rigid. It is always difficult to observe them strictly. For, in that case, we ought to lead an *abstemious life*. We should learn to be *un-selfish*. We should give up *all worldly desires*. We should sacrifice *ambition* in the altar of *faith* We should learn to live without food and drink for days. When we have something for our food, we should partake the same with others. We should not satisfy our hunger, when we see other people starving for want of food We should have for our food only vegetables and fruits.

We should give up the habit of eating flesh altogether. We should give up the use of intoxicating drinks and drugs. These are the *tenets* contain in the *Vedas*, which we should observe, though they are very rigid in themselves, and entail great hardships on those, who wish to follow the *Aryya Religion*. Though the *Aryya Religion*,—the *Religion of the Vedas*, teaches us to *worship God in Spirit*, yet, there are different ways laid down in other *Religions*, as to the way by which to approach heaven.

The *Puranas* inculcate the worship of *Idols*, on the ground that by seeing the *Image of God*, the ignorant people can form an idea of the *presence of God*. There are different ways laid down for the guidance of man, by which to approach *God*, in different countries and at different times.

Puranas, as I have already said, inculcate the worship of *Idols*, such as the *Images of Durga, Siva, Kali, Luchmi, Sri Krishna, Radhica and others.* The *Vaisnabs* follow *Chaitanya*. The *Christains* look upon *Christ* as their *Saviour*. The *Mahamedans* have their *Mahamet*. The *Sikhs* have their *Guru*. Thus *different religions* have *different ways of worship*, but they all tend to the *worship of God. (Cheers)*

After the learned *Speaker* had finished his *Speech*, the *Chairman* dwelt at some length on the *Subject*. The *Meeting* then dissolved at 6 30 P. M, with the customary votes of thanks to the *Chair*, and the *lecturer*.

(*Vide*, the *Indian Daily News*, and the *Indian Mirror*, 17th April, 1894)

As announced in the local papers, a public *Meeting*, convened by the *Society*, was held at the hall of the *Oriental Seminary*, 336, Upper Chitpur Road, on the 22nd April, 1894, at 7 A. M., under the presidency of Babu Tarini Dass Banerjea, *M. A., B. L., Attorney at Law*. The *Meeting* was largely attended.

After the *proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, the *Chairman* introduced *Pandit* Ram Chandra *Nyaratna* to the *Meeting*, and asked him to deliver his lecture on —

The Philosophy of Human Life. :—

The *Pandit* dwelt on the *Subject* for more than an hour and a half, in the course of which he said that, the chief aim of man should be to attain *Salvation* and to *subordinate* earthly concerns to that prime end, and instanced the examples of *Munis and Rishis of old*, who devoted their lives to the *worship of God*, and exhorted our young men to follow them.

He continued that the chief aim of our life should be to attain *God*. We might acquire *knowledge*. We might become *wise*. We might cut a *conspicuous figure in Society*. We might gain *reputation*, and our name may be known *far and wide*. We can acquire *wealth*. We can become *rich*, and become possessors of *immense fortunes*. But by all these, we cannot hope to be saved! (*Cheers*)

If we become *ir-religious*, all our learning, our wealth and our influence will not lead us to the *gates of Heaven*. If we wish to be saved, we should cultivate *Religion* from our young age. A boy, when he is young, should be taught to pay due respect to his parents and teachers. He should also be taught to learn the necessity of leading a *religious life*. He should never be taught to lead an *immoral life*, and never to associate with *lascivious fellows*.

Immorality and *Ir-religion* are the *bane of human life*. When a person is ones corrupted with the *poison of immorality*, he can seldom be expected to be *conscientious* in the performance of his duties. He can seldom be expected to learn to pay due respects to his superiors. He can seldom be taught the utility of following what is good for him, and calculated to further the interests of his family and friends.

He can never be expected to appreciate *the Philosophy of Human Life*. *True Philosophy* has for its basis, awe and regard for *Almighty God*,—a *belief* that we live in this world not for ourselves, but, for our fellow-men, and for performing a duty, which we *owe to God*, as our *Father* and *Creator*. We owe our existence to *Him*. We cannot live *without Him*. We depend for our daily food upon *Him*. We cannot enjoy *true peace and happiness without Him*.

All the things of this world, which we enjoy, are *His*. We should, therefore, learn to establish our *faith* and *reliance* upon *Him*,—and *Him alone*. We should have *Him* for our guide, counsellor and friend. If we wish to lead a happy and peaceful life, we should subordinate our will to *His will*, so that, we might have no reason to repent hereafter. We should devote ourselves to *Him*, and say unto *Him, O God! Thy will be done on earth, as it is in Heaven* (*Cheers*)

After the learned *Pandit* had concluded his *Speech*, an interesting discussion followed on the *Subject*. The *Chairman* then addressed the *Meeting* for sometime. He said that the *Philosophy of the human mind* will fill the *Soul with charity*, and keep the sacred flame always alive and always bright. This equable and complaisant feeling, by him, who understands it, will seldom be interrupted, for a moment

The assembly dispersed at 9-30 P. M., with votes of thanks to the *Chair* and the lecturer.

(*Vide*, the *Statesman*, the *Indian Daily News*, and the *Indian Mirror*, 21th April, 1894.)

A public *Meeting*, convened by the *Society*, was held at the hall of the *Mahakali Institution*, (late *Metropolitan Institution*, Balakhana Branch), No. 115, Grey Street, on Friday, the 27th April, 1894, at 4 P. M., under the presidency of Babu Avinas Chandra Dhar, B. A. B. L., *Vakil, High Court*. The *Meeting* was fairly attended.

After the *proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, the *Chairman* asked Babu Jnan Chandra Bysak to deliver his lecture on —

Universal Education :—

The lecturer dwelt on the *Subject* for more than an hour, in the course of which he said that, the advantages of adopting one *universal language* for the whole world, for the purpose of facilitating *commerce* and *mutual dealings* between one nation and another, and the means how such a language can be formed. The lecture was altogether of a *novel* character. He suggested that words may be coined to represent the *ideas of mankind* in a *Scientific method* by the convention of the civilized nations of the world from sounds, etc. He also dwelt at some length on the *origin of language*.

After the lecturer had finished his *Speech*, the *Chairman* made a few remarks. He pointed out the impracticability of the formation of such a language, although he admitted that its introduction would be a great blessing to the world.

The *Meeting* dissolved at 6-30 P. M., with a vote of thanks to the *Chair*.

(*Vide*, the *Indian Mirror*, *29th April*, 1894)

A public *Meeting*, convened by the *Society*, was held at the hall of the *Central College*, 71, Cornwallis' Street, on Wednesday, the 9th May, 1894, at 4-30 P. M., under the presidency of Babu Jagendra Nath Chakerberty, *B L., Pleader, Presidency Magistrate's Court*. The *Meeting* was fairly attended.

After the *proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, the *Chairman* asked Babu Bhuban Krishna Mitra, *Zemindar*, to deliver his lecture on —

The Present Condition of Hindu Society :—

The lecturer dwelt upon the *Subject* for upwards of an hour, in the course of which he said that, the present state of *Hindu Society* was deplorable, and that it was due to want of *discipline* and *morality* among the people of this country.

He continued to say that in former times, *Hindu Society* was subject to *strict discipline*. No body could go against it. Every body was entirely under its sway. There was a regular panic in a family, when any member thereof acted against the rules of *Hindu Society*. No body could dare to touch meat or wine. If he did so, he would lose his *Caste*. No doubt, this was a *wholesome rule*, considered from one point of view, though it might sound strange, if one were not to relax the *Rules* of *Hindu Society*.

Laxity in Hindu Social life is the very root of all our short-comings. Those short-comings are due to want of *strict discipline*, the observance of which exercise a wholesome cheque upon those, who are disposed to act against the *Rules of a Society*, which they dared not quit.

If you wish to violate the *Rules of a Society*, in which you live, that would be doing an act for which *every reasonable person* would find fault with you. If you do not like the *Society of certain persons*, you should shun them; you should not continue to live with them and *infringe the Rules*, which govern them. That is not right indeed. It is the present *laxity of Hindu Society*, which has made it what it is at the present time.

It is *immoral* that a person would like to eat of the plate, which he detests. You should, (if you are to be consistent with yourself), conform to the *Rules* of those, with whom you wish to associate. If you despise them, you should dis-associate with them. That is nothing but proper. The *Society* that keeps in its bosom, persons, who do not like its *observances*, its *rites* and its *ceremonies*, acts not only against himself, but, against *Reason* and *common sense*. It is the latter which enables a person to distinguish *right from wrong*, and to gather *corn from chaff*.

I have already mentioned to you, *Gentlemen*, that the *present state of Hindu Society is deplorable*! It will continue to be so as long as it is not consistent with itself.

After the lecturer had concluded his *Speech*, and after some discussions took place on the *Subject*, the *Chairman* made a few remarks. He concluded by saying that the best way of ameliorating the *present state of Hindu Society* was to adopt some *uniform standard of Morality*. (*Cheers.*)

The *Meeting* dispersed at 6-15 P.M., after a vote of thanks to the *Chair*.

(*Vide*, the *Indian Daily News*, 11th, and the *Indian Mirror*, 13th May, 1894.)

A public *Meeting*, convened by the *Society*, was held at the hall of the *Aryan Boarding Institution*, No 37, Sova Bazar Street, on Saturday, the 12th May, 1894, at 4 30 P M, under the presidency of Babu Jatindra Lall Mitra *B.A., B.L., Pleader, Judge's Court, Alipur*. The *Meeting* was largely attended

After Babu Sham Lall Day, the *Founder and Secretary to the Society*, had read the *proceedings of the last Meeting*, which were duly confirmed, the *Chairman* asked *Pandit* Kali Prasanna *Vidya Ratna* to deliver his lecturer on :—

University Education :—

The *Pandit* dwelt on the *Subject* for more than an hour and a half. He clearly explained the *real meaning of Siksha* or education, and compared it with that of the present day. The learned Lecturer found fault with the present mode of fixing the *University Standards*. He pointed out various defects in the *present system of Education*, and the way in which the poor students are examined. He also showed the *degraded and degenerated condition of Hindu Society*. And the necessity of its *Reform*. (*Cheers.*)

After the *Lecturer* had resumed his seat, the *Chairman* asked the audience to comment upon the lecture delivered

At this, Babu Jatindra Mahan Gupta and Surendra Mahan Gupta spoke for sometime on the *Subject*.

The *Chairman* then addressed the *Meeting* for more than an hour. He acknowledged the difference between the *present and the ancient system of education* and the effects produced on the minds of young men. He said that *the University does not certainly give our Indian Youths that amount of Moral and Substantial Culture which we desire*.

He continued, that there were *three great schools* to educate mankind. *Viz* :—

(1) The *Home* is the *first school*, where boys are *primarily educated* by their parents,

(2) the *University* is the *second school*,

(3) *Society* is the *third*.

He remarked with deep regret, that now-a-days our boys were very improperly educated in their *first school*. *Hindu* parents seldom look to the *Moral and Religious Progress* of their boys. All that they want is to have their boys educated according to the present standard, and to make them pass the *University Examinations*. They seldom think for a moment that no amount of *University Education* can make a *two-legged creature*, a *man* unless his *Moral and Internal Nature* is fully developed It is the fault of the parents and the guardians and not of the *University*, that our *Indian Youths* are daily growing so deficient in *Moral Culture*.

If *Moral Education* is instilled into the minds of young boys from their *very infancy* by their parents and guardians, he was almost sure that they would never go astray in their after life. He said that the *University* was not bound to give the *Hindus* that amount of *Moral Education* which they desire. Such the expectation, if not foolish is certainly not reasonable.

The *Chairman*, in conclusion, pointed out that to remedy the evil, an appeal should be made to the *parents and guardians of students* and to the *proprietors of Private Institutions*. It is from them, and not from the *University*, that the *Hindus* are to get the desired benefit Failing this, the only course left is, to kneel down and with folded-arms to pray to *that Almighty Being*, who *alone* can lift the poor *Hindus* up from the fathomless pit of degradation, degeneration and infamy. (*Cheers*)

The *Meeting* dissolved at 7-15 P.M, with votes of thanks to the *Chair* and to the learned *Lecturer*.

(*Vide*, the *Indian Daily News*, *15th May, 1894.*)

As announced in the local papers, a public *Meeting*, convened by the *Society*, was held at the hall of the *Government Aided Aryya Pritihk Institution*, No. 16, Darpa Naraiyan Tagore's Street, on Friday, the 18th May, 1894, at 3 P. M., under the presidency of Babu Akhil Pati Sarkar, *B. A.* The *Meeting* was largely attended.

After Babu Sham Lall Day, the *Founder and Secretary to the Society*, had read the *proceedings of the last Meeting*, which were duly confirmed, the *Chairman* asked Babu Adhar Nath Chatterjea to deliver his lecture on :—

The Duties of Parents and Children towards each other :—

The *Speaker* dwelt on the *Subject*, for nearly an hour, in the course of which he said that the *duties* of *Hindu parents* were manifold. The most important of which was to *educate them* properly. By *proper education*, he meant, the harmonious development of their *Moral, Physical and Intellectual Faculties*. It is not all that they should supply their ordinary wants, and send them to a school.

They should equally try to inculcate *Moral and Religious Principles* on the unsophisticated mind of the *young*. Children should always love and respect their parents, for they are their best friends. (*Cheers.*)

After the lecturer had finished his *Speech*, the *Chairman* asked the audience to comment upon the lecture delivered. At this, Babu Naraiyan Chandra Haldar said that no one could deny the extreme importance of *educating children*. It was the most sacred duty of parents *to educate their children*. He not only confined his remarks to *School Education*, but dwelt forcibly the *importance of Spiritual and Moral Education*.

He also said that it was the ultimate aim of all *educationists* to know and reach the *Almighty God*. The *Hindus*, at the present day, neglect to impart to their children a *Liberal, Religious* and *Moral Education* in their boyhood. The result of which has been that children grow up to be unprincipled

and are generally seen to pay little regard to the *Religion of their parents.*

The *Chairman* then rose, amidst cheers and, after complimenting the lecturer, observed that the *chief duty* of children consisted in obeying and respecting their parents. He quoted many *Slokas* from the *Shastras* to show that if the parents be satisfied, the *Gods* are pleased, and cited instances from the *Mahabharat* and *Ramayan*, and the lives of many other men to prove that *all great men* invariably held their parents in deep respect.

He said that *the duties of parents towards their children* are most sacred and responsible. The mother's duties are of a more important and delicate nature than those of the father. As children naturally have more connection with their mother than with their father, it is she, who has the most important share in moulding their character.(*Cheers.*)

He cotinued, *Home* is the best seminary for *Moral Education*, and their future welfare depends to a great extent on what their *Home and School Education* has been. Young children have *pure minds*, which are best capable of receiving impressions. *Moral and Riligious Principles* are, therefore, best imparted at this time, and *these principles* are retained in all their freshness till old age. *(Cheers.*

He also remarked that parents should be *living examples* to their children, that their lives should be such that children might take them as *Models* for imitation. He regretted the want of *good mothers* and the general neglect of parents in properly educating their children, and to this cause he attributed the *Moral and Physical degeneracy of the Indians* of the present day.

The *Meeting* dissolved at 5 P. M, with a vote of thanks to the *Chair.*(*Vide,Statesman,20th May,1894.*)

Proceedings of the Nineteenth Anniversary Meeting of the Calcutta Literary Society *held, with great eclat, at the hall of the* Aryya Mission College, No. 80-1, *Muktaram Babu's Street, on Monday, the 11th February, 1895, at 5-45 P. M., under the presidency of the Hon'ble Sir Pratap Narayan Singh Bahadur,* Maharajah of Ajodhya, Knight Commander of the Most Eminent Order of the Indian Empire, Member of the Governor-General's Legislative Council, &c., &c., &c. *The* Meeting *was densely and influentially crowded.*

The *Nineteenth Anniversary Meeting of the Calcutta Literary Society* was held, with great *eclat*, at the hall of the *Aryya Mission College*, No 80/1, Muktaram Babu's Street, on Monday, 11th February, 1895, at 5-45 P. M, under the presidency of the *Hon'ble* Sir Pratap Narain Singh Bahadur, Maharajah of Ajodhya, *Knight Commander of the Most Eminent Order of the Indian Empire, & Member of the Governor-General's Legislative Council*, &c.,&c.

The *College premises* was very tastefully decorated with flags, and brilliantly illuminated with gas, and the *Meeting* was densely and influentially crowded.

The *Hon'ble Maharajah Bahadur*, accompanied by his personal staffs, entered the hall and occupied the *presidential Chair* amidst universal outburst of applause.

Address by the Secretary :—

On the *Hon'ble Chairman's* taking his seat, Babu Sham Lall Day, the *Founder and Secretary to the Society*, addressed the *Meeting* thus:—

Hon'ble Maharajah Bahadur and Gentlemen :—

I take this opportunity of publicly thanking your Highness for having honored the *Society* with your presence, this afternoon,and for your Highness' accepting the *Chair* at the *Nineteenth Anniversary of the Calcutta Literary Society*, to which I have the honor of being its *Founder and Secretary* since its foundation in the year *Eighteen hundred* and *seventy-five*, and for your taking great interest in the *prosperity the Institution.* (*Cheers.*)

Before commencing the *usual proceedings of the Meeting*, allow me, on behalf of the *Society*, to give expression to our heart felt sorrow caused by the *untimely demise* of one of our oldest, respected and illustrious patrons, His Highness the late Maharajah *Colonel* Sir Chama Rajendra Woodyar Bahadur, G.C.S.I., *Ruler of Mysore* !!!

This melancholy event happened in Calcutta on the morning of the 28th December, 1894, and which deprived the *Society* of one of its best and sincerest well-wishers !

On hearing this un-expected melancholy and heart-burning news, the *Office of the Society* remained close for three days, as a mark of respect to the *sacred memory* of the late-lamented distinguished Chief.

A *letter of condolence* was duly forwarded to the *bereaved Royal Family of Mysore*, on the 29th December,1894,to which the following reply was received:

Government of Mysore,
Mysore,
Sir, *7th January*, 1895.

I am to acknowledge the receipt of your very kind letter of sympathy of 29th December last and to convey to you the thanks of the Royal Family for the same.

I beg to remain,
Sir,
Your Most Obdt. Servt.,
T. Paraman Singh.
Assistant Commissioner with the Dewan of Mysore.

To
Sham Lall Day, *Esq.*,
Secy, Cal. Lit. Society.

The *Society* is now in the *Twentieth year of its existence.* Besides creating a taste for *intellectual culture*, by means of discourses on *Literary, Social* and *Scientific subjects*, the *Society* aims at a *Social union between Europeans and Indians*—by bringing the *rulers* in contact with the *Ruled.* The *Society* has been able to show already a marked progress during the year under review.

Having such *noble objects* in view, the *Society*, which had a small beginning, soon rose into importance, and within the last *Nineteen years of its foundation* developed into a *flourishing Association*, under the patronage of distinguished gentlemen, both *European* and *Indian.* (*Cheers*)

During the *Session*, many and various were the *Subjects* that occupied the attention of the *Society.* From its *printed Report*, it will be found that the *Society* is pursuing a *steady career of usefulness.*

There were *Fourteen public gatherings of the Society during 1894*, held at the hall of the *different Educational Institutions of the City of Palaces*, at which the *distinguished Graduate Members and Pandits* took active parts in the *proceedings.* (*Cheers.*)

The *Eighteenth Anniversary Meeting of the Society* was held at the *Albert Hall*, College Square, on Friday, the 9th February, 1894, at 4 30 P. M, when *Pandit* Janaki Nath *Bhagbat Bhushan*, of Benares, delivered a lecture on *Wisdom*, before a gathering of Members and admirers of the *Society*, and under the presidency of Babu Hem Chandra Mitra,B.A ,B.L.

Besides the *Anniversary Meeting*, the following *Thirteen Lectures* were delivered in 894 ; *Viz* :—

(1) On *Human Happiness and Misery*, by *Pandit*

Brahma Vrata Samadhaye *Saraswati*, under the presidency of Babu Mahendra Nath Bhattacharyya, M.A.,B.L., at the *Emerald Theatre*, Beadon Street, on the 18th February, 1894, at 8-30 A. M.

(2) On *Power of Knowledge*, by Babu Lal Behari Banerjea, B. A., B. L., under the presidency of Babu Ram Dayal Mazumdar, M.A., Principal, *Aryya Mission College*, at the hall of the *Training Academy*, 30, Cornwallis' Street, on Saturday, the 24th February, 1894, at 4 P. M.

(3) On the *Method in which English is taught in the Schools of this country*, by Babu Nalini Kanta Sen, B.A., under the presidency of Dr. Jagendra Nath Bhattacharyya, M. A., D. L., *President of the Society*, and Law Examiner, of the *Calcutta University*, at the hall of the *Bharati Institute*, 65, Beadon Street, on Saturday, the 3rd March, 1894, at 4-15 P. M.

(4 On the *Improvement of Character*, by Babu Durga Dass Sirkar, M.A., under the presidency of Dr. Suruth Chandra Bose, M. A., M B., at the hall of the *Aryya Mission College*, 80-1, Muktaram Babu's Street, on Saturday, the 10th March, 1894, at 4-30 P M

(5) On the *Life and Teachings of the late renowned Poet Raj Krishna Rai*, by *Pandit* Mahendra Nath *Vidya Nidhi*, Sanskrit Examiner, *Calcutta University*, under the presidency of Babu Sasi Bhushan Sen, B A, at the hall of the *Keshab Academy*, Beadon Street, on Saturday, the 17th March, 1894, at 4-30 P. M.

(6) On *Duties of Human Life*, by *Pandit* Ambika Charan *Vidya Ratna*, under the presidency of *Pandit* Kailas Chandra Bhattacharyya, M A., *Editor, Som Prakash, and Professor Duff College*, at the *Emerald Theatre*, Beadon Street, on Saturday, the 31st March, 1894, at 4-45 P. M.

(7) On *What is our Human Spirit, and what am I?*, by *Pandit* Nilkantha Goswami *Tattanidhi*, under the presidency of Babu Hem Chandra Mukerjea, M. A., B. L., at the hall of the *Government Normal School*, Nimtola Street, on Saturday, the 7th April, 1894, at 4-45 P. M.

(8) On *Aryya Religion*, by Babu Shyamal Dhone Dutt, *Zemindar, and Attorney-at-Law*, under the presidency of *Pandit* Dhiranada *Kabya Nidhi of the Bangabasi* Office, at the *Albert Hall*, College Square, on Saturday, the 14th April, 1894, at 4-30 P. M.

(9) On the *Philosophy of Human Life*, by *Pandit* Ram Chandra *Nyaratna*, under the presidency of Babu Tarini Dass Banerjea, M.A.,B.L., *Attorney-at-Law*, at the *Oriental Seminary*, No. 336, Upper Chitpur Road, on 22nd April, 1894, at 7 A M.

(10) On the *Universal Education*, by Babu Jnan Chandra Bysak, under the presidency of Babu Avinas Chandra Dhar, B.A.,B.L., *Vakil, High Court*, at the hall of the *Mahakali Institution*, No. 115, Grey Street, on Friday, the 27th April, 1894, at 4 P. M.

(11) On the *Present Condition of Hindu Society*, by Babu Bhuban Krishna Mitra, *Zemindar*, under the presidency of Babu Jagendra Nath Chakerberty, B.A., B.L., *Pleader, Presidency Magistrate's Court* at the hall of the *Central College*, 71, Cornwallis' Street, on Wednesday, the 9th May 1894, at 4 30 P.M.

(12) On *University Education*, by *Pandit* Kali Prasanna *Vidya Ratna*, under the presidency of Babu Jatindra Lall Mitra, B A.,B.L., *Pleader, Judge's Court, Alipur*, at the hall of the *Aryan Boarding Institution*, No. 37, Sova Bazar Street, on Saturday, the 12th May, 1894, at 4-30 P. M.

(13) On *the Duties of Parents* and *Children towards each other* by Babu Adhar Nath Chatterjea, under the presidency of Babu Akhil Pati Sirkar, B.A., at the hall of the *Government Aided Aryya Prithuk Institution*, No 16, Darpa Narayan Tagore's Street, Friday, the 18th May, 1894, at 3 P. M.

The following is a summary of the business transacted during the sesion 1894 :—

On the 12th and on the 15th December, 1894, *two Addresses of Congratulation*, (composed of *English, Sanskrit and Bengali Verse*), were presented to His Highness Sir Madhav Rao Scindia Abheja Bahadur, *G.C.S.I., Maharajah Scindia Sahib of Gwalior State*, on His Highness' *Installation*, to which the following reply was received :—

Office of the Medical Officer to
His Highness the Maharajah, Scindia,
Dear Sir, Dated, Gwalior, the 11th April, 1895.

I am desired by H. H the Maharajah Scindia to convey to you his thanks for the congratulatory address forwarded by you, on the occasion of His Highness' Installation.

To SHAM LALL DAY, *Esq.*,
Secy Cal. Lit. Society.
24, Nimtola Street,
Calcutta,

I am, Dear Sir,
Yours faithfully,
A. M Crofts,
Surgeon-Major.

On the 22nd December, 1894, an *Address of Welcome in*, composed of *English Verse*, was presented to His Highness *Colonel* Sir Chama Rajendra Woodyar Bahadur, *G.C.S.I. Maharajah Sahib of Mysore, and an illustrious Patron of the Society*, on His Highness' arrival at Calcutta, to which the following reply was received from His Highness' Private Secretary :—

Mrs. Monk's Hotel,
Chowringee,
Dear Sir, 27th December, 1894.

I have duly received your letters of 22nd and 26th Instant, but as His Highness is indisposed, I am unable for the present to send you a reply.

To Sham Lall Day, *Esq.*,
Secy., Cal. Lit Society.
24, Nimtola Street, Calcutta

Yours truly,
W. Campbell, *Colonel*,
Private Secretry.

On the 31st December, 1894, an *Address of Welcome* was presented to His Highness the Maharajah Sahib of Kapurthala, K.C.S.I., on His Highness' arrival at Calcutta.

The *Society* ranked among its *Corresponding Members*, the flowers of *European and Indian communities*

The following distinguished *Graduates of the Calcutta University* and two *European Advocates* joined the *Society* during the year 1894, as *Corresponding Members ; Viz :—*

Names :—	Dates :
Antony A Aratoon, *Esq., Barrister at Law*,	3-3-94
Douglas White, *Esq., Barrister-at-Law*, ...	3-3-94
Raj Rajeswari Prasad Singh *Rajah.Surajpur*,	21-12-94
Dr. Jagendra Nath Bhattacharyya, M.A.,D.L..	3-3-94
Dr. Surat Chandra Bose. M.A., M.B, ...	3-3-94
Babu Mahendra Nath Bhattacharyya, M.A.,B.L.,	1-3-94
Babu Janaki Nath Bhattacharyya, M A., B.L.,	9-2-94
Babu Tarini Dass Banerjea, M.A., B.L.,	3-3-94
Babu Hem Chandra Mukerjea. M A.,B.L.,	3-3-94
Babu Rajendra Lall Mukerjea, M.A.,B.L.,	26-2-94
Babu Shyam Lall Laha, M.A., B.L	8-2-94
Babu Kailas Chandra *Vidya Bhushan*, M.A.,	26-2-94
Babu Naraiyan Das Banerjea, M.A., ...	1-3-94
Babu Sarat Chandra Mukerjea, M A, ...	3-3-94
Babu Durga Dass Sirkar, M.A., ...	2-3-94
Babu Kumad Behari Mitra, M.A., ...	27-2-94
Babu Bepin Behari Dass, M A., ...	29-2-94
Babu Lal Behari Banerjea, M.A..B.L., ..	28-2-94
Babu Jagendra Nath Srimani, M.A.,B.L, ...	8-2-94
Babu Ashutosa Sirkar, B A.,B.L, ...	9-2-94
Babu Avinas Chandra Dhar, B.A..B L, ...	3-1-94
Babu Jnanendra Nath Dutt. B A.,B.L., ...	8-2-94
Babu Hari Dass Mitra, B.A.,B.L., ...	18-2-94
Babu Hem Chandra Mitra, B.A.,B.L., ...	8-2-94
Babu Kali Dass Benerjea, B.A. ...	10-3-94
Babu Siva Dass Banerjea, B.A., ...	10-3-94
Babu Nalini Kanta Sen, B.A., ...	28-2-94
Babu Jnan Chandra Bysak, ...	3-3-95
Babu Krishna Lall Mullick, ...	9-2-94
Babu Hari Dass Mitra, ...	3-3-94

To the *Patrons, Honorary, Foreign, Resident, Non-Resident, and Corresponding Members* of the *Society*, I beg hereby to express my deep obligation for their un-abated interest in the *Society's* welfare, and *thanks* are hereby given both to the *press* for publishing the *proceedings of the Society* and to the gentlemen who lent their halls for the *Meetings*. (*Cheers.*)

It is fervently hoped that by the blessing of the *Almighty Disposer of Events, our Society* will go on improving year after year, and have a long life to fulfill the ends and objects for which it was intended. (*Cheers.*)

After Babu Sham Lall Day, the *Founder and Secretary to the Society*, had finished his *Report*, which was duly confirmed, the *Treasurer* submitted the *Accounts for the year* 1894, which were also passed.

The *Hon'ble Chairman* then called upon Babu Ram Dayal Mazumdar, M. A., *Principal, Aryya Mission College*, to deliver his lecture on—

Social Disorder and its Remedy :—

The learned lecturer dwelt upon the *Subject* for upwards of an hour, in the course of which he said that *English Education* has revolutionized *Hindu Society*, and that a war was being fought by *educated Indian youths* against the prejudices and superstitions of their forefathers! Such state of things was not undesirable. For, if our *youths* were to give up the *Religion of their ancestors*, without a fit substitute being found for it, the result would be disastrous in the extreme.

A *Nation, without a Religion*, however *well-educated*, can seldom be expected to advance in all that is calculated to promote *peace and prosperity* It is true that *Brahmaism* is making rapid strides in the land, but *every educated Indian* is not a *Brahma*. It was much to be desired that the *worship of the One true God* had spread far and wide. (*Cheers.*)

Conversion to Christianity had ceased to a large extent, indeed, by the influence of the *Brahmo Samaj*. But, it is not desirable that *educated Indian youths*, whose faith in the *Religion of their ancestors* had been shaken, should become *Converts to Christianity*, and forsake the houses of their parents, and leave them destitute and helpless, instead of becoming a support to them in old age.

It is but right that either our *educated youths* should stick to the *Hindu Religion* as it is, or become *Theists*. Otherwise, *immorality* and *irreligion* will run rampant in the land. and produce their evil effects on *Society*. If there be a *Social change*, that would be for the better. But, who is to regulate the *construction of Society* on a new and firm basis?—*Without Religion*, there would be *Social Disorders*. The *tie of Religion* is one that keeps *Society together*, without permitting its members to go astray. For that is an evil which it is very essential to avoid. (*Cheers.*)

After the lecturer had finished his *Speech*, the *Hon'ble Chairman* invited the audience to comment upon the lecture delivered.

At this, the *Venerable Acharyya Pandit* Panchanand Bhattacharyya, who, on rising, was greeted with great applause, said that they should, first of all, know what is *Dharma*, before they would expect themselves to be *virtuous* and then *one*. They should find that *Sanatan Dharma* should once again flourish in this their *mother land*, and the *idols* innumerable in number, should be abolished.

They should find out a proper man as *Guru*, who should distinctly teach them *Dharma* and *Karma*. They should then consider themselves to be *really virtuous*, when they would find *good* in all things. When they would depend, upon everything for the *will of one Sakti*, then they should be able to be *one* and that would be the *proper remedy* for *Social confusion*. (*Cheers.*)

After him, Mr. Lalit Mahan Ghosal addressed the *Meeting*, very *eloquently*. Babu Durga Dass Sirkar, M.A., then spoke on the *Subject* rather sarcastically for the great confusion in *Hindu Society* at the present day.

The *Hon'ble Chairman*, then rose, amidst cheers, and addressed the *Meeting*, and a *neat Speech* was heard by the audience with rapt attention and hearty cheers.

The *Hon'ble Maharajah Bahadur* said :—

"*Gentlemen*, I must thank you heartily, for the honor you have done by inviting me to preside on this auspicious occasion. It is an honour, and a source of pleasure to me to have the opportunity to be in your midst this evening. (*Cheers*)

"Though divided by barriers of caste and creed, and seperated by distance, I am proud to feel that *we* belong to the *same Nationality of Hindus*; and a discourse of its *Social Disorders* should be interesting to us all (*Cheers*)

"I am glad to find that the attention of our *Educated young men* is now turning to grapple with the momentous problems of the day. The *present disordered state of Society* is due to the fact that without aspiration, and without religion, we are being tossed about by every breath of wind. (*Cheers.*)

'Unless we have *one aim in life*, no amount of *Social Reform* can do us any good. But, I must warn you, my dear countrymen, not to think any *Social arrangement*,—a *Disorder* which is not prevalent in other societies.

"*Society* is but a convention based upon certain general principles; and any reform, intended to be made, should be based on the same general principles; otherwise, one hasty step now taken is sure to undermine the whole system. A *close study* of the general principles by the *leaders of Society* is what we require at the present moment. And the *true remedy* of our existing *Social Disorders* lies in the practical application of this study. (*Cheers.*)

"*Remedy*, and not *imitation*, is what we want. The *welfare of Society*, and not the advantage of particular individuals, should be in our hearts. And thus with *humble Spirit*, and remembering the *impartial dispensation* of *Providence*, we should go on working; and we are sure to be successful at the end. With these few remarks and after wishing the *Society* prosperity, and thanking the *lecturer*, I beg now to resume my seat." (*Cheers.*)

A vote of thanks was then proposed by Babu Durga Dass Sirkar, M.A., and seconded by Mr. Lalit Mahan Ghosal, with a few well-chosen words, which was carried with universal and defening applause.

In the midst of *hearty cheers*, the *Meeting* dissolved at 8 P.M.

(*Vide*, the *Englishman*, the *Statesman*, *and the Indian Daily News of the 13th, also the Indian Mirror of the 14th and the Amrita Bazar Patrika*, *16th February*, 1895.)

A public *Meeting*, convened by the *Society*, was held at the new hall of the *Training Academy*, No. 66-13, Simla Street, on the 17th February, 1895, at 4-45 P.M, under the patronage of the *Hon'ble* Dr. *Justice* Guru Dass Banerjea, *M A*, *D.L.*, one of the *Hon'ble Judges of the High Court*, Babu Shyamal Dhone Dutt. *Zemindar and Attorney-at-Law*, presided. The *Meeting* was densely crowded.

After Babu Sham Lall Day, the *Founder and Secretary to the Society*, had read the *proceedings of the last Meeting*, which were duly confirmed, the *Chairman* asked *Pandit* Hari Deva *Sastri*, *M.A.*, *Professor*, *Bishop's College*, to deliver his lecture on—

Our Duties in this world :—

The learned *Pandit* dwelt very ably upon the *Subject* for upwards of an hour. He briefly pointed out the different varieties of *Social, Moral, Physical and Constitutional Duties and Responsibilities of man.* He said that, as long as we live in this world, we have to discharge a duty, not only to ourselves, but also to our *fellow-beings* and the *dumb-animals*. It is time that we show every regard to the sufferings of human beings, when we find them to be in want or distress.

It is true that we are not satisfied until we adopt measures to have them removed. When we hear that *famine or epidemic* is raging in distant countries, we at once raise our voice, and call upon the *Government to help them*. Our *newspapers* teem with articles representing cases of suffering, which is decimating the country from one end to the other. We not only ask the *Government*, but, we also ask the *people* to come forward fully prepared to meet the enemies boldly in the face.

We arm ourselves, and go about begging for help from others, and send the contributions to the local committies, which are formed to afford the famishing or deceased people,—help in the way of food or medicine, which they stand greatly in need of, under the circumstances in which they are placed.

Our duties should not only be confined to *human beings*, but, they should also be extended to the *dumb animals*. Because, they have life as we have, they suffer for want of food when they feel hungry. They suffer when they are suffering from disease. This is the reason which has led some of the most humane of our fellow-brethern in this city, to form themselves into a *Society*, which they call *the Society for the Prevention of Cruelty to Animals*.

The *Object of the above Society* is very good in itself. It has *Agents* all over the town to watch and see that *no glandered horse or bull* is harnessed to a coach or cart, in order to carry a load of human beings, or articles of food all over the town. This is as it should be. (*Cheers.*)

But, how after it so happens that no step is taken against a *dumb-animal* being driven when suffering from disease, which it is *the duty of the Society* to prevent.

How often wicked people escape even the *most vigilant observation*, but, we cannot charge the *Agents for the Prevention of Cruelty to Animals* with neglect of duty. *Our duties to the world* are very solemn, and we owe it to ourselves, that we should discharge them with great care and attention, so that, we may not be found fault with in this respect. (*Cheers*)

After the learned *lecturer* had concluded his *Speech*, the *Hon'ble Dr.* Justice Guru Dass Banerjea, who on rising, was received with *cheers*, addressed the *Meeting* for nearly half an hour, and made several praiseworthy comments upon the lecture delivered.

He said that the *Subject* has so carefully and smartly been dealt with by the *learned lecturer*, that there remained nothing new to add to the point. His *vast Sanskrit erudition* has given him the noblest ingress into the minutest details, and the manner of his *oration* has done ample justice to it. Therefore, he would only try to sum up barely the gist of the *learned speaker* and say that the four stages of a man's life, *viz* ;—

(1) Boyhood,
(2) Youth,
(3) Manhood,
(4) Old age,—have their respective duties. Each of which, though not related to the other, is essentially new, and independent in itself. (*Cheers*)

The first consists in *learning*; and this should be completed before one attains *youth*,—the period for work. *Youth* is a time for action and work ; based on ignorance, it is only a misuse of energy. To put this in another form is to repeat in the words of *Mr. Smiles* :—*He, who at twenty knows nothing, at thirty does nothing, and at fifty has nothing.*

"বৈশবেঽভ্যস্তবিদ্যানাং যৌবনে বিষয়ৈষিণাম্।
বার্দ্ধকে মুনিবৃত্তীনাং যোগেনান্তে তনুত্যজাম্॥"

(*i.e.*,) One should learn and act at his boyhood, and mind business at youth, and thus lead a *Religious life* like *Munis* and *Rishis* at old age, and at last expire after duly performing his *Religious vocation*, &c. (*Cheers.*)

After him, the *Chairman* made a short *Speech*. The *proceedings of the evening* then came to a close at 7 P.M., after the customary *vote of thanks* to the *Chair* and the *lecturer*, and *three cheers* for the *Hon'ble Dr.* Justice Guru Dass Banerjea.

(*Vide*, the *Englishman*, and the *Indian Daily News*, 19*th*, also the *Indian Mirror*, 21st February, 1895.)

A public *Meeting*, convened by the *Society*, was held at the hall of the *Cotton Boarding Institution*, No 12, Mirzapur Street, on Friday, the 22nd February, 1895, at 4-30 P.M., under the presidency of Babu Shyam Lall Laha, M A., B L., *Pleader, Judge's Court, Alipur*. The *Meeting* was largely attended.

After the *proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, the *Chairman* asked *Pandit* Janaki Nath *Bhagbat-Bhushan* to deliver his lecture on—

The duties of our Students :—

The learned *Pandit* spoke on the *Subject* for more than an hour. He quoted *innumerable Slokas* from the *Hindu Shastras*, in support of his *counsel to students* in this country, and he was appreciated by the audience.

He said that the *students* of this country have, after finishing their education, not only to discharge duties to themselves, but, also to their parents and their country. They should be *humble*, and learn *good manners*, and be *obedient to their parents*, who always have the best interests of their children at heart. They should try to serve their country to the best of their ability, by becoming *useful members of Society*. (*Cheers.*)

A *young man*, who only uses his best endeavours to earn his livelihood, and apply all his income to his *personal comforts*, and those of his families, can seldom be expected to promote the interests of his country. *Our young men* should endeavour to establish *schools for the education of their countrymen*, wherein *instruction* can be imparted at *moderate rates*, so that the masses might reap at least a small share of the benefits, which *education* is expected to impart to them. They should subscribe to *public institutions, charities* and *funds*, and support them by all that lies in their power. (*Cheers.*)

After the *learned lecturer* had concluded his *Speech*, Mr. Lalit Mahan Ghosal spoke for sometime in favor of the lecture delivered.

The *Chairman* then summed up and made a few pertinent remarks on the same.

The *Meeting* broke up at 6 30 P.M., with votes of thanks to the *Chair* and to the learned lecturer.

(*Vide*, the *Englishman*, the *Indian Daily News*, and the *Indian Mirror*, 23rd February, 1895.)

A public *Meeting*, convened by the *Society*, was held at the hall of the *Ripon College*, No. 6*a*, Mirzapur Street, on Thursday, the 28th February, 1895, at 4:30 P.M., under the presidency of the *Hon'ble* Baba Khem Singh Vedi, *C.I.E., Member of the Governor-General's Legislative Council*, and *High Priest of the Sikh Nation, Panjab and Rawalpindi*. The *Meeting* was largely attended.

After Babu Sham Lall Day, *Founder and Secretary to the Society*, had read the *proceedings of the last Meeting*, which were duly confirmed, the *Hon'ble Chairman* called upon Babu Narendra Nath Dutt to deliver his lecture on—

Female Education :—

The lecturer dwelt on his *Subject* for nearly half an hour. He advocated the *education of the Hindu Girls*, who should first be taught in the *Vernaculars*, in order that they might learn *practical lessons on things, their duties and responsibilities*. *Our females* are defficient in *education*. They are enveloped in *ignorance* and *darkness*. This is, indeed, a miserable state of thing The sooner it is remidied, the better.

Our females, like the *females of* other countries, ought to be *properly educated*. They should be sent to *School* when young. Their parents ought not to raise any objection to this. It is true that we have

few schools for girls, but, those we have ought to be turned to profitable account.

We have *Zenanna Mission Schools* in several localities, conducted by *Christian Missionaries*. We have the *Victoria College*, founded by the late Babu Keshub Chandra Sen. We have the *Mahakali Patsala*, founded by *Maharani Mataji Tapaswini*. We have the *Bethune College*, founded and maintained by our *benign Government*. To these, we ought to send our *girls for instruction*. They ought to be resorted to in large numbers. If we *educate* our girls in them, we will do an *immense service to our country*.

The disadvantages, under which we labor in our *domestic arrangements*, are owing to want of *Female Education*. If we had *educated girls* for our *wives* and *mothers*, our homes would then become a source of *perpetual happiness*. *Our females* would be able to teach our boys, and thus *their education* will begin at a very early age. (*Cheers.*)

All this will be to *our advantage*. They will tend to *our benefit*. It is, therefore, desireable that we should direct our attention to *Female Education*. No country can progress *without educating its females*. They have a mind, and why it should not be cultured. They are possessed of *intellectual faculties*, which should be cultivated and developed. They would become *fit companions of men*. Thus they would learn their duties and responsibilities, as *wives and mothers*, and behave accordingly. Our *homes* would then become *abodes of peace* and *comfort*, and *domestic felicity* will prevail in the family. Is not this desirable?—*Yes*.

After the lecturer had finished his *Speech*, Mr. Lalit Mahan Ghosal, said that, so far as *India* was concerned, *Hindu girls*, first of all, should be taught in *Female Schools*.

On his resuming his seat, the *Hon'ble Chairman*, who on rising, was received with cheers, said that, he was very glad to preside on this occasion, and expressed his appreciation of the services rendered by the *Calcutta Literary Society*. He said that although the *Sikhs* and the *Bengalis* were seperated by long distance, he saw every reason that there should exist *mutual sympathy, confidence* and *good will between the two races*, in as much as they were children of one and the *same Creator*. (*Cheers.*)

With reference to *Female Education*, the *Hon'ble Chairman* perfectly concurred with the views, expressed by the preceding two speakers, and in conclusion said, that he should always be very happy to do any thing that lay in his power to *further the objects of this Society*. Wishing every success to the *prosperity of the Association*, he resumed his seat in the midst of deafening cheers

After the *Hon'ble Chairman* had resumed his seat, Mr. A. Anderson proposed, on behalf of the *Society*, a hearty vote of thanks to the *Chair*, which was carried by acclamation.

The *Meeting* seperated at 5 45 P.M.

(*Vide*, the *Englishman*, the *Statesman*, the *Indian Daily News*, and the *Indian Mirror*, 2nd March, 1895.)

A public *Meeting*, convened by the *Society*, was held in the hall of the *Aryan Boarding Institution*, No. 37, Sova Bazar Street, on Tuesday, the 5th March, 1895, at 4-40 P.M., under the presidency of the *Hon'ble* Gangadhar Rao Madhav Chitnavis Bahadur, *C.I.E., Member of the Viceroy's Legislative Council*. The *Meeting* was largely attended

After the *proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, the *Hon'ble Chairman* asked Babu Lal Behari Banerjea, *B.A., B.L.*, to deliver his lecture on—

The Benefits of Extensive Commerce :—

The lecturer dwelt upon the *Subject* for nearly an hour, in the course of which he said that, an *extension of Commerce* enables a country to obtain what it could seldom produce itself. It increases the *productive powers* of the world, and enables people to improve by comparison. Its *Moral and Intellectual Effects* were briefly dwelt with by the lecturer, and he concluded by saying that, *Commerce*, by establishing personal interests all over the world, has rendered war obsolete.

After the lecturer had resumed his seat, the *Hon'ble Chairman* rose amidst cheers, and addressed the *Meeting* thus :—

"*Gentlemen*,—The *Subject* of to-day's lecture has so ably been dealt with by the learned lecturer, that I need hardly add any thing more to it. Let me only remind you, *Gentlemen*, that it is *Commerce* mainly, which has made the *English Nation* the greatest in the world, and it is *Commerce* alone to which *we, the Indians*, should look up for our prosperity. (*Cheers.*)

"It would be much better if we were to imbibe their instincts for *trade* rather than their outward habits and customs. There is another thing which, *Gentlemen*, I may urge, in this connection, though not directly bearing upon the *Subject* under discussion, namely, that there are in the *English Government*, which owed its existence here to *Commerce*, many good things which you might really admire, and which we might find it to our benefit to make our own.

"I think, it is not fair to criticize in a hostile manner whatever the *Government* might be doing for us. We should wait and see the *result* before we criticize it. We really owe much to the *British Government*.

"*Gentlemen*, I need not say anything more, but I must thank you for having given me an opportunity when I could frankly acknowledge what you, *Bengali Babus*, have done for us in *our Province*.

"We, in the *Central Provinces*, owe our *education* to the *British Government* to the efforts of the early *Missionaries* and the *Bengali Professors*, whose influx into *our Province* was due to that *Government*, and the resources of easy communication that is placed within our reach. We thus owe a good deal to *Bengal*. It was a *Bengal Official*, Sir A. P. MacDonald, who proved to be one of our best and most sympathetic rulers. It was a *Bengali gentleman* who gave us our first lessons in the matter of *Local Self-Government* by taking upon himself to do the duties of an *Honorary Secretary* to our *Local Municipality*, when the *Local Self-Government* was first introduced, in that province. (*Cheers.*)

"Permit me, therefore, to take this opportunity of acknowledging many good things we owe to *Bengal*"

With these few remarks, and, after thanking the *lecturer* for his very able *Speech*, and, wishing the *Society* every success, the *Hon'ble Chairman* resumed his seat, amidst shouts of applause.

The *Founder-Secretary of the Society* having proposed a vote of thanks to the *Chair*, which was carried with acclamation, the *Meeting* broke up at 6 P.M.

(*Vide the Statesman, the Indian Daily News*, 6th ; *the Indian Mirror*, 7th and 14th March, 1895.)

A public *Meeting*, convened by the *Society*, was held at the *Albert Hall*, College Square, on Friday, the 8th March, 1895, at 5 P.M., under the presidency of *Pandit* Kailas Chandra Bhattacharyya, *M.A., Editor, Soma Prakash*, and *Professor, Duff College*. The *Meeting* was fairly attended.

After Babu Sham Lall Day, the *Founder and Secretary to the Society*, had read the *proceedings of the last Meeting*, which were duly confirmed, the *Chairman* asked Babu Bhuban Krishna Mitra, *Zemindar*, to deliver his lecture on—

The Causes of Premature Death and Decay in India :—

The lecturer dwelt upon his *Subject* for nearly three quarters of an hour, in the course of which he said that the following four are the principal causes of the *premature death and decay in India ; Viz.*:—

(1) Adulteration of food,
(2) Want of zeal in *Religion*,
(3) Renouncement of *ancient manners and customs*,
(4) The prevalence of *Foreign Medicines*,

(1) *Adulteration of food*, which we take daily, means the *adulteration* of our system with *deadly poison*. If the food, which we take, is not healthy, we soon become sick.

The *Government* has been obliged to pass an act, making *adulteration of food penal*. Our *milkmen phukao* the cow when they draw milk, in order that they might get a *larger quantity*, and thereby make *large profits* from the sale thereof.

Now then, if our children drink *Phukao milk* from their infancy, they soon grow weak, and not sufficiently strong to bear the wear and tear of life, which they have to face, when they grow into manhood.

The Police, however, is on the alert. The Magistrates fine *those milk-men*, who are brought before them daily for *infringing the Law*.

(2) This is an evil which, *English Education* imparted in our *Colleges and Schools*, has created by taking away from one youths the belief, which they formerly entertained towards the *religion of their ancestors*. The *Schools* conducted by *Missionary Gentlemen* teach the *Bible* and inculcate *Christianity*.

By this, they create hatred in the minds of our young men against *Idolatory* and *Superstition*. We all know that *Hindu Idols* are made of *straw and clay*. There is no reason whatever why so much animosity should be shown against the *teaching of the Hindu Shastras* in *Colleges* and *Schools*, which are intended for the *education of our young men*.

(3) This is a further evil which *English Education* has created in the minds of our young men. They are leaving the *habits and customs* of *their forefathers*, which prove *very injurious* to them. The *climate of India* is not like that of *England*. They differ materially from one another.

What suits the *Indians*, cannot suit the *Natives* of other countries. If, therefore, we adopt *English manners, habits and customs*, we soon become *weak*, and our *system* will become deteriorated.

We cannot digest the same food, as the *Englishman*. In a *hot country like India*, the same clothes will not suit us, as those of *Englishmen*. We are in the habit of exposing ourselves to the *Sun*. We are in the habit of rubbing our body with *mustard oil*, which protects us from *damp* and *cold*.

Englishmen are in the habit of washing themselves with *soap*. We cannot take meat, as we cannot digest *animal food*. Our young men, when divested of prejudice, begin to take *meat*, and the result is that they contract *diseases*, which *indigestion* produces, grow old untimely, and *die premature death*.

(4) The use of *English Medicine* entirely upsets our system. *Nature* produces drugs in this country, of which *Native Medicines* are made, and which entirely suit us. If, therefore, we give up the use of *Native drugs*, we bring our own destruction. This is our own fault, and *this is the reason* why the use of *quinine* is being discontinued. It has entirely ruined our system. This is a fact which cannot be denied, and, therefore, we are betaking ourselves to the use of *Native drugs and Medicines*. The *Native physician*, who was seldom called, a few years ago, is now being largely resorted to. (*Cheers*)

We know not when all this will end! I can assure you, *Gentlemen*, that the more and more we go back to the *customs of our forefathers*, the better it will be for us. Of course, giving up all that is injurious to us, and not promiscuously giving up all that is *good for ourselves*. We should learn to seperate the corn from the chaff, that will be for our own good. This is all that I can tell you, and I hope you will profit by your past experience. (*Cheers*)

The *Hindus* should try to get rid of these evils with head and heart, and resume their *ancient system of living*. Otherwise, they would surely be not able to improve their present degraded condition.

After the lecturer had finished his *Speech*, the *Chairman* asked the audience to comment upon the lecture delivered.

At this, a gentleman rose and spoke a few words on the *Subject*.

The *Chairman* then dilated upon the *lecture* at some length, and was fully in accord with the lecturer.

The *Meeting* terminated at 6-30 P.M., with a vote of thanks to the *Chair*.

(*Vide*, the *Englishman*, the *Indian Daily News*, 9th, and the *Statesman*, 10th March, 1895.)

A public *Meeting*, convened by the *Society*, was held at the hall of the *Keshub Academy*, No. 65, Beadon Street, on Friday, the 15th March, 1895, at 4-45 P.M., under the presidency of Babu Surendra Nath Banerjea, *B.A.* The *Meeting* was fairly attended.

After the *proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, the *Chairman* asked *Pandit* Ram Chandra *Nya Ratna*, *Councillor to His Highness the Rajah of Nattore*, to deliver his lecture on—

Aryan Culture:—

The learned *Pandit* dwelt upon the *Subject* for more than an hour. He said that the *Hindus* have greatly fallen off in culture, which is mainly due to the neglect of the *Rules laid down by the ancient Rishis*. The *Aryan Rishis* made *Rules* for the *preservation of health*, and also wrote a number of *Religious books* in order to guide the *Hindus* in the *path of Religion and Virtue*. He continued that *Hindu Religion* was inseparably connected with *Society*, and that it was as much our duty to look after the welfare of the one, as the improvement in *Religion of the other*. (*Cheers.*)

On the termination of his lecture, the *Chairman* called upon the audience to comment upon the lecture delivered.

At this, Mr. Prafulla Kumar Chatterjea, *M.A*, said that, though unprepared to address the *Meeting*, he fully endorsed the opinion of the *lecturer*. He, also, held the view that the *degeneration of the Hindus* was mainly due to their neglecting to abide by the *excellent rules* laid down in the *Dharma Shastras*.

The *Chairman* then delivered a neat little *Speech*. The *Meeting* dissolved at 8 P.M., after the usual votes of thanks to the *Chair* and the learned *Speaker*.

(*Vide*, the *Indian Daily News*, 18th, and the *Indian Mirror*, 19th March, 1895.)

A public *Meeting*, convened by the *Society*, was held at the hall of the *City College*, No 13, Mirzapur Street, on Friday, the 22nd March, 1895, at 5-30 P.M. under the presidency of *Baba* Sumar Singh Sadi *High Priest of the Sikh Temple of Patna*. The *Meeting* was densely crowded.

After the *proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, the *Chairman* asked Mr. H. E. A. Cotton, *Barrister-at-Law*, to deliver his lecture on—

The Views of England on India:—

The learned lecturer very ably dwelt upon the *Subject* for more than an hour. He said that the notions of the *English people* about the *Indians* were scanty, and were based on insufficient grounds. It was desirable that both *Europeans* and the *people of this country* should have *free intercourse in the affairs of Social life*, so that, there might be a friendly *relation between the two communities*. *England* is saturated with the capital of which *India stands in need*. *England* abounds with the *Scientific information* and the *practical ingenuity*, in which *India* is remarkably deficient. *England*, too, possesses, in an eminent degree that *Spirit of enterprise*, the want of which is one of the most striking characteristics of the larger portion of the *inhabitants of the East*.

Speaking for himself, the lecturer said, that he was a candid friend of the *people of this country* and wished that the present unfortunate friction between *Anglo Indians* and *Indians* were at an end.

After the lecturer had concluded his *speech*, the *Chairman* invited the audience to comemnt upon the lecture delivered

At this, Babu Narendra Nath Dutt proposed a vote of thanks, on behalf of the *Society*, to the learned lecturer. In doing so, he said, that Mr. Cotton was one of their *sincere friends*, and a *staunch supporter* of the *Simultaneous Examination-Questions*. This proposal was seconded by Mr. Lalit Mohan Ghosal, who, in the course of his *speech*, referred to *Indian Philosophy and Literature*.

The *Chairman* then spoke in support of the motion and blessed the *Society*.

The *Meeting* broke up at 7 P M , after the customary vote of thanks accorded to the *Chair*.

(*Vide*, the *Indian Mirror*, 21th March, and the *Englishman*, 25th March, 1895.)

A public *Meeting*, convened by the *Society*, was held at the hall of the *New Indian School*, No. 160, Cornwallis' Street, on Monday, the 1st April, 1895, at 4-45 P M., under the presidency of Dr Jagendra Nath Bhattacharyya, *M.A*, *D.L.*, *President of the Society and Law Examiner of the Calcutta University*. The *Meeting* was densely crowded

After the *proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, the *President* called upon Babu Durga Dass Sirkar, *M.A.*, to deliver his lecture on—

The British Rule in India :—

The learned *speaker* dwelt upon his *subject* for more than an hour, in the course of which he said that, *India* had profited much by the transference of *Her Government* from the hands of the *Mahamedans*. The door of learning was opened to all, while it was accessible to a limited class only in former times.

During the *Mahamedan Rule*, the *Brahmins* only cultivated *Sanskrit*, and the sons of *Kaistas* were educated in *Persian* and *Arabic*. *Mathematics* was not known. *Modern Science* was not even dreamt of. The *British Rule in India*, for a century, had entirely changed the lines of thought of the people. Old ideas and traditions were swept away by the progress of *Western Science*. The *educated Indian youth* was *Europeanized* in thought, dress and habit. *Free Trade* was introduced in the country, and *India* was a loser by the transaction. *Native Arts* and *Industries* fell into disuse, and suffered much. These losses seemed to be insignificant, when compared with the *Moral degeneration*, and *Religious apathy*, which crept unconsciously into the *Hindu Community*.

He advised, in conclusion, *not to imitate the Rulers of the land* in their outward dress, habits, and mode of living, but, to *imitate them closely* in their *spirit of patriotism, zeal, and energy*. Their *Moral courage* and the *Unity of purpose*, and *Love of justice* should always be kept before our eyes (*Cheers*)

Learning to die a premature death by strong drinks, and embracing materialism, in imitation of the *Western World*, our *education*, however dazzling it might appear outwardly, would surely lead us to the *door of misery*.

After the *Speaker* had resumed his seat, the *President* addressed the *Meeting* and thanked the lecturer

The *Meeting* dissolved at 7 P.M., with a vote of thanks to the *Chair*.

(*Vide*, the *Indian Daily News*, 2nd, and the *Indian Mirror*, 4th April, 1895)

A public *Meeting*, convened by the *Society*, was held at the *Albert Hall*, College Square, on Tuesday, the 2nd April, 1895, at 5 30 P.M., under the presidency of Babu Chandra Nath Bose, *M.A*, *B.L.*, *Oriental Translator, Government of Bengal*. The *Meeting* was largely attended.

After the *proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, the *Chairman* asked Babu Bepin Chandra Pal to deliver his lecture on—

The Ancient Ideal in Modern Life :—

The *Speaker* spoke on his *subject* for more than an hour He particularly dwelt upon the *Hindu Ideal of God*; the relation between *Soul and God*, and declared renunciation to be the highest means for the *attainment of Salvation*. He quoted several passages from *Upanisad*, and other *Sacred Sanskrit books* He also showed the relation between *Hinduism* and *Christianity* on several important points.

In conclusion, he referred to the *Social disturbances* in *Europe* and told that these could only be remedied by the faithful adoption of *Hindu Spiritual Ideal*. He dilated, at considerable length, on the relation between *God and Soul*; *Mind and Soul*; *Hindu conception of Soul and God heal*, and *Christian ideas of them*.

After the lecturer had resumed his seat, the *Chairman* addressed the *Meeting*, mainly touching the points mentioned by the learned *lecturer*. He was very glad that a new wave has set in our *Society*, and asked the *Hindu* audience to take advantage of it, and go on in the world, keeping before them the *Sacred Hindu Ancient Ideal*.

The *Meeting* dissolved at 7-15 P M , after votes of thanks to the *Chair* and the learned *lecturer*.

(*Vide*, the *Indian Daily News*, 4th, and the *Indian Mirror*, 5th April, 1895.)

A public *Meeting*, convened by the *Society*, was held at the hall of the *Patriotic Institution*, No. 13, Amherst Street, on Monday, the 18th November, 1895, at 3 3 0 P M., under the presidency of *Maharajkumar* Lal Bir Mahendra Singh Bahadur, *Juharaj Sahib of Barpali*. The building was tastefully decorated, and the *Meeting* was densely crowded.

The *Maharaj kumar Bahadur*, accompanied by his relatives, tutor, Babu Surja Kumar Mitra, and staff, entered the hall and occupied the *presidential Chair* amidst shouts of joy.

Babu Sham Lall Day, the *Founder and Secretary to the Society*, having read the *proceedings of the last Meeting*, which were duly confirmed, the *Noble Chairman* asked the *Venerable Acharyya*, Nagendra Nath Bahaduri, to deliver his lecture on -

The Importance of Moral Education in Indian Schools :—

The learned *lecturer* dwelt eloquently on the *Subject* for more than an hour, and was frequently applauded.

After the *lecturer* had finished his *Speech*, the *Maharaj-Kumar Bahadur* addressed the *Meeting* thus :—"*Gentlemen*, I should thank you for the honour you have done me by inviting me to preside on this auspicious occasion. To be in your midst to-day is a pleasure which I shall not forget for a long time. I shall go back to my *Native country* with several *pleasant remembrances* and *to day's conference* will be one of them. (*Cheers.*)

"Now to turn to the *subject of to-day's discourse*, the *Importance of Moral Education in Schools of this country*, cannot be over-rated. If *Physical* and *Intellectual education* is a necessity, *Moral education is doubly so*. Even I shall go so far as to assert that *Moral education is of primary importance*, and then comes your *Physical* and *Intellectual*. Be any one a *physical giant*, or an *intellectual leviathan*, he is nothing without *Moral greatness*. In your way to *Moral improvement*, you should first of all be *truthful*. Words come out of you before the experience of the world begins. The first thing should be nourished in an *honest and befitting way*. (*Cheers.*)

"*Be truthful*, and your *Moral improvement* will be based on a *sound footing* It is *natural* that you should be *truthful*. It is *un-natural* that any one would tell lies. It is a double offence. First of all, we have no right to give any one a *false idea of things*, and secondly, we would be sinning, if we alter *the true relation of things*. *Cheers.*)

"*Kindness*, shown to others, is much needed in this *world*. If there are *cruel persons*, it is only because

they are necessary to give us a *true appreciation* of kindness, a deep abhorrence for the cruelty. I can say that we have no right to be otherwise than to be *just and kind to others*. We revolt against *human nature* to be attacking others with engines of oppression.

"In everything, we need *self-control*. From the *dawn of our life*, we should be initiated and taught in the elementary process of *self-control*, the essence of *Moral development*. We should keep the *conscience supreme* over the frailties of other predominant faculties.

"In our home, in school, and in society, we should learn the controlling of our-selves in the widest sense of the term. In one word, we should be *morally great* in order that our *physical* and *intellectual attainments* would shine at all. So boys should, from the time when their mind is plastic, learn to improve *morally* and then only their *true improvement* comes with in the range of realisation.

"*Gentlemen*, I sincerely thank you once again for your kindly voting me to the *chair* this evening.

With these few remarks, and after wishing the *Society* prosperity and thanking the lecturer, I beg now to resume my seat. (*Cheers.*)

The *Meeting* broke up at 5-30 P.M., after a hearty vote of thanks to the *Chair*.

(*Vide*. the *Statesman*, the *Indian Daily News*, the *Hindu Patriot* and the *Indian Mirror*, 20th November, and the *Amrita Bazar Patrika*, 21st November, 1895)

Proceedings of the Twentieth Anniversary Meeting of the Calcutta Literary Society *held, with great* eclat, *at the hall of the* Patriotic Institution, No. 63, *Amherst Street, on Monday, the 6th January, 1896, at 4 P. M., under the presidency of the Hon'ble Ranjit Sinha, Rajah Bahadur of Nashipur, Member of the Bengal Legislative Council,* &c., &c., &c. The building was very tastefu ly decorated with festoons, evergreens, flags and flowers of various descriptions, and the *Meeting* was largely attended by *Members and sympathisers of the Society* and the out-side public.

The *Twentieth Anniversary Meeting of the Calcutta Literary Society* was held, with great *eclat*, at the hall of the *Patriotic Institution*, No. 63, Amherst Street, on Monday, the 6th January, 1896, at 4 P.M., under the presidency of the *Hon'ble Ranjit Sinha, Rajah Bahadur of Nashipur, Member of the Bengal Legislative Council*, &c., &c., &c. The building was very tastefully decorated with festoons, evergreens, flags and flowers of various descriptions, and the *Meeting* was largely attended by *Members and Sympathisers of the Society*, and the out-side public.

The *Hon'ble Rajah Bahadur* entered the hall and occupied the *presidential Chair* amidst universal outburst of applause

The *proceedings of the Meeting* commenced with the *National Anthem*. The *Hon'ble Rajah Bahadur*, while cordially thanking the *Society* for the honor they had done him by inviting him to take the *Chair* that evening, asked Babu Sham Lall Day, the *Founder and Secretary to the Society*, to read the *proceedings of the last year*.

Address by the Secretary:—

Babu Sham Lall Day, the *Founder and Secretary to the Society* addressed the *Meeting* thus:—

Hon'ble Rajah Bahadur and Gentlemen,

We gladly welcome your Highness here this afternoon, and feel sincerely thankful for the honor you have done us in accepting the invitation to preside at *this our Twentieth Anniversary Meeting*. (*Cheers.*)

It is with feelings of sincere pleasure that I rise to announce that the *Society*, by the blessing of God, has now completed the *Twentieth year of its existence*, and we are to day celebrating its *Twentieth Anniversary*. With the increase of years, I am glad to be able to announce that its sphere of usefulness is also extending. (*Cheers.*)

The *Society*, I am glad to say, has been the means of *bringing together the Rulers and the Ruled on a common platform*. I am not going to dilate on the various benefits conferred by the *Society*, but, I shall content myself by giving a *short resumé of the year's operations*.

The *Nineteenth Anniversary Meeting of the Society* was held, with great *eclat*, at the hall of the *Aryya Mission College*, No. 80-1, Muktaram Babu's Street, on Monday, the 11th February, 1895, at 5-45 P.M., when Babu Ram Dayal Mazumdar, *M.A.*, *Principal, Aryya Mission College*, delivered a lecture on *Social Disease and its Remedy*, before a crowded house, under the presidency of His Highness the *Hon'ble* Sir Pratap Naraiyan Singh, *K.C.I.E.*, *Maharajah Bahadur of Ajadhya*, and *Member of the Governor-Generals' Legislative Council*.

Besides the *Nineteenth Anniversary Meeting of the Society*, the following ten lectures were delivered during the session, 1895; *Viz.*:—

(1) On *our Duties in this World*; by *Pandit* Hari Deva Shastri, *M.A.*, *Professor of the Bishop's College*, under the patronage of the *Hon'ble Justice* Guru Dass Banerjea, *M.A.*, *D.L.*, one of the *Hon'ble Judges of the High Court*, and under the presidency of Babu Shyamal Dhan Dutt, *Zemindar*, *and Attorney-at-Law*, at the hall of the *Training Academy*, No. 66-13, Simla Street, on the 12th February, 1895, at 4-45 P.M.

(2) On *the Duties of our Students*, by *Pandit* Janaki Nath *Bhagbat Bhushan*, under the presidency of Babu Shyam Lall Laha, *M.A.*, *B.L.*, *Pleader, Judges' Court, Alipur*, at the hall of the *Cotton Boarding Institution*, No. 12, Mirzapur Street, on Friday, the 22nd February, 1895, at 4-30 P.M.

(3) On *Female Education*, by Babu Narendra Nath Dutt and Babu Lalit Mahan Ghosal, under the presidency of the *Hon'ble Baba* Khem Singh Vedi, *C.I.E.*, *Member of the Viceroy's Legislative Council, and High Priest of the Sikh Nation in the Panjab and Rawalpindi*, at the hall of the *Ripon College*, No. 60, Mirzapur Street, on Thursday, the 28th February, 1895, at 4-30 P.M., before a large gathering.

(4) On *the Benefits of Extensive Commerce*, by Babu Lal Behari Banerjea, *B.A.*, *B.L.*, under the presidency of the *Hon'ble* Gangadhar Rao Madhav Chitnavis Bahadur, *C.I.E.*, *Member of the Imperial Legislative Council*, at the hall of the *Aryan Boarding Institution*, No. 37, Sova Bazar Street, on Tuesday, the 5th March, 1895, at 4 40 P.M., before a large gathering.

(5) On the *Causes of Premature Death and Decay in India*, by Babu Bhuban Krishna Mitra, *Zemindar*, under the presidency of *Pandit* Kailas Chandra *Vidya-bhushan, M.A.*, *Editor, Som Prakash* and *Professor, Duff College*, at the *Albert Hall*, College Square, on Friday, the 8th March, 1895, at 5 P.M.

(6) On *Aryan Culture*, by *Pandit* Ram Chandra *Nya Ratna, Councillor to the Rajah Bahadur of Nattore*, under the presidency of Babu Surendra Nath Banerjea, *B.A*, at the hall of the *Keshub Academy*, 65, Beadon Street, on Friday, the 15th March, 1895, at 4-45 P.M.

(7) On *the Views of England on India*, by H. E. A. Cotton, *Esq., Barrister-at-Law*, under the presidency of *Baba* Sumar Singh Sadi, *High Priest of the Sikh Temple at Patna*, at the hall of the *City College*, No. 13, Mirzapur Street, on Friday, the 22nd March, 1895, at 5-30 P.M., before a crowded house.

(8) On *the British Rule in India*, by Babu Durga Dass Sirkar, *M.A*, under the presidency of *Dr.* Jagendra Nath Bhattacharyya, *M.A., D.L., the President of the Society*, and *Law Examiner of the Calcutta University*, at the hall of the *New Indian School*, No. 160, Cornwallis' Street, on Monday, the 1st April, 1895, at 4-45 P.M, before a crowded house.

(9) On the *Ancient Ideal of Modern Life*, by Babu Bepin Chandra Pal, under the presidency of Babu Chandra Nath Bose, *M.A., B.L., Oriental Translator, Government of Bengal*, at the *Albert Hall*, College Square, on Tuesday, the 2nd April, 1895, at 5-30 P.M., before a large gathering.

(10) On the *Improvement of Moral Education in Indian Schools*, by the *Venerable Acyaryya* Nagendra Nath Bhaduri, under the presidency of *Maharaj-kumar* Lal Bir Mahendra Singh, *Jubaraj Sahib of Barpali*, at the hall of the *Patriotic Institution*, No. 63 Amherst Street, on Monday, the 18th November, 1895, at 3-30 P.M., before a crowded house.

From the above roll call of *Meetings*, it will be observed that the *Society* is not in-active, but is exerting its best to diffuse a taste for *intellectual culture*, by means of discourses on subjects *Social, Literary* and *Scientific*. How far it has succeeded in its laudable efforts, I leave the public to judge. (*Cheers.*)

The following is a summary of the business transacted during the session 1895; *Viz* :—

On the 1st January, 1895, a *letter of Congratulation* was presented to His Highness the Chhatrapati Maharajah Sahib of Kolhapur, on His Highness' receiving the Distinction of *G.C.S.I.*, to which the following reply was received :—

No 203 of 1895.
Dewan's Office,
Kolhapur, 31st January, 1895,

Sir,

In acknowledging the receipt of your letter dated 1st Instant, congratulating His Highness the Chhatrapati Maharajah upon his being created G.C.S.I., I am directed by His Highness to request that you will be good enough to convey His Highness' thanks to the Society. * * * * *

To
The Secretary to
The CAL. LIT. SOCY.
Calcutta.

I have the honor to be
Sir,
Your most obedient servt.,
MEHERJIBHAI, *Dewan.*

On the 1st February, 1895, a *letter of Congratulation* was presented to His Highness the young Maharajah Bahadur of Mysore, (whose late-lamented illustrious father, His Highness Sir Chamrajendra Woodyar Bahadur, G.C.S.I., was a *distinguished Patron of the Society*), on His Highness' accession to the *Throne of Mysore*.

A *letter of Congratulation*, composed on *English Verses*, was also presented at that time to His Highness the Maharajah Gaekwar Sahib of Barada, *G.C.S.I.*, one of the *illustrious Patrons of the Society*, on His Highness' safe return from England to India for the second time.

On the 26th May, 1895, a *letter of Congratulation* was presented to His Highness the *Hon'ble* Sir Pratap Naraiyan Singh, *Maharajah Bahadur of Ajodhya, Member of the Governor-General's Legislative Council*, and a *distinguished Member of the Society*, on His Highness' receiving the Distinction of *K.C.I.E.*, to which the following reply was received :—

The *Raj Sadan*,
Ajodhya, the 20th June, 1895.

Dear Sir,

I am directed by the *Hon'ble* Sir Pratap Naraiyan Singh, *K.C.I.E., Maharajah of Ajodhya*, to convey to you his best thanks to your *Society* for the congratulations offered. * * *

To
The Secretary to
THE CAL. LIT. SOCY.

Yours faithfully,
SATIS CHANDRA GHOSE,
Private Secretary.

On the 26th May, 1895, a *letter of Congratulation* was presented to His Highness the Maharajah Scindia Sahib of Gwalior State, on His Highness' receiving the Distinction of *G.C.S.I.*, to which the following reply was received :—

Office of the Medical Officer to
His Highness the Maharajah Scindia,
Dated, Gwalior, the 26th June, 1895.

Dear Sir,

I am directed by H. H. the Maharajah Scindia to convey His Highness' thanks to the CALCUTTA LITERARY SOCIETY for its kind CONGRATULATIONS on His Highness' receiving the *G.C.S.I.* * * *

To Sham Lall Day, *Esq.*,
Secy, Cal. Lit. Society,
24, NIMTOLA STREET,
CALCUTTA.

I am, Dear Sir,
Yours faithfully,
A. M Crofts,
Surgeon-Major.

The following *distinguished personages* have joined the *Society* as *Members*, during the year 1895; *Viz* :—

Names :—	Dates :
His Highness Chattrapati Maharaj, *Maharajah Sahib of Kolhapur, G.C.S.I.*, ..	21-6-95
His Highness Suryya Kanta Acharyya, *Maharajah Bahadur* of Mymensingh, ...	31-12-95
His Highness Jai Mangal Singh, *Rajah Sahib of Jheriah*, ...	2-1-95
His Highness *Maharaj kumar* Lal Bir Mahendra Singh, *Jubaraj Sahib* of Barpali, ...	18-11-95
The *Hon'ble* Gangadhar Rao Madhav Chitnavis Sahib, C.I.E., *Member of the Viceroy's Legislative Council*, ...	12-3-95
Baba Sumar Singh Sadi Sahib, *High Priest of the Sikh Temple* at Patna, ...	21-3-95
Pandit Guruzada Sri Rama Murti, *Historian to His Highness the Maharajah Sahib of Vizianagram, G.C.I.E.*, ...	18-3-95
Babu Kisari Mahan Ganguli, B.A., B.L., ...	18-3-95
Babu Shyamal Dhan Dutt, *Attorney-at-Law*,	15-3-95

(The Names were heard with applause)

During the year under review, *death* has been very busy in thinning our rank of *Members*, and it is with *profound sorrow* that we have to discharge the mournful duty of announcing the untimely deaths of the following *distinguished members*; *Viz* :—

His Highness the Rajah Sahib of Sailana.

Ram Jas *C.S.I., Dewan Sahib of Kapurthallah.*

Babu Mahendra Nath Bhattacharyya, *M.A., B.L., Deputy Magistrate and Deputy Collector of Krishnagar.*

On the 11th February, 1895, His Highness the *Hon'ble* Sir Pratap Narayan Singh, *K.C.I.E., Maharajah Sahib of Ajodhya and Member of the Supreme Legislative Council*, presented a copy of His Highness' esteemed work, named *Raskusumakoor* (or, a *Book of Rhetoric*), for which the best thanks of the *Society* are hereby given to His Highness.

The *Government of India* has also been pleased to honor the *Calcutta Literary Society* with a presenta-

tion of One hundred Volumes of *Oriental Works*, accompanied with the following letter :—

From No. 100.
The Officer in Charge of the Records of
To The Government of India,
The Secretary to the Calcutta Literary Society,
24, Nimtola Street, Calcutta.

Sir, *Dated, Calcutta, 6th June*, 1895.

Imperial Record Department and Library.

Under instructions from the *Government of India in the Home Department*, I have the honour to present your Library with the books mentioned in the accompanying list.

An acknowledgment of the receipt of the books is requested.

I have the honor to be,
Sir,
Your most obedient Servant,
GEORGE RANKING,
for Officer in charge of the Records of the Government of India.

(*Vide, the Indian Daily News*, 13th, and the *Indian Mirror*, 14th June, 1895.)

The following letter has subsequently been received from *the Government of India*, accompanied with a further presentation of Fifty Volumes of *Oriental Works* to the *Calcutta Literary Society*.

From No. 140.
The Officer in Charge of the Records of
To The Government of India,
The Secretary to the Calcutta Literary Society,
24, Nimtola Street, Calcutta.

Sir, *Dated Calcutta, the 1st July*, 1895.

Imperial Record Department and Library.

Under instructions from the *Government of India in the Home Department*, I have the honour to present your Library with the books mentioned in the accompanying list.

An acknowledgment of the receipt of the books is requested.

I have the honor to be,
Sir,
Your most obedient Servant,
A. S. PRINGLE,
Officer-in-Charge of the Records of the Government of India.

(*Vide, the Indian Daily News*, 31st July, and *the Indian Mirror*, 2nd August, 1895.)

Before I resume my seat, I will be wanting in my duty, if I allow this opportunity to slip away without expressing my *most cordial and heart-felt thanks to the Patrons, the Members and the well-wishers of the Society*, who have, by their *sympathy* and *active co-operation*, furthered the *interest of the Institution*.

Our best thanks are hereby given to the *Principals of Colleges* and *Head Masters of Schools* for their kindly lending their halls for the purpose of holding our *Meetings*, and to the *Editors* of the *local daily papers* for their kind insertion of our *proceedings of Meetings* in the columns of their respective *journals* from time to time. (*Cheers*)

My *special thanks* are hereby given to the *Chairman of this Meeting*, for his kind condescension in coming over here this evening and encouraging us by taking the *Chair*. (*Cheers.*)

In conclusion, I fervently hope that, by the blessing of the Almighty, *our Society* may go on prospering in its career of usefulness year by year. (*Cheers*)

After Babu Sham Lall Day, the *Founder and Secretary to the Society*, had finished his *Report*, which was duly confirmed, the *Hon'ble Chairman* asked the first lecturer Babu Lalit Mahan Ghosal of Sinthi, Cossipur to deliver his lecture on—

What has the British Government done for India:—

The lecturer dwelt upon the *subject* for nearly an hour. He went on in detail as to what the *British Government* has done *intellectually, morally*, and *physically to India*.

Fifty years ago, the country was submerged in the mire of darkness and ignorance, and within this period the *British Government* has been able to manifest *its wonderful skill* in all directions, and had striven hard to *ameliorate the condition of the people of India*. *Cheers.*)

They have disseminated, in all the country round, *English education*, which is accessible to almost all classes of people. The result of this wide-spread *English education* was that it had added something to their nationality, and it had directed the energy of their countrymen to the *Oriental Researches*. These and other blessings they had received at the hands of their *Rulers*.

He next turned his attention to the *Administration*, that was in vogue during the period of the *Musalman supremacy in India*. *English education* had opened their eyes, it had created something like the *Spirit of Nationality*, and had, above all given them an opportunity to stand on a common fraternal platform with the other heterogeneous mass of the country.

He then drew his attention to the *physical aspect* of the question, and briefly described the *various public works* founded by the *British Government* during its administration.

In conclusion, the lecturer emphasised that *all the retiring Nations of the past*, who had, at one time, risen in the scale of supremacy, have all gone—and gone for ever, with the exception of a very few only. He said that time might pass on, but *the boon conferred by the British Government* will ever be cherished in the memory of the *Indians* for eternity. (*Cheers*)

After the lecturer had finished his *speech* the *Hon'ble Chairman* asked the second lecturer, Babu Avinas Chandra Rai to speak on the *Subject*, Mr. A C. Rai then dwelt on the *Subject* for more than an hour. He said that, it gave him very *great pleasure* to appear before the *Meeting* and to speak on a *subject*, which, in his opinion, was very complicated in itself, and he was not equal to the task of saying anything authoritatively, as to what the *British Government* had done for India. But, he thought that since he feels what the *British Government* has done for the country, he is happy that he should be able to express his *own independent views* on the subject, very briefly. India or *Hindoostan* has always had a very magnificient mark in the history of nations, and no one will doubt for a moment that it is a great country. (*Cheers.*)

India is the country where *Buddhism* flourished—the country whence *Buddhistic Apostles* were sent to preach the *religion of Buddha in Japan, China and other countries*—the country where the *origin of civilization* was fostered—the country where *the best of kings lived and ruled*—the country whence the *highest and sublimest philosophical theories* were spread *all over the world*—the country which produced such gifted ladies as *Sita, Damayanti* and *Ahilya*—the country which can well Coast of having given birth to such a heroic king as *Sri Ram Chandra*—the country where the people reached *ideal perfection* in all matters—the country which produced *ideal kings* and *ideal teachers*. (*Cheers.*)

He continued that we have all come from the *Indo-Aryan Family of the human race*, whose forefathers had ruled the country for many centuries. Afterwards, the *Musalmans* came over to India and ravaged the country, wresting from the *ruling nation* their *supremacy*. After a period of about six hundred years, the country was placed in the hands of the *English*.

The learned lecturer then went on to enumerate the *various administrative changes and improvements*

that were introduced in different departments under their *Government*.

Six noble names, *viz.*,—(1) Clive, (2) Wellesley, (3) Dalhousie, (4) Canning, (5) Bentinck, (6) Ripon, stand conspicuous in the *history of British India*, in connection with the most important *administrative reforms* in different directions; *viz*:—

(1) Clive *strengthened* the *Empire*,
(2) Wellesley *consolidated it*,
(3) Dalhousie introduced many *Public Works*, such as *Railways Irrigation*, *&c.*, which have greatly benefitted the country,
(4) Canning restored order, when every thing was out of joint,
(5) Lord William Bentinck gave the benefit of *Liberal and Mass Education*,
(6) Ripon gave the franchise of *Local Self-Govt.*

But, there were extortions in the earlier part of *British Rule*. The unanimity, with which those extortions were condemned, produced the desired effect. The people gradually obtained their *Magna Charta*.

The cry of the country was *no taxation without Representation*, and hence came the system of *Election*, in the *public bodies*, like *District Boards*, *Municipal Corporations*, *&c.*, *&c* Then, again, representative men, like the *Hon'ble* Mr. Surendra Nath Banerjea, Mr. Lal Mahan Ghose, *Barrister-at-Law*, &c, found place to speak for the *dumb millions*—a concession which was absolutely wanting during the rule of the *Mahamedans*.

The *lecturer* showed how the *status of the nobility and the gentry* was improved and made secure. But, he regretted that the condition of the *poor ryots* was not at all looked after.

He then came to the *legal aspect* of the question. He showed that the *English* had done admirably well in this direction Some of the *Codes and Acts* were the best of their kind. For instance, the *Indian Penal Code*, which, he said, was the best *Code of Penal Laws in the world*, and *criminals* are dealt with in this country *fairly*.

The *lecturer* was really sorry to say that the *Government* had not succeeded so well in the *Police Department*. Instead of being the *Ma*, *Bap* of the people, the *Police underlings* are looked upon with great horror.

He then turned his attention to many *reforms* that have been introduced for the *material comforts* of the people, such as *Telegraph*, *Railways*, *&c.* The introduction of *English education*, which was greatly due to the late Rajah Ram Mahan Ray, in the time of Lord William Bentinck, has done *immense good* to the country.

As an outcome of this, the people are entering in *every department of the State*.—They even conduct *Railways*, and *Steam-Engines*. *India* is rising gradually from lethargy into activity. The *British Government* has a sacred mission to fulfil.

In conclusion, the *lecturer* strongly protested against the alleged assertion of some ignorant class of people to the effect that the *British Government* is doing nothing, but, draining the *resources of the country* He referred to the *Coal and Cotton Industries*. The *Indians* knew not then how to utilise them.

The *speaker* then drew the attention of the audience to *Japan*. Thirty years ago, it was *semi-barbarous*, and it now aspires to be a great country. *Japan* has, of late, become powerful, because, it is exerting to keep pace with the progress of other great countries.

He emphasised the fact that, *India* cannot be regenerated, unless there is a *National Union*. *Materialism of the West* and the *Philosophy of the East* should go hand in hand. (*Cheers.*)

After the *speaker* had finished his *speech*, the *Hon'ble Chairman*, who, on rising, was received with *cheers*, addressed the *Meeting* thus:—

"*Gentlemen*, as I am suffering from cough and cold, I do not like to detain you any longer, and especially I was not aware that I shall have to preside on this occasion. But, so far as I could say, that the *British Government* has conferred *various boons and benefits* on the people of India, and, I hope that we should all remain *loyal to the British Government*. We should also support, with all heart, the *measures of that Government*. I would sincerely thank the gentlemen, who have addressed the *Meeting*, and I hope you will join with me in thanking them. With these few remarks, and after wishing the *Society* prosperity, I beg now to resume my seat." (*Cheers*)

A vote of thanks to the *Hon'ble Chairman* was then proposed by Mr. L. Ghosal, and seconded by Mr. B. K. Mitra, and was unanimously carried. The *Meeting* dissolved at 6-30 P M.

(*Vide*, the *Indian Daily News*, 7th, the *Englishman*, the *Statesman*, and the *Hindu Patriot*, 8th, and the *Indian Mirror*, 9th January, 1896.)

A well-attended public *Meeting*, convened by the *Society*, was held at the hall of the *Patriotic Institution*, No. 63, Amherst street, on the 26th January, 1896, at 5. P. M.,

After the *proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, the *Venerable Acharyya* Nagendra Nath Bhaduri expounded

A few Slokas of the Thirteenth Chapter of the Bhagbat Gita:—

The *speaker* commenced that, in his public life of more than twenty-five years, he has frequently been reqested to answer a question:—*Prove the Existence of God.*

In answer to them, he first referred to *Hamilton's Metaphysics*, that *Deity understood would be no Deity at all. There must be something mysterious in Him.*

We can understand *physical things* with the help of our *physical senses*, but, how could we understand that, which is beyond the scope of the *physical senses?* We would require something *hyper-physical* to prove *that hyper-physical Deity*.—What is that thing?

It is *Bhakty* or devotion. If an *European* wanted to see *America*, and at the same time, determined not to cross the *Atlantic Ocean*, would it not be absurd for him to see *America* and then believe in its existence? So, if a man do not rely on the words of the *Sages*, and act accordingly, how may the *Devine Being* be understand by him?

Secondly, as a pupil cannot understand his teacher thoroughly, and, if he can, the teacher is no longer a teacher. So, if the *Mysterious God* is thoroughly understood by any body, he is no longer a *God*. There must be something in *Him*, which keeps man distinct from *God*.

To strengthen the argument, the *Venerable lecturer* cited some *Vedic Hymns*, explaining that our senses are not only combined to *physical things*, but, they owe their very existence to something—*that self-illuminating Being, the Light of all lights, whom no light can enlighten*. In order to have this difficult subject still more simplified, the *lecturer* concluded with some apt illustrations. (*Cheers*)

The *Meeting* dissolved at 7 P. M., with a vote of thanks to the *learned lecturer*.

(*Vide*, the *Indian Daily News*, 28th, and the *Indian Mirror*, 29th January, 1896.)

A very crowded *Meeting* was held, with great *eclat*, at the hall of the *Patriotic Institution*, No 63, Amherst Street, on Monday, the 3rd February, 1896, at 4-30 P. M., under the auspices of the *Calcutta Literary Society*. Mr. N. N. Ghose, *Barrister-at-law*, *Editor*, *Indian Nation*, *Fellow of the Calcutta University*, *Honorary Presidency Magistrate*, *Municipal Commissioner*, *&c.*, *&c*, presided. The hall was crowded to suffocation, and many gentlemen could not

obtain admission. The *Meeting* was altogether a *grand success.*

Babu Sham Lall Day, the *Founder and Secretary to the Society*, having read the *proceedings of the last Meeting*, which were duly confirmed, the *Chairman* asked *Colonel* H. S Olcott, *Founder-President, Theosophical Society of India*, to deliver his *First lecture to the Society* on,—

The Fate of the Hindu Children :—

The renowned *speaker*, who on rising, was received with *cheers*, dwelt upon his *subject* for nearly an hour. He said that many eminent educationists and influential gentlemen of the town were present. The learned *lecturer* opened his lecture by praising the *pure* and *lofty Doctrines* of the *Bhagbat Gita. Countless Americans* carry copies of this *renowned treatise* in their pockets, and read admirable *Slokas* from it, whenever they find opportunities. They get those *Slokas* by heart, reproduce them, and ponder over them. All the *lofty moral ideas* and all the *philosophical doctrines* of the various schools of the world are to be found in the *Sanskrit literature*

The *Hindu* parents ought to see that their sons are instructed in those *Doctrines*, rather than in those of *Foreign countries. Hindu girls* ought to be educated in the same manner, as *Sita* and *Gargi* were in the days of yore. *Sound Moral training* is the most important part of *education*, and so, *special attention* should be paid to impart such training from the beginning. Parents and guardians, who were present, were earnestly urged to do so.

Colonel Olcott was highly pleased with the *lofty object* of the *Patriotic Institution*, and recommended the public to send their children to schools like this. (*Cheers.*)

After the *speaker* had finished his *speech*, the *Chairman* spoke of few words on the subject and thanked the *lecturer.*

The *Meeting* dissolved at 5-30 P. M, with a vote of thanks to the *Chair.*

(*Vide*, the *Indian Daily News*, 28th, and the *Indian Mirror*, 5th February, 1896.)

A large number of respectable gentlemen were assembled at the *Albert Hall*, College Square, on Tuesday, the 4th February, 1896, an 5-30 P.M., to hear the *Second lecture* of *Colonel* H. S. Olcott, *Founder-President of the Theosophical Society of India.* The *Meeting* was held under the auspices of the *Calcutta Literary Society*, and under the distinguished president-ship of Dr. Hubbe Schleiden of *Germany.*

After the *proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, and confirmed, the *Chairman* asked the distingnished *lecturer* to begin with his *Second lecture to the Society* on—

Un-selfishness :—

But, at the special request of the audience, it was changed to

Mesmerism and Mesmeric Healings :—

So, *Colonel* H. S. Olcott commenced his *speech*, and proposed to touch *the leading principles of the first subject*, and then the *second*, which idea was enthusiastically applauded. He spoke for nearly two hours.

He said that *Man's spiritual advancement*, in general, depended on *Un-selfishness.* It is the first and the most necessary element, which a man ought to resort to. He cited several passages from the *Bhagbat Gita*, which contain the essence of the *Hindu Religion*, and was one of the most precious *literary jewels of the human race.* He explained at length how we should try to subjugate our idea of *Self.* "*Wise is the man, whose action is free from desire.*"

He then compared the *Gita* with the *Visudhi-Marga* of the *Buddhist Scripture*, and concluded, after very interesting and highly *philosophical discussion*, that both these wonderful *religious books* contain the same *essential doctrines* He then gave many illustrations, after which he compared the *un-selfishness of Yudhisthira*, in not agreeng to part with his dog, when ascending to heaven, with the type of *un-selfishness* depicted by *Pope* in his *Essay on Man.*

The natural division into four classes, the *labouring, trading, fighting and literary*, as seen in the *Bhagbat Gita*, was primarily intended to promote *moral and religious evolution*, and aid man by *natural evolution*, to arrive at what is called emancipation. He then dwelt on—

Mesmerism :

He said that this is a branch of *un-selfishness*, when it has for its main object, *the healing of the sick*, and *doing good to others.* Every one has that talent in him, but its functional power is a matter of *training.* Those, that wish to know the key to it, ought to understand first that every man has in his body, another body exactly alike, which can travel a distance during sleep.

Between the two is a *flow of electric or vital force.* Every man has a luminous cloud around his body, extending to about one cubic distance. The atmosphere around is composed of *layers, sensitive and insensitive.* A certain amount of the *vital force*, that passes into space around, through the finger and extremities, and make this into *electric aura.* This constitutes a sensitive relationship between the *body* and *external objects.* The strong will have a *major*, and the weak a *minor quantity of this force.*

This was illustrated by a note-worthy and highly attractive incident about a *Mesmerised medium in France.* The old ideas of customs and usages, prevalent in India—(forbidding different persons to partake of the same dish, women to mix with men, lower orders to have close relation with the higher), have a good deal of truth in them. Interchange of the *electric aura* is possible. *Strong* with the *weak*, and *old* with the *young*, will have a very great influence upon one another, when the *magnetic aura* around their lives comes in *mutual contact.*

He then defined the nature of diseases. *Paralysis* will mean that there is a stoppage of the *circuit of vital force*, cessation of circulation or obstruction in its way is the cause. *Remedy is friction*, to remove the obstruction and restore the current. Natural remedy is to apply from outside our personal vital influence, by taking hold of the *paralysed part* with our hands, concentrating our will, causing an *electric circuit*, allowing the *vital fluid* to flow and thus generally removing the obstruction—the cause of the disease.

The *breath* is also highly *magnetic.* Concentation of the mind is an essential element. Numerous diseases were cured in Ceylon and many in Calcutta before the public, at the residence of Maharajah Sir Jatendra Mahan Tagore Bahadur, K C.S.I., by the *lecturer*, some years ago. So we see *Mesmerism* is one of the best means of attaining the *true ends of un selfishness*, by doing *good to others*, even at the sacrifice of our own life-force, without expecting any reward, but only the *good of mankind.* A thief can be detected through *Mesmeric influence*, by making him *confess the crime.* Instances were given that this *personal magnetic influence* is different in different persons, it may be shown in various ways.

One interesting incident of the same is given here. *A bed of garden ground* was prepared, and different persons of the same family sowed some seeds from the same packet by their hands on different marked portions of it. The *magnetism of the different hands* varied, so that, the seeds of the *different patches* grew differently. Influence of the evil eye, at the first glance, in certain persons and certain states of their mind, is a fact not to be disputed. Those, who live in the same atmosphere,

are more alike than strangers; what affects one, affects all. (*Cheers.*)

After the *speaker* had concluded his *speech*, the *Chairman* spoke a few words and thanked the *lecturer*.

The *Meeting* dissolved at 7-30 P.M., with cordial votes of thanks to the *Chair* and to the learned lecturer.

(*Vide*, the *Indian Daily News*, 6th, the *Hindu-Patriot*, 7th, and the *Indian Mirror*, 8th February, 1896.)

As announced in the local papers, a public *Meeting*, convened by the *Society*, was held, with great *eclat*, at the hall of the *Ripon College*, No 60, Mirzapur Street, on Wednesday, the 5th February, 1896, at 5 P.M, under the presidency of the *Venerable Acharyya* Nagendra Nath Bhaduri.

The hall was densely crowded. Upwards of Fifteen hundred gentlemen of all ranks and nationality were present to hear the *Third lecture of the illustrious guest* in the evening,—*Colonel* H. S. Olcott, *Founder-President of the Theosophical Society of India.*

After Babu Sham Lall Day, the *Founder and Secretary to the Society*, had read the *proceedings of the last Meeting*, which were duly confirmed, the *Chairman* asked the *venerable lecturer* to deliver his *Third lecture to the Society* on—

The Existence of the Soul :—

Colonel H. S. Olcott dwelt on his *subject* for more than an hour, during which, he was frequently applauded He said that the *Soul*, although closely related to the body, does not cease to exist, when the body does so. It is a separate entity—a *noumenon*, which does not perish. It is subject to the laws of *Karma*. There is no need of trying to prove the *existence of the Soul* by *Reasoning*; mere reference to certain *Spiritual phenomena* will prove a death-blow to *materialism*.

We have heard of many persons, whose souls or *Sukhma Sarirs* have passed out of their bodies, and have talked with others, who are living thousands of miles off How will *Materialism* account for this?

No, it can not. So, there must be something besides the body, which is a different substance, although closely connected with it. Whether you call it a *Force*, *Spiritual vibration*, *Soul* or *Sukhma Sarira*, it is a thing in itself, not dependent for its existence upon the body. The learned *lecturer* then expressed his deep affection for the *Indian youths*, and told them that they had no cause to be ashamed of their country and *religion*. (*Cheers.*)

After the *speaker* had finished his *speech*, the *Chairman* addressed the assembly in a few forcible, eloquent, impressive and sympathetic words. His *speech* attracted the attention of the audience, and he was frequently applauded.

The *Meeting* dissolved at 7 P.M., with votes of thanks to the *Chair* and to the learned *lecturer*.

(*Vide* the *Indian Daily News*, 7th, and the *Indian Mirror*, 9th February, 1896.)

As announced in the local papers, a public *Meeting*, convened by the *Society*, was held, with great *eclat*, at the *Emerald Theatre*, Beadon Street, on Saturday, the 21st March, 1896, at 4-30 P.M., in the presence of the *Hon'ble Vidya Benada* M. Ry. P. Ananda Charlu, *Rai Bahadur*, B. L., C. I. E, *Member of the Governor-General's Legislative Council.*

Mr. Narendra Nath Sen, *Attorney-at-Law*, *Editor*, *Indian Mirror and Honorary Presidency Magistrate*, was voted the *Chair*. The *Meeting* was largely attended.

After the *proceedings of the last Meeting* had been read by Babu Sham Lall Day, *the Founder and Secretary to the Society*, which were duly confirmed, the *Chairman* asked *Swami* Nityanandji *Saraswati* to deliver his *lecture* on,—

The Duties of the Aryans :—

The *Swamiji* spoke very eloquently on the *subject* for more than an hour. He pointed out how the *present system of education* was defective, and how it was necessary for us to conduct a *system of teaching* in a thoroughly *national* way. He said that man has four sides; *Viz*:—

(1) The *Body.*
(2) The *Mind.*
(3) The *Heart.*
(4) The *Soul.*

To be a *perfect man*, one should develope *all his faculties—Physical, Mental, Moral and Spiritual.*

Without a *sound body*, no improvement, in any sphere, is possible. *Aryan teachers* have, accordingly, laid stress on a *sound body*, as the first requisite to the attainment of *Spiritual excellence—Religion*, being with them, the all absorbing interest.

In this connection, the *lecturer* condemned the system of *Early Marriage*, as highly injurious to *Physical growth*. He deplored the want of *Moral and Religious training* of our young men, and observed that a *system of education*, founded on *National lines*, (*i.e.*), the lines of *Hindu Shastras*, is indispensable for our *National advancement*. He concluded by exhorting the audience to lead the *pious lives* of their fore-fathers, and to follow the *teachings, inculcated in the Vedas*, so as to act and prove *worthy fathers*. (*Cheers.*)

After the learned *speaker* had finished his *speech*, the *Chairman* addressed the *Meeting* in a few impressive words, and thanked the *lecturer*. He expressed his complete agreement with the *views* of the *lecturer*, and spoke highly of the *Brahmacharyya's advanced ways of thinking.*

Mr. S. C. Biswas, B.A., B.L., of the Alipur Bar, in proposing a vote of thanks to the learned *lecturer*, applauded his *self-sacrificing zeal*, in coming all the way from the *Panjab*, to teach them their duties and to give an *impetus to their National life.*

With a cordial vote of thanks to the *Chair*, the *Meeting* dissolved at 6-30 P.M.

(*Vide*, the *Indian Mirror*, 22nd March, 1896.)

As announced in the local papers, a public *Meeting*, convened by the *Society*, was held, with great *eclat*, at the hall of *Aryya Mission College*, 80, Muktaram Babu's Street, on the 22nd March, 1896, at 5 P.M., in the presence of the *Hon'ble* Rao Balwant Rao Bhuskuti Sahib, *Panjab Representative of the Governor-General's Legislative Council.*

The *Hon'ble Vidya Benada* M. Ry. P. Ananda Charlu, *Rai Bahadur*, B.L., C.I.E, *Madras Representative of the Viceroy's Legislative Council*, was unanimouly voted to the *Chair*. The *Meeting* was densely crowded by *Pandits of different countries* and the *elite of the Indian community.*

After Babu Sham Lall Day, the *Founder and Secretary to the Society* had read the *proceedings of the last Meeting*, which were duly confirmed, the *Hon'ble Chairman* asked Babu Hem Chandra Rai, M.A., B.L., *Pleader, Judge's Court, Alipur*, to deliver his lecture on—

The Social Problems of the Day:—

The learned *lecturer* dwelt upon his *subject* for nearly an hour, and he was frequently applauded. He touched upon almost all the *Social evils of the day*, and he very ably pointed out how they would be remedied. The *lecture* was altogether a very impressive and, at the same time, instructive one. The *lecturer* said :—

Hon'ble Chairman and Gentlemen,

He thought it was a very distinguished honor to be allowed to address a sitting of the *Calcutta Literary Society*,—specially one, presided over by such a *distinguished gentleman*, as the *Hon'ble* M. Ry. P. Ananda Charlu, Avargal, *Rai Bahadur, Member of the Governor-General's Council*, at this large and respectable gathering. He would, therefore, only introduce a few topics of discussion, apertaining to the *well-being* of *our Society*, and not stand long between the *Hon'ble Chairman* and the audience, which would be more

benefitted by the eloquent and instructive words from the *Chair*.

It was, he remarked, impossible to allude to questions of *Social evils and their reforms*, without giving rise to bitter controversies, which, he hoped, would be sedulously avoided by every sensible man of our *Society*.

In reviewing the modern history of our country and of our people, one was struck by the prevalence and predominence of *political discussions*, and the almost *universal indifference* to the consideration of topics, which concerned our *Social economy*, and influenced our individual and domestic existence.

It was not surprising. For, a *human nature* had an inborn craving for *power*,—*power* that is material and earthly. Therefore, there was a marked tendency, a feverish excitement in the *political life of India*. The domain of *Social problems* was colder and quieter, and there was not much room for popular enthusiasm in this direction. Hence, *political agitation* had monopolised in national activity.

But, as in the *political world*, so, in the domain of our *Social existence*, there were new forces at work, which were up-setting the original fabric and revolutionising the *Social economy*. The onward march of *Western materialism* had imparted a shock to the *high Spiritual* and *Moral conception of our ancestors*, which secured for them a high and an exalted rank in the scale of *nations*.

The present *Social problem* seems to be the proper re-adjustment of our *Social economy*, its suitable adaptation to the present circumstances and environments with a view to enable us to cope successfully with the *Western Nation*, which threatened to dominate over our *National existence* and absorb our individuality.

Emersed in the *lofty ideals of Spiritual existence*, taught to despise the gross *material conceptions*, we learnt to soar high in the *region of contemplative philosophy*, from the transcendental height of which, we looked down upon the grosser existence and aimed at a life, in which the cravings of flesh and blood were subdued by the higher aspirations of the *inner Spirit*. Suddenly, we found ourselves face to face with the *most material of the material nations of the West*, and in the conflict between the *two antagonistic forces*, those which made *India* what she was in her *palmy days* gave way to the *positive science* and the *practical knowledge* of the *West*. That fact, being there, the stern reality of our *National* discomfiture staring us in the face, the problem resolved itself into one of investigating into the causes of our degradation, the loss of our former *National greatness*, and the nature of the changes, that might be introduced into our *Social fabric* with a view to our gradual elevation. (*Cheers.*)

The *lecturer* then said that *the old order changeth, giving place to new*, was the adage, and even the *most conservative* would acknowledge the *necessity of changes and reforms in political and social matters*.

Indeed, the history of our *religion and society* was one of continued progress and periodical adjustment of usages and customs to that altered environments, and in response to the needs and requirements of successive ages. To adhere to what is old, because, it was an absurd and untinable position.

He then enumerated certain changes that were imperceptibly taking place in *Society*,—one of which was the great influx of students to the *Calcutta Medical College*. Then, as to the causes of our present degraded condition, he said, that it was due to the fact that the *oriental mind* was more speculative than *practical*, more fanciful than active, in producing tangible results. In order, therefore, to restore our *national* greatness, *prominence* should be given to *training the mind of the young native generation in India, to habits of practical thought, practical enquiry and observation*, and to an *habitual mistrust* in *all speculation*, which is not capable of being verified in *positive facts*. (*Cheers.*)

Amidst the stern realities of the *work-a-day* would complete absorption in *abstruse and mystic studies* can do nothing, but, *positive mischief*, and has, therefore, to be replaced by systems of *positive scientific studies*, which alone could cope with our present *national poverty*. This *poverty*, he said, was due to the wasteful extravagance of an alien rule, to overtaxation consequent on the adoption of a policy of reckless expenditure and also to certain *Social evils*—the most important of which were the *Joint Family System*, *extravagant marriage expenses, and the marriage of our boys and girls at an immature age*.

As to the first, he said, that such a system was suited to a *primitive* age, but, it was scarcely suited to the manifold and complicated requirements of an *advanced era*. It only kept so much spirit of enterprise, activity and independence in abeyance, it had a tendency to weaken and impair the national vigour, which, otherwise, would have occasion for its display and production.

As to the *extravagant marriage expenses*, there was no difference of opinion regarding the *evil nature of the custom*, and so, it was to be put down with a strong hand, without leaving it to the work of time

But, he strongly deprecated *legislative interference* in these matters. Then, it was certain that *marriages at tender years* increased the *burdens and liabilities of our young men*, under the heavy weight of which, their *youthful* energy was smothered down, and to this was due the want of diverse outlets for the *youthful intelligence* of our rising generation.

Then he referred to the rapid rise of *Japan*. In the *victory of Japan over China*, one reads the triumph of intelligent adaptability to the changed environments and altered surroundings over the *immobility and blind adherence* to things old. Thus, the go-a-head-ism of *Japan* made the aversion to immovations of *China* yield before it. So, he recommended our youngmen to undertake a journey to *Japan*, before completing their education, to learn the *secrets of her marvellous progress*. But to this, there was a *social check* which, with due reverence, to the precepts of our *ancient sages*, we must, as practical men, overcome and face the situation.

He then alluded to the great disparity between the condition of our *males* and that of our *females*, which, he said, should promptly be made up as the *woman's cause is the man's*, according to the greatest of *England's modern poets*. But, conventional assemblies and discussions and resolutions were not the proper procedure to go to work in matters of *Social Reform*. There was, he said, no more effective measure than *education*, and under its humanising influence, our *social infirmities* would gradually be purged off. (*Cheers.*)

After the *lecturer* had concluded his *speech*, the *Hon'b'e Chairman* addressed the assembly in a neat little *speech*, which was heard by the audience with rapt attention. He said that the *proposed reforms* should be characterized by a *spirit of compromise*.

A vote of thanks was then proposed, with an *eloquent speech* by Mr. Lalit Mahan Ghosal, which was carried with great applause.

The *Meeting* dissolved at 6-30 P M., with a vote of thanks to the *Chair*.

(*Vide*, the *Indian Daily News*, 23rd, the *Amrita Bazar Patrika*, 24th, and the *Indian Mirror*, 26th March, 1896.)

A public *Meeting*, convened by the *Society*, was held at the hall of the *Aryya Mission College*, 80-1, Muktaram Babu's Street, on Tuesday, the 24th March, 1896, at 5-30 P M., under the presidency of Babu Hari Dass Dutt The *Meeting* was fairly attended.

After the *proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, the *Chairman* asked Babu Bepin Behari Chatterjea to deliver his lecture on—

Sankhya Philosophy:—

The *lecturer* dwelt upon the *subject* for nearly an hour. He said that according to *Kapila Rishi*, Nature (or *Prakriti*), and Soul (or *Purus*) are *eternal* and *self-existent*. From Nature (or *Prakriti*) is produced the Intellect or *Mahat Tatya* (*i.e.*) the substance or essence, by which the *Soul* obtains a *knowledge of external things*. It is material, but of the subtlest from of the matter, and all emanates from *Prakrity*. From *Mahat Tatya* is produced *Ahankar* or consciousness. From consciousness again is produced Mind or *Mana*. Five subtle elements, *viz* :—Visibility or *Rup*, Taste or *Rasa*, Odour or *Gandhya*, Tangibility or *Sparsa* and Sound or *Sabda*. Five grosser elements, *viz*, :—Ether, Air, Fire, Water and Earth (*i.e.* *Khipta-teja marud-bam*. *Pancha Gyanendria*, *viz* :—Eyes, Ears, Nose, Tongue and Skin. *Pancha Karmandria*, *viz* :—Hands, Feet, Voice. Annus, and Organs of generation. So, we see that altogether there are twenty-five substances, which *Kapila Rishi* assumes in his *system of Philosophy*.

Soul or *Purus* produces nothing, but, is linked with Nature or *Prakriti*—*All Souls* are portions of the *universal Soul* (*i. e.*) *Purna Attya*, as well as they are separate existence. It will be evident from the above, that according to *Maharsi Kapila*, every thing except *Soul* or *Purus*, is derived from *Nature* (*i e.*) Primitive Elements, and is material.

Not only the *elements*, the *senses*, the *organs of action*, but the *mind*, *consciousness*, *and intellect* are the products of matter, what *European Philosophers* would call them *Mind stuff*.

Maharsi Kapila differs from the *modern materialistic and agnostic school of philosophy*, as represented by *Spencer*, in asserting that there is a *Soul*, which is independent of matter, eternal, though for a time, linked with *matter*. The five senses (*i.e.*) *Pancha Gyanendriani* simply observe (*i.e.*) passively receive impressions, what *European Philosophers* call *sensation* from the *external world*. The five organs of action, *Pancha Karmandriani* act according to their respective functions. (*Cheers*)

Mana or mind is only a sense of organ [*Sankhya Karika* 27] ; it is the sensarium commune ; it simply arranges the impressions and presents them to *Ego* or consciousness (*Ahankar*). *Ego* is self-consciousness [*Sankhya Karika*, 24]. It individualizes those impressions as *Mana*, &c. Intellect or *Mahat Tatya* discriminates and forms them into *Ideas*. Here we have evolution—stages of progress, from the lower or grosser senses to the mind or *mana* ; from mind to consciousness ; from consciousness to intellect ; from intellect to *Soul*, which obtains a *true knowledge of all external things*. *Sri Krishna* says. "*Indriani Parannahu* [*Gita*, Chapter III. verse 42]. Organs turn them into actual precepts ; consciousness or *Ahankar* individualizes them as *Mana* ; Intellect or *Budhi* changes these individualized precepts into conceptions and judgments.

Here we have finer shades of distinction, which can seldom be found in *European Philosophy*. *Maharsi Kapila* declares that the subtle elements and the gross elements proceed from *Consciousness* or *Ahankar*, thereby he anticipates the philosophy of *Berkely*, *Hume*, *and Mill*—that *objects are but permanent possibilities of sensasion*, and agrees with *Emanuel Kant*, that we have no *knowledge* of the external world, except in and through our *sensations*. We know only *phenomena*. *Noumena*, we know nothing says *Kant*. But, our ancient *Rishis*—they knew the *Noumena* or things, (*i. e.*), the *Para Brahma* by knowledge and meditation.

Kapila recognises *three kinds of evidence* ; *Viz* :—Perception or *Prakrity*, Influence or *Anuman*, and Testimony. The system of *Schopenhauer*, *Van Heartman* is but a reproduction of the *philosophic system of Mahrsi Kapila*, in its *Materialistic* part. In this respect, the *human intellect* has traversed the same ground that it occupied some five thousand or more probably unknown ages.

Kant recognised fully the *existence of a Soul in man*—the absolute *ego of Fichte*—distinct from *mortal* and *immortal*. But, the later *European Philosophers* can see in man only a highly developed *physical* digesting locomotive organism The study of *Psychology* is vain, says *Schopenhoner*, for there is no *Psyche or Soul*.

But, *Kapila system* does not end with mere nature or the *physical* aspect of man, but, there is a dualism —*Purus* or *Soul* is different from all material things, and is a part of the universal *Soul* or *Purna Brahma*, whom we can know by *Tattwa Gyan* or meditation. (*Cheers.*)

After the *lecturer* had finished his *speech*, the *Chairman* spoke a few words and thanked the *lecturer*.

The *Meeting* dissolved at 6-45 P. M., with a vote of thanks to the *Chair*.

(*Vide*, the *Indian Mirror*, 27th March, 1896.)

A public *Meeting*, convened by the *Society*, was held at the hall of the *Oriental Seminary*, 336, Upper Chitpur Road, on Wednesday, the 25th March, 1896, at 5 P. M,, under the presidency of Babu Chandra Bhushan Moitra, M A. The *Meeting* was fairly attended.

After the *proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, the *Chairman* asked *Pandit* Janaki Nath *Bhagbat Bhushan* to deliver his lecture on,

The Caste system in India :—

The learned *Pandit* dwelt upon his *subject* for more than two hours, and he was frequently applauded. His *speech* was heard by the audience with rapt attention.

He very ably pointed out how this system sprang up in *Hindu Society*. How it has been *beneficial* to our countrymen, and how it has helped them to work out the way to *Salvation*. The *Venerable Rishis* or *Sages of India*, who gave up all sorts of *carnal pleasures*, and devoted their *energies*, their *thoughts*, and even their *lives* to the welfare of their *fellow-creatures*, encouraged this system, finding that *division of labour*, brings each class of people towards the improvement, and prevents those *Social Disorders*, which, from time to time, have proved pernicious to the advancement of *arts*, *sciences* and *religion*.

This system is prevalent among all communities of the world, though not in a similar shape. He urged the audience not to shake off the *chains*, which their *fore-fathers* had forced them to wear, but, to stick to them. (*Cheers.*)

The *Meeting* dissolved at 7-30 P.M., with votes of thanks to the *Chair and the learned lecturer*.

(*Vide*, the *Indian Mirror*, 8th April, 1896.)

A public *Meeting*, convened by the *Society*, was held at the hall of the *Saraswat Institution*, No. 222, Cornwallis' Street, on Wednesday, the 8th April, 1896, at 5-30 P M. The *Meeting* was largely attended.

On the motion of Babu Bereswar Banerjea, *M A.*, *Professor of English Literature*, *Metropolitan College*, seconded by Babu Durga Dass Sirkar, *M.A.*, the *Venerable Acharyya*, Nagendra Nath Bhaduri was voted to the *chair*.

After the *proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, the *Chairman* asked Babu Nilkantha Mazumdar, *M.A.*, *Professor*, *of English Literature*, *Presidency College and Prem Chand Roy Chand Scholar*, to deliver his lecture on—

Some Stray Thoughts on Sankhya Philosophy :—

The learned *lecturer* dwelt upon the *subject* for upwards of two hours. He gave a *brief outline* of the system of *Sankhya Philosophy*, in a few well-

chosen words. He said that the *Sanskrit system of Philosophy* consisted of *Six schools*, which might be divided into *three groups*. *Each group* containing *two schools*. The *Sankhya and Patanjal* forming the *first group* The *Sankhya* treated of the *Science* and *Patanjal* of the *Art*, (*i.e.*), the *practical part*. He clearly explained the *method of creation*, as given in the *Sankhya system*, and firmly asserted that it was a mistake to believe the *Sankyya system* to be a godless one.

The manner in which he understood the *system* was a little different from the manner in which the *Hindus* had accepted it, and he also showed clearly that the *Sankhya system* was in advance of the *Western schools of philosophy*, in this, that the *Western schools* did not proceed further beyond the gross matter, while the *Sankhya system* treated of things finer and far beyond the gross materials, of which this earth is a manifestation.

He said that though the *Europeans* call our *system* an absurd one, yet, we had good reason to believe that it was not so, and that our *wise ancestors* were not such fools as to believe in an absurd system.

He continued that all the evils and miseries had for their origin, the gross matter of which our body consisted and not the *Soul*, which, as something *pure, simple, eternal and all good*, could not be as such as the source of miseries and evils. The *reason*, for which we suffer from them, is of our *own creation*, namely, that we ourselves call them our own, the conjunction between the *gross matter* and the *fine Soul* being the reason of that.

Now, as a piece of *pure glass* (*Sphatic*) is rendered red by the reflection of a *China rose* (*Jaba* flower), when it is brought in contact with it, so is our *Soul* rendered miserable and unhappy, only by reason of its conjunction with gross matter. But, as the piece of a glass nevertheless retains *all the purity* it had before intact, so does our *Soul* retain all its purity intact. (*Cheers.*)

The moment, you take away the *China rose*, the piece of glass (*Sphatic*) becomes *as pure as before*, so, does our *Soul* become when its conjunction with gross matter is taken off. Now, that could be done only through *wisdom and knowledge*, and that was, therefore, the means of *Salvation of our Soul*.

Now, with view to acquire *this knowledge and wisdom*, some *practical process* should be gone through, which are explained in the *Patanjal*,—the practical part of *Sankhya system*, if he was allowed to call it so. (*Cheers.*)

After the *learned Professor* had resumed his seat, amidst *cheers*, the *Chairman* spoke a few words. He thanked the *Professor for* the masterly way, in which he had dealt with the *subject*,—which was so difficult to be dealt with in *English language*.

The *Meeting* dissolved at 7-45 P.M., with votes of thanks to the *chair* and the *learned lecturer*.

(*Vide*, the *Indian Mirror*, 17th April, 1896.)

A public *Meeting*, convened by the *Society*, was held at the hall of the *Cotton Boarding Institution*, No 12, Mirzapur Street, on Thursday, the 9th April, 1896, at 5 P.M., under the presidency of Babu Bireswar Banerjea, *M.A., Professor of English Literature, Metropolitan College*. the *Meeting* was largely attended.

After Babu Sham Lall Day, the *Founder and Secretary to the Society*, had read the *proceedings of the last Meeting*, which were duly confirmed, the *Chairman* asked Babu Brajendra Lall Mitra, *M.A.*, to deliver his lecture on—

English Literature—and its Influence upon the Indians:—

The *lecturer* dwelt upon his *subject* for more than an hour, in the course of which he said that, *English literature* was one of the *most wonderful of the literatures of the world*. The *English language* will be the medium of communication of the *greater part of the population of the world*.

When the *Aryans* came to *India* from *Central Asia*, they were *highly civilized nation*. They wrote books on almost all the branches of learning.

But, during the *Mahamedan rule*, the *Hindus* forgot the *sublime doctrines of their Religion*, and their *Sacred books* were burned by the *Mahamedans*. Even at the beginning of the *English Rule*, the condition of the *Hindus* was little better. But, the spread of *English education* has ameliorated the condition of our fellow-contrymen. (*Cheers*)

We have now learnt to respect and follow our *own Religion*. By means of the *English language*, the different sects of the *Hindus* have now begun to communicate their *Ideas*. Some hold that *English literature* is not sufficient to educate us This is a mistake. The *English language* is sufficient to educate men. Moreover, since the *English* are our *rulers* there are many other advantages, besides *education*, in *learning English*. (*Cheers.*)

After the *lecturer* had resumed his seat, *Pandit* Paresh Nath *Vidyabhushan* and Mr. Durga Nath Sircar, *M A*, spoke for sometime on the *subject*.

The *Chairman* then made a nice *speach* and thanked the *lecturer*.

The *Meeting* dissolved at 7 P.M, with votes of thanks to the *Chair* and the *learned lecturer*.

(*Vide*, the *Indian Mirro*, 11th April, 1896).

Proceedings of the Twenty-first Anniversary Meeting of the Calcutta Literary Society *held, with great* eclat, *at the* Emerald Theatre, *No. 68, Beadon Street, on Monday, the 4th January, 1897, at 4 P. M., under the presidency of the Hon'ble Vidya Benada M. Ry. P. Ananda Charlu, Avargal,* Rai, Bahadur, B. L., C. I. E, *Madras Representative of the Governor-General's Legislative Council, &c., &c., &c., The Meeting was largely and influentially attended. Upwards of one thousand gentlemen were present.*

The Twenty-first Anniversary Meeting of the Calcutta Literary Society was held, with great eclat, at the *Emerald Theatre*, No. 68, Beadon Street, on Monday, the 4th January, 1897, at 4 P.M., under the presidency of the *Hon'ble Vidya Renada* M. Ry. P. Ananda Charlu, *Avargal, Rai Bahadur, B.L., C.I.E., Madras Representative of the Governor-General's Legislative Council*, &c., &c., &c. The *Meeting* was largely and influentially attended. Upwards of one thousand gentlemen were present.

The *Hon'ble Chairman* having taken his seat, and [illegible] by Sham Lall Day, the *Founder and Secretary to the Society*, addressed the *Meeting* thus:

Address by the Secretary:—

Hon'ble Chairman and Gentlemen,

On behalf of the *Calcutta Literary Society*, I rise, Sir, to accord a hearty welcome to you and the *gentlemen*, who have very kindly favored us this evening with their presence, in response to invitations issued to them to celebrate the *Twenty-first Anniversary Meeting of this humble and useful Institution*.

Before commencing the *proceedings of the day*, it is with sincere pleasure that I have to announce to you a fact, of which, I presume, you are all thoroughly cognizant that on the twentieth June,

1897, *Her Most Gracious Majesty Queen-Victoria, Empress of India*, will complete the *Sixtieth year of Her Majesty's most beneficient reign*, and we all pray to *God* that long the *Queen* may be spared to rule over the teeming millions of India, and we hereby offer our grateful tribute of loyalty and affection to *Her Imperial Majesty*. (*Cheers.*)

I may here mention that, on the 16th February, 1887, an *Address of Congratulation*, signed by *Forty one distinguished Members of the Society* was presented to *Her Imperial Majesty*, in celebration of *Her Majesty's Golden Jubilee* in 1887, to which the following reply was then received :—

No. 1351.

From

J. P HEWETT, Esq,
Under-Secretary to the Government of India,

To

THE PRESIDENT OF THE
Calcutta Literary Society, Calcutta.
Simla, the 11th June, 1888.

SIR,

I am directed to say that the Secretary of State has intimated that Her Majesty the Queen, Empress of India, has been graciously pleased to accept the address presented by the Calcutta Literary Society on the occasion of Her Majesty's Jubilee.

I have the honor to be,
SIR,
Your most obedient servant,
J. P. Hewett,
Under-Secretary to the Government of India.

Gentlemen, I beg to invite your attention to the *printed proceedings of public Meetings, convened by the Society*, during the session 1896, laid on the table, for your information. It will tell its own tale as to the *usefulness of the Institution*, and how we have been carrying on our operations since the organization of the *Society* in *Eighteen hundred and Seven-five*, and I would ask you, Sir, as the *Hon'ble Chairman* of the *Meeting*, to confirm *these proceedings*.

The *Twentieth Anniversary Meeting of the Society* was held, with great *eclat*, at the hall of the *Patriotic Institution*, No. 63, Amherst Street, on Monday the 6th January, 1896, at 4 P. M., when Babu Lalit Mahan Ghosal and Babu Avinas Chandra Rai delivered lectures on *What has the British Government done for India*, before a crowded house, under the presidency of the *Hon'ble* Ranjit Sinha, *Rajah Bahadur of Nashipur, Member of the Council of His Honor the Lieutenant-Governor of Bengal, &c., &c. &c.*

Besides the *Twentieth Anniversary Meeting of the Society*, the following *ten lectures* were delivered during the year, 1896 ; *Viz* :—

(1) On *a few Slokas of the Thirteenth Chapter of the Bhagbat Gita*, by the Venerable *Acharyya* Nagendra Nath Bhaduri, held at the hall of the *Patriotic Institution*, No. 63, Amherst Street, on the 26th January, 1896, at 5 P. M.

(2) On the *Fate of the Hindu-Children*, by *Colonel* H. S. Olcott, *Founder-President of the Theosophical Society of India*, under the presidency of Mr. N. N. Ghose, *Barrister-at Law, Editor, Indian Nation*, &c., at the hall of the *Patriotic Institution*, No. 63, Amherst Street, on Monday, the 3rd February, 1896, at 4-30 P. M., before a crowded house.

(3) On *Unselfishness* and on *Mesmerism and Mesmeric Healings*, by *Colonel H. S. Olcott, Founder-President, Theosophical Society of India*, under the presidency of Dr. Hubbe Schleiden of Germany, at the *Albert Hall*, College Square, on Tuesday, the 4th February, 1896, at 5.30 P. M., before a large gathering.

(4) On the *Existence of the Soul*, by *Colonel H. S. Olcott, Founder-President, of the Theosophical Society of India*, under the presidency of the Venerable *Acharyya* Nagendra Nath Bhaduri, at the hall of the *Ripon College*, 60 Mirzapur Street, on Wednesday, the 5th February, 1896, at 5 P. M.

(5) On the *Duties of the Aryans*, by *Swami* Nityanandji *Saraswati*, under the presidency of Mr. Narendra Nath Sen, *Attorney-at-Law, Editor, Indian Mirror*, &c., at the *Emerald Theatre*, No. 68, Beadon Street, on Saturday, the 21st March, 1896, at 4-30 P.M. The *Meeting* was largely attended.

(6) On the *Social Problems of the Day*, by Babu Hem Chandra Rai, M A., B.L., under the presidency of the *Hon'ble Vidya Benada* M. Ry. P. Ananda Charlu *Avargal, Rai Bahadur, B.L., C.I.E., Member of the Governor-General's Legislative Council*, at the hall of the *Aryya Mission College*, No. 80-1, Muktaram Babu's Street, on the 22nd March, 1896, at 6 P.M. before a crowded house.

(7) On the *Sankhya philosophy*, by Babu Bepin Chandra Chatterjea, under the presidency of Babu Hari Dass Dutt, at the hall of the *Aryya Mission College*, No. 80-1, Muktaram Babu's Street, on Tuesday, the 24th March, 1896, at 5-30 P.M. The *Meeting* was fairly attended.

(8) On the *Caste System of India*, by *Pandit* Janaki Nath *Bhagbat Bhushan*, at the hall of the *Oriental Seminary*, No 336, Upper Chitpur Road, on Wednesday, the 25th March, 1896, at 5 P.M.

(9) On *Some Stray Thoughts on Sankhya Philosophy*, by Babu Nilkantha Mazumdar. M.A., Professor *English Literature, Presidency College*, and *Prem Chand Roy Chand Scholar*, at the hall of the *Saraswat Institution*, No. 222, Cornwalis' Street, on Wednesday, the 8th April, 1896, at 5-30 P M.

(10) On *English Literature and its Influences upon the Indians*, by Babu Brajendra Lall Mitra, M A., under the presidency of Babu Bereswar Banerjea, M.A., *Professor of English Literature, Metropolitan College*, at the hall of the *Cotton Boarding Institution*. No. 12, Mirzapur Street, on Thursday, the 9th April, 1896, at 5 P.M.

From the above roll call of *public Meetings*, it will be observed that the *Society* is not in-active, but is exerting its best to diffuse a taste for intellectual culture, by means of discourses on subjects *Social Literary* and *Scientific*.

The following business was transacted during the session, 1896 ; *Viz* :—

On the 30th January, 1896, a *letter of congratulation* was sent to the *Hon'ble* Ranjit Sinha, *Rajah Bahadur of Nashipur*, on his recovering from illness to which the following reply was received :—

42, Park Street,
The 30th January, 1896

DEAR SIR,

I am directed by the Rajah Bahadur to acknowledge the receipt of your letter, dated 30th instant, and in reply he directs me to convey his thanks for your kind enquiry about his health, * * *

To
Babu Sham Lall Day,
24, Nimtola Street.

Yours faithfully,
Ashu Tosh Sen,
Officer-in-attendance.

On the 30th January, 1896, a *letter of congratulation* was sent to the *Hon'ble* Sir Lakheswar Singh G.C.I.E., *Maharajah Bahadur of Darbhangah, Member of the Governor-General's Legislative Council*, and one of the oldest members of this *Society*, on the *Hon'ble Maharajah Bahadur's* recovering from illness, to which the following *telegram* was received :—

Telegram, No 933.

To	From
Sham Lall Day, *Esq*, Secy., Cal. Lit. Society.	Maharajah Bahadur o Durbhanga

Very many thanks for your telegram.

On the 8th September, 1896, a *letter of condolence* was sent to the *Hon'ble* Nawab Sir Ahsanullah Khan Bahadur, K.C.I.E., of Dacca, on the melancholy occasion of the demise of the late Nawab Sir Abdul Ghuny Bahadur, K.C.S.I., of Dacca, to which the following reply was received :—

Ahsun Munzil
Dacca, 10th September, 1896.

DEAR SIR,

Will you kindly express to the gentlemen, you represent, my warmest thanks for their message of condolence, in reference to the death of my honoured father, Nawab Sir Abdul Gunny, K C.S.I.

I feel that whilst I have lost a wise and affectionate father, many have lost a faithful friend, and the State a loyal subject; and it is, in my great sorrow, some consolation to know from the numerous messages I have received, from private friends, from public bodies, and from officers of the State, that in every capacity his virtues and ability have won him not only the regard, but, the affection of all who came in contact with him. I cannot hope in any way to leave up to his example, but, as he was my guide whilst he lived so now I shall strive, as far as lies in my power, to follow in his foot-steps.

I remain,
Yours faithfully,
AHSUNNOLLAH KHAN.

To Babu Sham Lall Day,
Secy., Calcutta Literary Socy

The *Office of the Society* was closed for one day, in honor of the memory of the late illustrious deceased!

On the 13th December, 1896, a *letter of Condolence* was sent to the bereaved *Royal Family of Tipperah Raj*, on the melancholy demise of His Highness the late Bir Chandra Manikya Maharajah, Bahadur of Independent Hill Tipperah, to which the following reply was received:—

AGARTALA,
The 17th December, 1896.

SIR,

I have been directed by His Highness the Maharajah Bahadoor to convey His Highness' sincere thanks for your letter of condolence.

Yours faithfully,
GOPI NIKISHINA DEB BURMAN.

To ShamLallDay, *Esq.*,
Secy., Cal. Lit. Socy.

The *Office of the Society* was also closed for one day, in honor of the memory of the late illustrious deceased!

Gentlemen, I have now a cheerful duty to perform, in announcing to you that the following noblemen and gentlemen have signified their intention to join the *Society* as *Members*, during the year, 1896; *Viz*:—

G. D. Advocatt, (*Cousul for Netherlands*), 20-12-96.
Colonel H. S. Olcott, ... 6-2-96.
Mahima Ranjan Rai Chowdheri,
(*Rajah Sahib of Kakina-Rungpur*), ... 31-1-96.
Pratab Naraiyan Singh, (*Rajah of Jashpur*) 1-12-96.
Kumar Nityananda Sinha of Taranagar, 17-12-96.
Babu Avinash Chandra Rai,... 6-1-96

☞ **The Names were heard with applause.**

It is with profound regret that I have now to announce the death of the *two* undermentioned *Members of the Soceity*, during the year under review; *Viz*:—

His Highness Sir Krishna Pertap Sahi, K.C I.E.,
Maharajah Sahib of Hutwah,
Poornendra Deb Rai, Rajah Bahadur of Bansbareah.

Letters of condolence were duly forwarded to the bereaved families of the deceased!

Before I resume my seat, I will be wanting in my duty if I fail to take this opportunity to tender my most cordial and grateful thanks to the *Patrons, the Members* and the *well-wishers of the Society*, who have, by their sympathy and active co-operation, furthered materially the success of the *Institution*. (*Cheers*)

Our best thanks are also due to the Principals of colleges, and the Head-Masters of schools for kindly lending their halls for the purpose of holding our *Meetings*, and to the *Editors* of several local daily papers, for kindly inserting the *proceedings of the Meetings* in the columns of their respective Journals, from time to time. (*Cheers.*)

My special thanks are also due to you, Sir, as the *Chairman of the Meeting*, for your kind condescension in coming over here, neither grudging your labour nor time, and encouraging us by taking the *Chair* this after-noon, in creating a taste for *literary pursuits*. (*Cheers.*)

As the *Society* was in-augurated by the humble individual, who now stands before you, it is with considerable satisfaction and pride that I find that, it has now weathered many a storm, and has continued to exist for the last *Twenty years*, by the grace of God,—a fact on which we may all congratulate ourselves. (*Cheers.*)

Now, I pray to the *Almighty Disposer of Events* for a long and continued prosperous career of its usefulness. (*Cheers.*)

With these few words, *Gentlemen*, I beg now to resume my seat. (*Cheers.*)

After Babu Sham Lall Day, the *Founder and Secretary to the Society*, had finished his *Report*, which was duly confirmed, the *Hon'ble Chairman* asked Mr. Jnan Chandra Rai, B A., B.L., to deliver his *lecture* on—

The Life of the late Mr. Mana Mahan Ghose, Barrister-at-Law:—

The *speaker* spoke on the *subject* for nearly half an hour. He said that the late Mr. Ghose was well-known throughout the country. But, he, (the *speaker*), knew him from his childhood, as he was a friend of his father.

The *speaker* then related many anecdotes of Mr. Ghose's life, showing his generosity and kindness. As an *Advocate*, he always displayed the greatest tact and prudence, which made him a most successful *lawyer* in the country. He was also a *sincere patriot* and had the welfare of his country at heart.

He was moderate and reasonable in his demands, and his conduct, as a *politician*, commanded the respect of his oponents. In his last days, he took great interest in the question of the *Seperation of Executive and Judicial Functions*. (*Cheers*)

He was a model son, a loving husband and father, and a kind and sympathetic brother. His life ought to be an example to the rising generation of the country, who will profit by following his foot-steps (*Cheers.*)

After the *lecturer* had resumed his seat, the *Hon'ble Chairman* rose amidst cheers, and addressed the *Meeting* with a nice little *speach*. He said that he did not intend to make a *speech*. Mr. Ghose was more familiar with the *Calcutta people*, and they knew more about him, than he could tell. He had already spoken about him at a *Meeting in Madras*, and he had great pleasure in thanking the *speaker* for his remarks. (*Cheers.*)

A vote of thanks to the *Chair* was then proposed by Mr. Durga Dass Sircar, M.A., on behalf of the *Society*, and seconded, in an eloquent speech, by Mr. L. Ghosal, and was carried with acclamation.

With a few sympathetic words from the *Chair*, the *Meeting* separated at 5-30 P-M.

(*Vide*, the *Englishman* and the *Indian Daily News*, 5th January, and the *Indian Mirror*, and the *Amrita Bazar Patrika*, 6th January, 1897.)

A public *Meeting*, convened by the *Society*, was held at the *Royal Bengal Theatre*, Beadon Street, on Friday, the 8th January, 1897, at 4-30 P M, under the presidency of the *Hon'ble Vidya Benada* M. Ry. P Ananda Charlu, *Avargal, Rai Bahadur, B.L. C. I. E., Madras Representative of the Viccroy's Legislative Council, &c., &c., &c.,*

There was a large gathering of *Members* and visitors, amongst those present were, the *Hon'ble* Mr. Rahimtula Mahammed Sayani, *Bombay Representative of the Governor-General's Legislative Council*, Kumar Nitya Nanda Sinha Bahadur of Taranagar, Roy Yatindra Nath Chowdhery Bahadur, M.A., B.L., *Zemindar of Taki*, Mr. Ali Mahammed Bhimji, Babu Janaki Nath Bose, and others.

After the *Proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, *the Hon'ble Chairman* called upon *Mr. Juan Chandra Rai*, B A., B L, to deliver his lecture on—

National Regeneration :—

The *speaker* spoke on the *subject* for nearly an hour, in the course of which he said that the life of a *Nation can be considered* under the following three aspects *Viz* :—

(1) *Social*,
(2) *Economical*,
(3) *Political*.

India is now in a state of transition ; and although a good deal of progress has been made in recent times, yet, if the *Indians* want to be a *great Nation*, they should improve *socially* and *economically*.

They should also revive the *National Religion*. He was grateful to men, like Sir William Wedderburn, and Mr. Caine, for the interest they took in *Indian affairs*, but the *true regeneration of India* will be effected by improving the *Indian villages*, and not by party fights in the *House of Commons*.

Educate your people and teach them the virtues of self reliance, and all social reforms will follow as a matter of course. (*Cheers*)

After the *Lecturer* had finished, the *Hon'ble Chairman* made a little nice *speech*. He said that the *speaker* had exhausted the *subject*. He agreed with him that *progress* should be continuous. (*Cheers*)

The *Indian National Congress* was the grandest example of the *new life*, that has been put into the *Nation* by *Western Education*. But, this is not enough. *Commerce*, *Education*, and *Religion* should also be improved. He trusted that the growth of *patriotic spirit* will raise the country to a high pitch of civilisation. (*Cheers*.)

The *Meeting* separated at 6-30 P M, with the usual votes of thanks to the *Chair* and the *learned lecturer*.

(*Vide*, the *Englishman*, 9th, the *Indian Mirror*, 10th, & *the Amrita Bazar Patrika*, 21st Janv., 1897)

A public *Meeting*, convened by the *Society*, was held at the hall of the *Calcutta University Institute*, College Square, on Wednesday, the 24th March, 1897, at 5 P.M., under the distinguished president-ship of the *Hon'ble* Sir John Woodburn, K.C.S.I., *Lieutenant-Governor of Bengal*, and *Member of the Viceroy's Legislative Council*.

The *Meeting* was largely attended, and among the distingnished gentlemen present on the occasion were the *Hon'ble* Pandit Bishambhar Nath, *Bombay Representative of the Viceroy's Legislative Council* ; Dr. Nishi Kanta Chattarpadhya, *M.A. Ph. D.*, Rai Pasupati Nath Bose, Bahadur. *Zemindar* ; Mr. Man Mahan Dhar, B A. ; Mr K. M. Gupta ; Mr. Durga Prasanna Mitra and others.

After the *proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, the *Hon'ble Chairman* asked Mr. Juan Ch Rai, *B.A., B.L.*, to deliver his *third lecture to the Society* on—

The Problem of Poverty:—

The *speaker* dwelt upon the *subject* for nearly an hour. He said that the *Problem of Indian Poverty* was a most important question, that ought to engage the attention of *thoughtful Indians* at the present moment. All the *social* questions sink into insignificance, before this economic question.

The *wealth of a Nation* depended upon *agriculture* and *manufacture*. *Indian agriculture* was antiquated and modern methods should be introduced, as far as circumstances permitted.

Recently, *Dr. Voeleker*, a *German expert*, was brought out to India by the *Government*, and he has drawn up a *Report*, but, no action has been taken as yet upon the matter. *Indian manufacture* was once very flourishing, but, times have changed and *Western competition* has driven our artizans from the workshop to the cultivation of the fields

The *lecturer* then urged the *Government* to adopt a *policy of protection*, for the benefit of our *infant industries*, and curtail the *Civil and Military expenditure*, so that, *taxation* might be reduced, and *relief* given to the masses (*Cheers.*)

After the *lecturer* had resumed his seat, the *Hon'ble Chairman* asked the audience to comment upon the *lecture* delivered.

At this, Dr. Nishi Kanta Chattrapadhya, M.A., Ph. D. and Mr. Mana Mahan Dhar, B.A., spoke a few words on the *subject*.

The *Hon'ble Chairman*, Sir John woodburn, K.C.S I., then rose amidst *cheers*, and addressed the *Meeting* for nearly half an hour. His Honor was heard with rapid attention. He thanked the *lecturer* for his very able *speech*, but, stated that it was impossible to impose *protective duties*, or to curtail *Military expenditure*. The *Government of India* is the *cheapest Government* existing, and, is doing much to improve the *material condition* of the people. (*Cheers*)

After the *Hon'ble Chairman* had resumed his seat, the *Hon'ble* Pandit Bishambhar Nath, in a few well-chosen words, proposed a hearty vote of thanks to the *Hon'ble Chairman*, he was seconded by Rai Pasupati Nath Bose, *Zemindar*, and the proposal was carried by acclamation.

The *Meeting* separated late in the evening.

(*Vide*, the *Englishman*, the *Indian Daily News* and the *Indian Mirror*, 26*th* March, 1897.)

Proceedings of the Twenty-second Anniversary Meeting of the Calcutta Literary Society *held, with great* eclat, *at the hall of the* Aryya Mission College, *No. 80/1. Muktaram Babu's Street, Calcutta on Monday, the 10th Janv. 1898, at 4-30 P.M., under the presidency of the Hon'ble Ranjit Sinha, Rajah Bahadur of Nashipur, Member of the Bengal Legislative Council, &c., &c..&e., The building was very tastefully decorated with festoons, evergreens, flags and flowers of various descriptions, and the Meeting was largely and influentially attended by Members and sympathisers of the Society and the out-side public.*

The Twenty-second Anniversary Meeting of the Calcutta Literary Society was held, with great *eclat*, at the hall of the *Aryya Mission College*, No. 80-1, Muktaram Babu's Street, on Monday, the 10th January, 1898, at 4-30 P.M., under the presidency of the *Hon'ble Ranjit Sinha, Rajah Bahadur of Nashipur, Member of the Bengal Legislative Council, &c., &c.* The building was very tastefully decorated with festoons, evergreens, flags and flowers of various descriptions, and the *Meeting* was largely and influentially attended by *Members and sympathisers of the Society* and the outside public. Amongst others, the following gentlemen honored the *Meeting* with their presence; *Viz*:—The *Hon'ble Pandit* Bishambhar Nath, *Member of the Viceroy's Legislative Council* Sardar Daya Kissen Kaul, B. A, Secretary to His Highness the Maharajah Sahib of Jamoo and Kashmere ; Rai Yatindra Nath Chowdhery Bahadur, M.A. B. L., *Zemindar of Taki* ; Mr. Devendra Nath Sen, M. A., B L. ; Mr. Ram Dayal Mazumdar, M. A. Mr. Pramatha Nath Sarkar and Mr. Hari Dass Dutt

The *Hon'ble Rajah Bahadur* entered the hall and occupied the *presidential Chair* amidst out-burst of applause.

Address by the Secretary :—

Babu Sham Lall Day, the *Founder and Secretary to the Society*, then addressed the *Meeting* thus:—

Hon'ble Rajah Bahadur and Gentlemen,

We gladly welcome your presence here this after noon, and feel sincerely thankful for the honor you have done us in accepting the invitation to preside at our *Twenty-second Anniversary Meeting.* (*Cheers.*)

As the *Calcutta Literary Society* originated with the humble individual, who is now standing before you, I feel special pride and pleasure in announcing to you, that weathering many a storm, it has now entered upon the *Twenty-third year of its existence and un-interrupted success.* (*Cheers.*)

Rajah Bahadur and Gentlemen, I can not allow this opportunity to slip away without expressing my heart-felt gratefulness to the *Almighty Disposer of Events,* for the unusual kindness that has been vouchsafed to the *Society.* Considering the fate of similar institutions, which are of recent growth and which languish soon or a little while after existence, there is ample cause of rejoicing to find that *our Society* is established on a *firm basis.* (*Cheers.*)

The *Twenty-first Anniversary Meeting of the Society* was held, with great *eclat*, at the *Emerald Theatre,* Beadon Street, on Monday, the 4th January, 1897 at 4 P. M, when Mr. Jnan Chandra Rai, B A., B L., delivered a lecture on the *Life of the late Mr. Mana Mahan Ghose, Barrister-at-Law,* under the presidency of the *Hon'ble Vidya Vinada,* M. Ry. P. Ananda Charlu, *Avargal, Rai Bahadur,* B. L., *C. I. E., Madras Representative of the Governor-General's Legislative Council.* (*Cheers.*)

Besides the *Twenty first Anniversary Meeting of the Society,* the following two lectures were delivered during the session, 1897 ; *Viz* :—

(1) On *National Regeneration* by Mr. Jnan Chandra Rai, B.A., B.L., under the presidency of the *Hon'ble Vidya Vinada* M. Ry. P. Ananda Charlu, *Avargal, Rai Bahadur,* B. L., C. I. E., *Madras Representative of the Viceroy's Legislative Council,* at the *Royal Bengal Theatre,* Beadon Street, on Friday, the 8th January, 1897, at 4-30 P. M., before a large gathering.

(2) On *problem of Poverty* by Mr. Jnan Chandra Rai, B. A., B L., under the presidency of His Honor the *Hon'ble* Sir John Woodburn, K. C. S. I., *Lieutenant-Governor of Bengal, and Member of the Imperial Legislative Council,* before a crowded house, on Wednesday, the 24th March, 1897, at 5 P. M.

The following is a summary of the business transacted during the session, 1897 ; *Viz* :—

On Tuesday, the *22nd June,* 1897, *a* Letter of Congratulation *was submitted to the Hon'ble Ranjit Sinha, Rajah Bahadur of Nashipur, and a sympathiser of the Society, on his becoming* Rajah Bahadur, *to which the following reply was received* :—

Nashipur Raj Office,
My Dear Sir, *The 25th June,* 1897.

I am desired by Rajah Ranjit Sinha Bahadur of Nashipur to convey to you the sincere thanks for your congratulation, on the honour lately received from our benign Government, and for the good wishes expressed in your letter.

To Yours Sincerely,
Babu SHAM LALL DAY, Sarat Chandra Roy,
Secy., Cal. Lit. Society. *English Clerk.*

On Tuesday, the 22nd June, 1897, *a* Letter of Congratulation *was submitted to His Highness Suryya Kanta Acharyya Chowdhery, Maharajah Bahadur of Mymansingh, and a distinguished Patron of the Society, on His Highness' becoming* Maharajah Bahadur, *to which the following reply was received* :—

78, Wellesley Street,
Sir, *7th July,* 1897.

Please convey my best thanks to the Society for their kind congratulations and good wishes.

To Babu SHAM LALL DAY, Yours Obediently,
Secy., Cal. Lit. Society. S. K. Acharyya.

On Wednesday, the 4th August, 1897, *a* Letter of Congratulation *was submitted to His Highness the Maharajah Sahib of Kolhapur* G.C.,S.I., *a distinguished Patron of the Society, on the auspicious occasion of the birth of a son and heir to the* Kolhapur-Raj-Family *to which the following reply was received* :—

No. 2728 of 1879.

Dewan's Office,
Sir, Kolhapur, 27th September, 1897

Referring to your letter dated the 4th August 1897, I have the honour to request the favor of your conveying His Highness' cordial thanks to the Society for their congratulations.

To I have the honor to be
The Founder-Secy., Sir,
Cal. Lit. Society, Your most obdt. Servant,
Calcutta. Meherjibhai Kuverji
Khan Bahadur, C. I. E, *Dewan,*

On Sunday, the 26th September, 1897, *a* Letter of Congratulation *was submitted to the Hon'ble Manindra Chandra Nandy,* Maharajah Bahadur of Kassimbazar, *and an illustrious Patron of the Society, to which the following reply was received* :—

Cassimbazar Raj,
Dear Sir, *Dated, 27th September,* 1897.

I beg to acknowledge your letter dated 26th Instant, and sincerely to thank you and the Members of your Society for the kind expression of Congratulation on the occasion of my succession to the *Cassimbazar Raj Estate.* Believe me,

To Babu Sham Lall Day, Yours truly,
Secy., Cal. Lit. Socy. Manindra Chandra Nandy.

On the 25th November, 1897, *a* Letter of Congratulation *was sent to the Hon'ble Sir Francis Maclean,* Kt., Q C., K.C.S.I., Chief Justice of Bengal, *on his recovery from illness, to which the following reply was received* :— High Court,

Dear Sir, Calcutta, *26th November,* 1897.

I am desired by the Hon'ble the Chief Justice to convey to you his best thanks for your Congratulatory letter, on his recovery from his recent illness.

To I am
The Secy., Cal. Lit. Society, Yours truly,
24, Nimtola Street, T. C. Waite,
Calcutta. *Private Secy.*

On Thursday, the 9th December, 1897, *a* Letter of Congratulation *was submitted to His Highness the Maharajah Sahib of Kapurthalla State,* K.C.S.I., *to which the following reply was received* :—

No. 295-2.

Private Secretary's Office,
Kapurthalla, State,
Dear Sir, *December, 13th,* 1897.

I am desired by His Highness the Maharajah to thank you for the Congratulatory Address you sent him on his safe return from Europe.

Herewith I am sending you a copy of His Highness' *Photograph,* as requested by you.

To Yours Faithfully,
The Secy., Cal. Lit. Society, Doulat Ram,
24, Nimtola St., Calcutta. *Private-Secretary.*

On Sunday, the 19th December, 1897, *a* Letter of Congratulation *was submitted to His Highness Colonel Sir Nripendra Narayan Bhup Bahadur,* G.C.I.E., *Maharajah of Cooch Behar State, to which the following reply was received* :—

Private Secretary's Office,
Woodlands,—Alipur.
Dear Sir, *Dated, the 20th December,* 1897.

I am in receipt of your letter of the 19th Instant, and thank your Society for their Congratulations on His Highness the Maharajah's safe return from the *Frontier.*

To Yours faithfully,
Babu Sham Lall Day, Priya Nath Ghose,
Secy., Cal. Lit. Society. Offg. Private Secy.

On Thursday, the 23rd December, 1897, a Letter of Condolence *was forwarded to His Highness the Maharajah Bahadur of Independent Hill Tipperah, on the melancholy demise of His Highness' only daughter, to which the following reply was received :—*

No. 57.

The Palace, Agartala.

Sir, *The 27th December*, 1897.

I am directed by His Highness the Maharajah Bahadur to acknowledge the receipt of your letter of condolence, and to communicate to you His Highness' thanks for your words of sympathy.

I have the honor to be
Sir,
Your Obedient Servant,
Ram Kamal Chackerberty,
Officer of H.H. the Maharajah of Tipperah.

To
Babu Sham Lall Day,
Secy., Cal. Lit Socy.,
Calcutta.

Hon'ble Rajah Bahadur and Gentlemen, on Monday, the 18th October, 1897, Babu Sham LallDay, *Founder and Secretary to the Calcutta Literary Society*, lost his revered father, Babu Radha Nath Day, Senior Member of the well-known, old and respectable firm of Messrs Day & Co He simply complained of his illness, on the 16th October, 1897, and laid himself down in his bed and never to rise again!

At 9 30 A.M., of the following day, he left the scene of his earthly labors, on the banks of the Holy River *Ganges*, at the ripe old age of Seventy-eight, amidst the universal regret of his friends and relatives!

He was a *Councillor of the Society*, which he filled with great credit till the last days of his life. Of the qualities of his head and heart, the Institution cannot speak too highly.

Gentlemen, now allow me to convey my most grateful thanks to those, who have been kind enough to condole with me in the sad bereavement by the death of my old venerable father, the late-lamented Babu Radha Nath Day.

LETTERS OF CONDOLENCE

RECEIVED BY BABU SHAM LALL DAY.

From His Excellency General the Right Hon'ble Field-Martial Sir George Stewart White, Baronet, G C. B., G. C S. I., G C. I. E., V. C, Commander-in-Chief of Her Majesty's Forces in India :—

SIR, SIMLA, 26th October, 1897.

His Excellency the Commander-in-Chief asks me to write to you and express his sorrow at the death of your father, Babu Radha Nath Day, in whom the *Calcutta Literary Society* lose a firm friend

H. E is so over-worked now, on account of these Frontier risings, that he has not the time to write himself, but wishes me to send you his most sincere condolences,

Yours truly,
NEVILLE SAYLOR, *Capt.*,
A. D C. to C. in C.

To the Secretary,
Cal Lit Society,
CALCUTTA.

From His Highness Sir Shahu Chhatrapati Maharaj, G.C.S.I., G.C.V.O., Maharajah Sahib of Kolhapur :—

No. 120 of 1898.

Dewan's Office,
Kolhapur, 14*th January*, 1898.

From
The Dewan of Kolhapur,

To
The Secretary, *Calcutta Literary Society*,
Calcutta.

Sir,

* * His Highness the Chhatrapati Maharajah is sorry to learn the sad death of Babu Radha Nath Day, and would wish to know what resolution the Society may have passed in connection with that event. * * * *

I have the honor to be
Sir,
Your Most Obedient Servant,
M. Kuverji,
Dewan.

From H. H Sir Shamsher Prakash Singh, G.C.S.I., Maharajah Sahib of Sirmoor-Nahan :

No. 1798.

NAHAN,
Dated, 9th November, 1897.

DEAR SIR,

I am directed by His Highness of Sirmoor to express his sorrow at the melancholy event.

To BABU SHAM LALL DAY,
Secy, Cal. Lit. Society.

Yours truly,
P. L. Bhargona.

From His Highness Goamani Radha Kissore Deb Burman Carmana Manikya, *Maharajah Sahib of Independent Hill Tipperah State :—*

THE PALACE AGARTALA,
The 29th October, 1897.

* * *

Sir,

* * His Highness the Maharajah Bahadur regrets the death of your lamented father and directs me to convey to you His Highness' sympathy in your recent bereavement.

To
Babu Sham Lall Day,
Secy., Cal. Lit. Society.

Yours, truly,
Ram Kamal Chackerberty,
Officer of H. H.

From His Highness Sir Jaswant Singhji *Fateh Singhji, K.C.I.E., Thaker-Sahib of Limbdi :—*

Limbdi,
30th October, 1897.

DEAR SIR,

I was sorry to learn the unfortunate death of your old and respectable father, Babu Radha Nath Day, a Senior Member of the well-known firm of Messrs Day & Co., and beg to state that, I fully sympathise with you in your sad bereavement.

I beg to remain,
Yours ever Faithfully,
Moti Lal, M S.,
Chief Karbaree, Limbdi.

To
Sham Lall Day, *Esq.*,
Secretary, Cal. Lit. Society.
Calcutta.

From H. H. the Hon'ble Sir Rameswar Singh, *K.C.I.E., Maharajah Bahadur of Durbhangah, and Member of the Viceroy's Legislative Council :—*

No. 525.

Rajnagar, Durbhangah,
The 30th October, 1897.

Sir,

I am directed by His Highness Rajah Rameswar Singh Bahadur * * * to express His Highness' deep concern at the severe affliction you have sustained.

Yours faithfully,
K. C. Sane,
Private Secretary to H. H.

To
Babu Sham Lall Day,
Secy., Cal. Lit Society.

From Maharajah Sir Narendra Krishna *Bahadur, K.C.I.E., of Sobhabazar :—*

Sobhabazar,
30th October, 1897.

My dear Sir,

I regret to learn * * * of the death of your worthy father. I offer you my deep condolence on this sad event.

Yours, truly,
Narendra Krishna

To Babu Sham Lall Day,
24, Nimtola Street.

From The Hon'ble Nawab Syed Amir Hussein Khan Sahib, *Member of the Governor-General' Legislative Council and Presidency Magistrate :—*

24, Royd Street
31-10-97.

My dear Sir,

I was sorry to hear the sad news of the death o your respected father, Babu Radha Nath Day, and sympathise with you in your bereavement.

Yours truly,
Syed Ameer Hussein

To Babu Sham Lall Day,
24, Nimtola Street.

From His Highness Abhinava Purna Priya Srinivasa Row Sahib, *Jaghirdar of Arni State* :—

Arni Castle,
Satiyavizianagram,
3rd November, 1897.

My Dear Sir,

* * I am sorry to hear the sad news of your venerable father's death, and that is an ir-recoverable loss which, as you know, no human effort can avoid.

Accept my hearty sympathy with you in the distress.

Yours Faithfully,
S. Srinivasa Row,
Jaghirdar of Arni.

To
Sham Lall Day, *Esq.*
Secy.,Cal. Lit. Society.

From His Highness Girija Nath Rai Bahadur, *Maharajah of Dinajpur* :—

No. 242.

Dinajpur Raj,
Dated, the 20th November, 1897.

Sir,

* * * His Highness very deeply regrets the death of your old and respected father, Babu Radha Nath Day, a Councillor of the *Calcutta Literary Society*, and desires me to send this as a letter of condolence to you * * *

I have the honor to be,
Sir,
Your most obdt. Servant,
Kristo Gobind Das,
For Private Secretary to Maharajah of Dinajpur.

To
Babu Sham Lall Day,
Secy.,Cal. Lit. Society.

From Rajah Sir Sourindra Mahan Tagore *Bahadur, Musical Doctor, Kt, C.I.E, of Calcutta* :—

Hara Kumara Bhaban,
Pathuria Ghata Raj Bati,
Calcutta, 1st November, 1897.

Dear Sir,

* * Accept my condolences on the bereavement you have sustained.

Yours truly,
Sourindra Mohun Tagore.

To Babu Sham Lall Day,
Secy., Cal. Lit.Socy.

From Rajah Peary Mohan Mukerjea Bahadur, *M.A., B.L., C.I.E., Zemindar of Uttarpara* :—

Uttarpara,
October, 28th, 1897.

Dear Sir,

I am very sorry to hear of the death of your father. Although he has died at a good old age, his loss will be much felt by the *Literary Society* for which he has done much, and by his numerous friends who respected him for his high character.

Yours very truly,
Peary Mohun Mookerjea.

To Babu Sham Lall Day,
24, Nimtola Street.

From Raj Rajeswari Prasad Singh Sahib, *Rajah of Surajpura* :—

Surajpura,
The 8th November, 1897.

My dear Sir,

I was extremely sorry to learn * * the death of your old and respectable father.

May God bless his departed soul with peace and Paradise. No doubt it is a serious loss to your Society, as well as to Messrs. Day's Firm, but alas! we poor mortals must at last taste the cup of death and end our being.

I am all right, hoping this will find you in sound health.

Yours Sincerely,
Raj Rajeswary Prasad Singh,
Rajah of Surajpura.

To
Babu Sham Lall Day,
Secy., Cal. Lit. Society.

From Kumar Sarat Chandra Sinha Bahadur of Paikparah Raj :—

Cossipur,
The 31st October, 1897.

My dear Sham Lall Babu,

I expre-s my extreme regret on account of the demise of your most lamented and revered father and convey my sincere and hearty condolence for the bereavement.

Yours Sincerely,
Sarat Chandra Sinha.

To Babu Sham Lall Day,
Calcutta.

From Rughu Nath Singh Sahib, Rajah of Goler State, in Kangra District :—

My dear Friend, 12th November, 1897.

* * We extremely regret for the death of your father. The death of such an honorable and respectful man is a great loss not only for you, but for the whole public. But, it is out of a man's power. It depends on the God's will. His life was a life of welfare and goodness for the public.

We have not leisure to come to Calcutta at this time.

Raghu Nath Singh.

To Sham Lall Day, *Esq.*,
Secy., Cal. Lit. Society.

From Venkata Narsimha Apparow Sahib, Rajah of Nuzvid-Mirzapur Estate :—

No. 338.

Anakiripally
9-11-97

My Dear Sir,

Your letter of the 26th ultimo informed me of the sad demise of your worthy father Babu Radha Nath Day. I am very sorry to hear the same and heartily simpathise with you in the bereavement you had in the shape of your father's death. God is all supreme and we cannot do any thing for his actions. From the description you give me of him, I am of opinion that he is a tipe of piety, or, else who will have the fortune of death on the Banks of the holy River *Bhagirathi*. Our Society also lost in him a valuable and worthy councillor and patron. * *

I am,
Yours Sincerely,
Venkata Narsimha Apparao
Zemindar, Mirzapur Estate

To
Sham Lall Day, *Esq*,
Secy., Lit Society,
Calcutta.

From Kumar Dakshineswar Malia Bahadur of Searsole Raj :—

Searsole Rajbati,
The 28th October, 189

Dear Sir,

* Although I sincerely sympathize you in your afflictions, which are indeed very great, I am happy to hear that he (your father) has breathed his last on the banks of the holy River Ganges. You could not have given better and stronger proofs of fillial affection and duty than by doing him the last service of enabling him to expire on the banks of the *Bhagirathi*. I feel the full force of your sorrow and grief having lost my parents already. All other losses can be partially or wholly repaired, but, that of parents ever remains irreparable. However, I offer you my condolence under your bereavement, and hope you will be reconciled with the world in a short time to come.

Yours Sincerely,
Dakshineshar Malia

To Babu Sham Lall Day,
Calcutta.

From the Revd. John Morrison, M.A., D.D. Principal of the General Assembly's College :

The General Assembly's Institution
4, Cornwallis' Square, Calcutta,
1, November, 1897.

Dear Sir,

* Sympathising with you and your family in this bereavement.

I am,
Yours Sincerely,
J. Morrison.

To
Babu Sham Lall Day,
Secy., Cal Lit. Society.

From Babu Benad Behari Mullick, Zeminda and Honorary Presidency Magistrate :—

Ramagan, 8-1, Manicktola Stree
Calcutta, 30.10.97.

Babu Sham Lall Day,

I am exceedingly sorry to hear that your respected father Babu Radha Nath Day has died only few days ago, for which I trust the *Literary Society* ought to make some memory for the old venerable gentleman, who has very kindly taken care for the improvement of your Society.

Hoping you are in enjoyment of good health.

Yours Sincerely,
Benod Behari Mullic

To Babu Sham Lall Day,
24, Nimtola Street.

From Jawalier Singh, *Esq.*, Secy., *Khalsa College, and Sardar Sahib of* Lahore :—

Lahore, the 29th October, 1897.

My Dear Sir,

I am deeply touched to hear of the melancholy news of the demise of your good father, * * and will publish the sad news in the *Khalsa Akhar*, *Khalsa Gazette*, and the *Khalsa Bahadar*, with which I am more or less connected.

We all know the un-certainty of the world ; the only certain thing in it, is *Death*. Yet, we, mortals, seldom realise the truth of this doctrine. Parents, no doubt, are the dearest relations, and their loss must necessarily be most keenly felt. God-loving men, however, prefer to resign all things to His will, and declare, as did the Christ, *Thy will be done*. (Says *Guru* Tegh Bahadur, the 9th *Guru* of the *Sikhs* :— * * "(*Regret, if any unusual thing happens. Nothing is stable in this world, death is the common fate of all beings*)." You must, therefore, bear patiently the loss of your father. He is not dead in the true meaning of the word—He is still living and shall ever live in the presence of the most High. Of course, you will not see him with your material eyes, and thus feel pain in your heart.

I quite sympathise with you in your present bereavement, and pray that the Almighty Father may grant you peace of mind, sufficient to bear the present loss.

With sincere condolence,

To Sham Lall Day, *Esq.*, Secy, Cal. Lit. Society. Yours truly, Jawalier Singh.

From Guruzada Sri Rama Murti, Esq., *Pandit, and Historian, Vizianagram Raj* :—

Vizianagram,
3rd November, 1897.

My Dear Sir,

* * I am extremely sorry to learn the demise of your old and venerable father aged about 80 years. He must be considered a *Dhanya* for many reasons. He lived almost the time mentioned in our *Shastras*, as he is a *Sahasra Masa Jeevi*, who will have no second birth. Like the ancient *Maha Rishis*, he breathed his last on the Banks of the holy River *Bhagirathi*, in the presence of his son, which is also considered to be equal to that of *Benares*. He has enjoyed the world so well and established his name as a respectable citizen of the *City of Palaces* in the whole World. I am sure, according to our *Vedas* and *Shastras* he will have perfect *Moksha*. May God, the Almighty, bless his soul with that eternal happiness, contemplated by the venerable Sages of India.

In the month of April last, I had the same ill fate. My father, aged 75, an *Agnihotri*, died in my Native place in the Godavery District. He was a pensioned Tahsildar, and lived a very pious life from his childhood. But, my old mother, aged about 70, is still living and we are very sorry for her. The decree of God is unalterable, and we are to obey to it under any circumstances. As misfortunes never come single, I lost my only Patron in the death of His late Highness the Maharajah of Vizianagram, within a couple of months after it. When compared with mine yours is not to be cared very much. There is nothing within the power of man to avoid such contingencies. The only thing that we can do is to submit and pray to God to save us from future anxieties and give us courage in the present bereavement. As you yourself know the nature of the world, I need not dwell on the subject very much.

* * Trusting you will be in correspondence with me now and then.

I remain,
Sir,
Yours Sincerely,
G. Sri Rama Murti.

To
Sham Lall Day, *Esq.*,
24, Nimtola Street,
Calcutta.

From Damodar Dass Burman, Esq. Zemindar :—

55, Clive Street,
Calcutta, 4th November, 1897.

Dear Sir,

I extremely regret to go through your letter of the 27th ultimo, breaking the melancholy news of your father's death. Of course, here every body is helpless and man has to content with the decree of the Lord. I do not offer you words of comfort, but leave you to him, the healer of all wounds.

To Babu Sham Lall Day, Secy., Cal. Lit. Society. Your truly, Damodar Das Barman.

From Babu Khetter Mahan Bose, Tutor to His Highness the Maharajah Sahib of Independent Hill Tipperah :

Agartala, 28th October, 1897.

My Dear Sham Lall Babu,

* * Nothing can exceed the grief I am feeling on account of the death of your worthy father, which took place on the 18th Instant. I know how much a dutiful son like yourself should feel for the loss of him, who had taken all sorts of care and trouble to bring you up from the cradle to the present age and time, which now become heavy laden with grief and anxiety for you. I cannot, in adequate terms, use the language which may be better suited for an outlet of grief, so that my out-pourings may be expressive of a genuine share of condolence for the loss of your father. Accept, therefore, my sincerest condolence and grief for the departed.

To Babu Sham Lall Day, Secy., Cal. Lit. Socy. Yours Sincerely, Khetter Mohun Bose.

From the Indian Mirror, 21st, October, 1897 :—

"We extremely regret to learn the sad death of Babu Radha Nath Day, Senior Member of the well-known firm of Day & Co., and the President and Councillor for many years of the *Calcutta Literary Society*, which was founded by Babu Sham Lall Day, in 1875.

The elderly generation of students know the usefulness of the book-selling firm styled Day & Co, established over a century, (1795). Many valuable school-books were published by Day & Co. Besides, the books indented from Europe, were always sold cheap for the convenience of students of this contry.

Babu Radha Nath Day was the *first Indian*, on this side of India, who made direct indents for books from *foreign countries*.

He was born in May 1819, and died full of years, on the banks of the holy river *Bhagirathi*, on Monday last, the 18th October, 1897, after 9 30 A.M.

He has left behind him four sons and a daughter and good many grand-children and great-grand-children. He was a self-made man, and was much respected in this city.

On hearing this melancholy news, the office of the *Calcutta Literary Society* has entirely been closed for three days, in honor of the memory of the deceased.

FROM SOME PRAKASH, 8th Nov, 1897 :—

মহাত্মার স্বর্গারোহণ।

আমরা সাতিশয় দুঃখের সহিত প্রকাশ করিতেছি যে, বিগত ২রা কার্ত্তিক সোমবার বেলা প্রায় সার্দ্ধ ৯ ঘটিকার পর জগদ্বিখ্যাত "ডে এণ্ড কোম্পানী" নামক কারখানার সংস্থাপক মান্যবর শ্রীল শ্রীযুক্ত বাবু রাধানাথ দে তাঁহার পুত্র, এক কন্যা এবং অনেকগুলি পৌত্র ও পৌত্রী রাখিয়া ভাগীরথী তীরে দেহ-ত্যাগে স্বর্গারোহণ করিয়াছেন।

ইনি একজন স্বনাম-ধন্য পুরুষ ছিলেন। ইঁহার পূর্ব্বে কোন বাঙ্গালীই ইংলণ্ড, আমেরিকা প্রভৃতি বিদেশ হইতে পুস্তকাদি ইত্যাদি ক্রয় করেন নাই। ইঁহার উদ্ভাবন শক্তি অসাধারণ ছিল। ইনি স্বাবলম্বী ও অধ্যবসায়ী ছিলেন। ইনি ইং

১৭৯৫ খ্রীষ্টাব্দে তদীয় পিতৃস্থাপিত সুবিখ্যাত পুস্তকালয়ে স্কুলপাঠ্য পুস্তকাদি ইংলণ্ড, আমেরিকা প্রভৃতি দেশ হইতে আনাইয়া পুস্তকে লিখিত বিক্রেয় নির্দ্দিষ্ট মূল্য অপেক্ষা অনেক সুলভমূল্যে পুস্তক সকল স্কুলের ছাত্রগণকে বিক্রয় করিয়া সর্ব্বসাধারণের অগণ্য ধন্যবাদ লাভ করেন।

লালদীঘীর পূর্ব্বস্থিত ১০ নং ডালহৌসী স্কোয়ারের সুবৃহৎ বাটীতে ইঁহার পুস্তকালয় ছিল। অনেক গণ্যমান্য ইংরাজ ও বাঙ্গালী স্বেচ্ছায় এই দোকান হইতে পুস্তক ক্রয় করিয়া লইয়া যাইতেন। প্রসিদ্ধ "মেঘনাদ বধ" নামক কাব্যলেখক ৺মাইকেল মধুসূদন দত্ত মহাশয় এই দোকানে অনেক সময় উপস্থিত থাকিয়া বড় বড় ইংরাজ সাহেবের সহিত আলাপাদি করিতেন। ছাত্রগণের শিক্ষার সুবিধার্থ রাধানাথ বাবু সুপ্রসিদ্ধ রেভারেণ্ড কে,এস্, ম্যাক্‌ডোন্যাল্‌ড সাহেব দ্বারা নোট লেখাইয়া ইংরাজী ১৮২২ সালের "এন্‌ট্রান্স্ কোর্স" প্রকাশ করেন। * * এতদ্ব্যতীত এনট্রান্স ছাত্রদিগের পাঠের ও পরীক্ষার সুবিধার্থ "ইণ্ডিয়া ও ইংলণ্ডের ইতিহাসের প্রশ্নোত্তর প্রচার করেন। ইংরাজগণের হিন্দি ভাষা শিখিবার সুবিধার্থ "হিন্দী ইংরাজী ডিক্সনারি" প্রকাশ করেন। এতদ্ব্যতীত "ইংরাজী বাঙ্গালা ডিক্সনারি" "ভকেবিউলারি" "ইংরাজী থার্ড নম্বর পাইটীর অন্বয়ের সহিত অর্থ পুস্তক," "মর্য্যাল ক্লাস্ বুকের অর্থপুস্তক," দেবনাগর অক্ষরে মুদ্রিত 'বেতালপঞ্চবিংশতি' 'বিদ্যা শিক্ষার প্রকৃত উদ্দেশ্য' 'ফার্ষ্ট-নম্বর স্পেলিং বুক' 'কলিকাতা প্রাইস করেণ্ট' প্রভৃতি প্রচার দ্বারা বিদ্যাশিক্ষা ও ব্যবসা-বাণিজ্যের অনেক সুবিধা করেন। পুস্তক ব্যবসায়ের সঙ্গে সঙ্গে ইনি অনেক মাহিনার বেতন দিয়া বড় বড় ইংরাজ কর্ম্মচারি রাখিয়া "ডে, পামার এণ্ড কোম্পানী" নামে ইংলণ্ড আমেরিকা প্রভৃতি দেশের সহিত অন্যান্য বিবিধ দ্রব্যের সওদাগরি কারবার ও "জেনারেল অর্ডার সাপ্লায়ের" কার্য্য চালান। * ইঁহার ন্যায় ধার্ম্মিক, জিতেন্দ্রিয়, জ্ঞানবান ও বুদ্ধিমান মহাত্মা অধুনা অতি অল্পই দেখা যায়। কলিকাতার অধিকাংশ গণ্যমান্য ব্যক্তির সহিত ইঁহার আলাপ-পরিচয় ছিল। ইং ১৮১৯ খ্রীষ্টাব্দের মে মাসে ইনি জন্মগ্রহণ করেন এবং ৭৮ বৎসর বয়সের সময় ভাগীরথী-তীরে দেহ রাখিয়া স্বর্গারোহণ করেন। ইনি ভবিষ্যদ্বাণী দ্বারা মৃত্যুর তিনমাস পূর্ব্বে আপনার দেহ রাখিবার বিষয় জ্ঞাত করেন।

Gentlemen, it is with profound regret that I have to announce the untimely deaths of the undermentioned *Members and Admirers of the Society*, during the year under review; *Viz*:—

H H. Maharani Surnamayi, C.I., of Cossimbazar, Maharajah Govinda Lall Rai of Tajhat—Rungpur, Raj Krishna Sinha, Maharajah Sahib of Susangh, Babu Radha Nath Day, *Vice-President of the Soc*y.

Letters of Condolence were sent to the bereaved families, and the *Office of the Society* was closed for three days, on each occasion, to mark its respect and esteem for the late illustrious deceased!

Gentlemen, the grateful thanks of the *Society* are hereby given to His Highness Sir Shahu Chhatrapati G.C.S.I, Maharajah Sahib of Kolhapur, an *illustrious Patron of the Society*, for His Highness' liberal contribution on the a 25th March, 1897. His Highness expressed words of encouragement and sympathy with the *work* and *efforts of the Institution* (*Cheers.*)

Our best thanks are also due to the Principals of Colleges and Head Masters of Schools, for kindly lending their halls for the purpose of holding our *Meetings*; and to the *Editors* of local daily newspapers, for kindly inserting the *Proceedings of its Meetings*, in the colums of their respective Journals, from time to time. (*Cheers.*)

Gentlemen, I have now a pleasant duty to perform in announcing to you that the following Noblemen and gentlemen have signified their willingness to become *Members of the Society*, during the year 1897, for which the best thanks of the *Society* are hereby given to each of them; *Viz*:—

Names:—	*Dates*:—
His Highness Rameswar Prasad Naraiyan Singh, *Rajah Sahib of Muksudpur*, ...	15-9-97.
His Highness Meer Abdul Rasal Alam Khan, *Nawab Sahib of Baila*, ...	14-5-97.
Jawlia Singh, *Sardar Sahib of Lahore*,	1-6-97.
Roy Yatindra Nath Chowdhery Bahadur, M.A., B. L., *Zemindar of Taki*,	16-1-97.
Seth Rakhub Dass Jahari, *Zemindar*,	1-6-97.
Babu Golack Ch. Bose, *Zemindar of Cuttack*,	14-5-97.
Babu Nani Gopal Bandyapadhya, M.A.,B.L.,	17-4-97.
Babu Gouri Sankar De, M.A., B.L.,	14-4-97.
Babu Priya Nath Sen, M A., B.L.,	16-4-97.
Babu Pratul Chandra Dutt, B A., B.L.,	14-4-97.
Babu Dwarka Nath Mitra, M.A., B.L.,	14-4-97.
Babu Mani Mahan Roy, *Zemindar, Midnapur*,	14-4-97.
Babu Rajendra N. Rai, *Zemindar, Midnapur*,	14-4-97.

☞ **The Names were heard with applause.**

Gentlemen, I take this opportunity of publicly conveying, on behalf of the *Society*, its best thanks to the *Donors, Patrons, Members* and *well-wishers of the Society*, for their kind help & encouragement. (*Cheers.*)

In conclusion, I fervently hope that, by the *blessing* of the *Almighty, our Society* may go on prospering in its *career of usefulness* year after year. (*Cheers.*)

After the *Secretary* had finished his *Report*, which was duly approved, the *Hon'ble Chairman* asked Mr. Jnan Chandra Rai, B L., to deliver his lecture on—

The Development of National Literature :—

The *learned speaker* spoke very eloquently on the *Subject* for nearly half an hour. He pointed out that *Literature* was a prominent factor, in contributing to the *greatness of a Nation*, and illustrated his rem arks by quoting many examples. He took a survey of the various departments of *literature*.

The *lecturer* continued saying that *National greatness* depended a great deal upon the *Development of National Literature*. *Literature* was an important factor in the *formation of National Character*.

The deep *Spiritual Character* of the *Hindu people*, was due to the high teachings of *Ramayan* and *Mahabharata*. *England* first rose to greatness under *Elizabeth*, and the writings of *Spenser* and *Shakespere* formed the *Character of the English people*.

Literature also marked the progress of *Civilization of a Nation*. *Greece* and *Rome* have perished, but, the *writings of Homer and Vergils* still remained to enlighten other people by their *teachings*. It was, therefore, highly important that our *Vernacular Literature* should be raised to a *high standard*.

Much progress has been made in recent years, especially in the departments of *Poetry* and *Fiction*, but, the fields of *History*, *Biography* and *Science* have hardly been cultivated.

The *Speaker* urged the audience to try to enrich the *Vernacular Literature*, as it was the only means of raising the *intellectual character of the masses*. (*Cheers.*)

After the *Speaker* had finished his *speech*, Mr. Ram Doyal Mazumdar, M A., spoke a few words on the *subject*, and he was followed by Mr. Devendra Nath Sen, M.A., B L, who also made a nice little speech.

The *Chairman*, (who on rising was received with *cheers*), then addressed the *Meeting* and *blessed the Society*. The *Rajah Bahadur* thanked the *Society* for the honor it had done him, in inviting him to preside on the occasion of their *Twenty-second Anniversary Meeting*, as the similar honor showed to him two years ago. He was much gratified, the *Society* was progressing favorably year after year. (*Cheers.*)

Rai Yatindra Nath Chowdhery Bahadur, M.A., B L., in an eloquent speech, then proposed hearty votes of thanks to the *Chair*, and the learned *Lecturer*, which were carried by acclamation.

The *Meeting* dissolved late in the evening.

(*Vide, the Amrita Bazar Patrika, and the Indian Daily News, 12th January, and the Indian Mirror, 15th January, 1898*, respectively.)

DEDICATION.

THE TWENTY-FOURTH ANNUAL REPORT

OF

The Calcutta Literary Society,

WHICH CONTAINS

A SUMMARY OF THE PROCEEDINGS OF THE FIFTY-THREE PUBLIC MEETINGS,

Held under the auspices of the Society, during the year 1899

AND

THE LECTURES DELIVERED IN THEM,

IS DEDICATED BY PERMISSION

TO

The Hon'ble Rajah Ranjit Sinha Bahadur of Nashipur,

Member of the Legislative Council of

HIS HONOR

The Lieutenant-Governor of Bengal,

HONORARY MAGISTRATE, CHAIRMAN OF LALBAG MUNICIPALITY &

LATE CHAIRMAN OF MURSHEDABAD MUNICIPALITY,

IN RECOGNITION OF HIS GREAT TALENTS,

DISTINGUISHED PUBLIC CAREER,

WELL-KNOWN LITERARY ABILITY,

AND

Many Acts of Public and Private munificence,

BY HIS MOST OBEDIENT SERVANT,

SHAM LALL DAY,

The Founder and Secretary to the Society.

SUPPLEMENT TO THE CALCUTTA LITERARY SOCIETY,
21, NIMTOLA STREET, CALCUTTA.



THE HON'BLE RAJAH RANJIT SINHA BAHADUR OF NASHIPUR,
MEMBER OF THE LEGISLATIVE COUNCIL OF HIS HONOR
THE LIEUTENANT-GOVERNOR OF BENGAL.

Sulov Press, Jorasanko, Calcutta.

PREFACE.

The present Annual Report contains a summary of the Proceedings of the fifty-three public meetings held by the **Calcutta Literary Society** during the year 1899, also lectures delivered therein, and the **Address of Congratulation** presented to the Hon'ble Ranjit Sinha, *Rajah Bahadur of Nashipur*, on the occasion of his becoming a Member of the **Bengal Legislative Council**, on the 16th January, 1899, at a Public Meeting convened by the Society, held at the hall of the Mahomed Naik's Jubilee Institution, *Harrison Road*, on Monday, the 30th Idem, at 3 P. M., the speech of the Hon'ble **Bidya Benada**, M. Ry. P. Ananda Charlu *Avargal* Rai Bahadur, B. L., C. I. E, Madras-Representative of the Governor-General's **Legislative Council**, President of the Meeting, and the Hon'ble Rajah Bahadur's reply thereto.

The Society takes this opportunity to record its thanks to the proprietors of the several institutions, who lent the use of their halls for holding its meetings; to the Editors and Reporters of local daily English and Bengali Newspapers for publishing its proceedings; to the Foreign and Indian gentlemen, who presided at its meetings; to the lecturers who delivered the lectures in them; to Babu Gobin Chandra Dhur, Chairman, *Hindu Family Annuity Fund*, for translating several *Hindi Lectures* into English and specially to the Hon'ble Rajah Bahadur of Nashipur, for presiding at two of its Anniversary Meetings.

The Calcutta Literary Society,
24, NIMTOLA STREET,
Calcutta, 13th April, 1900

Sham Lall Day,
Founder-Secretary, Calcutta Literary Society.

Proceedings of the Twenty-third Anniversary Meeting of the Calcutta Literary Society *held, with great* ECLAT, *at the hall of the* Calcutta University Institute, *College-Square, on Wednesday, the 4th January,* 1899, *at 5* P.M., *under the presidency of Mr. N. N. Ghose, Barrister-at-Law, Editor,* Indian Nation, *Honorary Presidency Magistrate, Principal,* METROPOLITAN COLLEGE, *Examiner of the* CALCUTTA UNIVERSITY, *Municipal Commissioner of Calcutta, &c. The hall was crowded by a large number of Graduates and Under-Graduates of the* Calcutta University, *and other respectable Gentlemen of the Town and Suberbs.*

The Twenty-third Anniversary Meeting of the *Calcutta Literary Society* was held, with great *eclat*, at the hall of the *Calcutta University Institute*, College-Square, on Wednesday, the 4th January, 1899, at 5 P.M., under the presidency of Mr. N. N. Ghose, *Barrister-at-law*, Editor, *Indian Nation*, Honorary Presidency Magistrate, Principal, *Metropolitan College*, Examiner, *Calcutta University*, Municipal Commissioner of Calcutta, &c. The hall was crowded by a large number of Graduates and Under-Graduates of the *Calcutta University*, and other respectable Gentlemen of the town and suberbs.

Address by the Secretary :—

The Chairman, on taking his seat amidst cheers, Babu Sham Lall Day, the Founder and Secretary to the *Calcutta Literary Society*, said :—

MR. CHAIRMAN AND GENTLEMEN,

The Council of the *Calcutta Literary Society* begs leave to submit the Twenty-Third Annual Report of the Society's, operations, for the year ending 31st December, 1898.

The Twenty-Second Anniversary Meeting of the Society was held, with great *eclat*, at the hall of the *Aryya Mission College*, 80-1, Muktaram Babu's Street, on Monday,. the 10th January, 1898, at 4 30 P.M., when Babu Jnan Chandra Rai, B.A, B.L, delivered a lecture on the *Development of National Character*, under the presidency of His Highness the Hon'ble Ranjit Sinha, Rajah Bahadur of Nashipur. The Meeting was largely attended.

The lecture lasted for about an hour, and as it was getting dark, few other speakers could address the Meeting. Babu Ram Doyal Mozumdar, M.A., Principal, *Aryya Mission College*, and Babu Devendra Nath Sen, M.A., B.L., however, made nice little speeches. The Hon'ble Chairman then addressed the Meeting for sometime, and observed that he was glad to see that the Society was prospering. His Highness hoped that it will go on progressing year after year.

At the conclusion of His Highness' speech, the Meeting dissolved late in the evening, with a hearty vote of thanks to the Chair, moved by Rai Yatindra Nath Chowdhery Bahadur, M.A., B.L., Zemindar of Taki, which was carried by acclamation.

The year just closed was with us, as with most other people, a very inauspicious year ! Though the Anniversary was held on the 10th January, 1898, yet, it was not long before, the *Plague* broke out, and we, therefore, could not arrange for further lectures, as the people were much frightened, and leaving the town then in large numbers.

In the month of April, 1898, the *Plague* commenced to decimate the city, and it was, therefore, very difficult to pursuade educated young men to come forward, and edify the Society, as in previous years, with lectures. The *Plague* broke out in its verulence in the month of April, and continued to commit sad havoc for several months.

In this connection, we think it our duty to mention that the wisdom of the policy, pursued by the Hon'ble Sir John Woodburn's Government, will not soon be forgotten by the people of this country.

Firstly.—As soon as it was known that the *Van* brought out for conveying *Plague Patients*, as in Bombay, to the *Isolation Hospital* was disliked, His Honor the Lieutenant-Governor directed it to be superseded by *ticca garies* and *palkies*.

Secondly.—Separate Wards for *Plague Patients* were directed to be opened in the *Medical College, Mayo* and *Campbell Hospitals*, respectively, as the people dreaded the *Manicktola Isolation Hospital*.

Thirdly.—A *Notification* appeared, under the signature of Mr. Risley, President, *Plague Commission*, that no one was to be forcibly *Inoculated* against his will.

Fourthly.—*Private Hospitals* were permitted to be opened in Gentlemen's compounds, or, on the tops of their houses for treatment of *Plague Patients*.

Fifthly.—*Vigilance Commitees* were directed to be formed, and *Hospitals* opened by private subscriptions in the Twenty-five Wards of the town.

All these tended to assuage the public mind, and for this, the thanks of the *Calcutta Literary Society* are specially due to His Honor the Lieutenant-Governor of Bengal.

It is with profound sorrow I have to announce that the *Calcutta Literary Society* has lost one of its oldest Patrons, and three well-wishers, who were snatched away by the cruel hand of death !!

His Highness the Hon'ble Sir Lakshmeswar Singh, G.C.I.E, Mahajarah Bahadur of Durbhangah's connection with the Society commenced in the year 1880. He rendered immense services to the Society, for which our best thanks are due to the late Maharajah Bahadur. On receipt of the intelligence of his demise, the office of the Society was closed then for three days, in honor of the memory of the late illustrious deceased, and a letter of condolence was sent to His Highne-s' beloved brother, Rajah Rameswar Singh Bahadur of Rajnagar-Durbhangah, on the 18th December, 1898, to which the following reply, by Telegram, was received, on the 19th Idem, from the present Hon'ble Maharajah Bahadur :—

Telegram No. 6302.

To the Secretary,
Calcutta Literary Society,
24, Nimtola Street.

From
Rameswar Singh,
Durbhangah.

I thank you for your kind letter of Condolence.

The following letter was subsequently received from the Manager, Durbhangah Raj :—

Raj Durbhangah,
The 19th December, 1898.

DEAR SIR,

I am directed by His Highness Maharajah Rameswar Singh Bahadur to thank you, and the other Members of the Society for your sympathy and condolence at the irrepairable loss sustained by him.

To Babu Sham Lall Day,
Secy., Cal. Lit. Society.

Yours truly,
Chunder Sekar Bose.

On the 5th October, 1898, a *letter of Condolence* was sent to His Highness Surendra Vikrama Prakash Singh Bahadur, Rajah Sahib of Nahan, on the demise of its late illustrious Chief, to which the following reply was received :—

Nahan, 21*st October, 1898.*

SIR,

I am desired by the Heir-Apparent to appreciate your kind letter of condolence and sympathy of 5th October, 1898, regarding the death of His Highness of Sirmur, which has been a deep misfortune and a heavy blow to the State in general.

To Sham Lall Day, Esq.,
Founder-Secretary,
Cal. Lit. Society.

Yours truly,
B. Bhowgram,
Secy. to H. H. of Sirmur.

Letters of Condolence were also sent to the *Heirs* of the late Nawab Sahib of Chatari, on the 7th November, 1898 ; to the late Maharajah Sahib of Dhar, K.C. S.I., C.I.E.; and to the late Rajah Sahib of Faridkot, who were Members of this Society, for a series of years!

On the 9th December, 1898, a *letter of Condolence* was sent to His Highness the Gaekwar Sahib of Baroda, G.C. S.I., on the demise of Her Highness Maharani Jumnabai Sahiba of Baroda, on the 29th November, 1898.

The Society begs to express its deep sympathy, and to record its sincere regret at the death of the noble Chiefs, mentioned above, by which it has sustained heavy losses, which it would be difficult to supply.

The following is a summary of the business transacted during the session, 1898 :—

(1) On the 2nd January, 1898, a *letter of Congratulation* was sent to His Highness Bulwant Singh Bahadur Rajah of Awhgarh, on his receiving the distinction of *C.I.E.*, to which the following reply was received :—

DEAR SIR, Awagarh, *7th January, 1898.*

Very many thanks for your kind expression of congratulation about the honour of *C.I.E.*, which the Government of Her Most Gracious Majesty has been pleased to confer on me.

To Sham Lall Day, Esq.,
Secy., Cal. Lit. Society.

Yours truly,
Balwant Singh.

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(2) On the 3rd January, 1898, a *letter of Congratulation* was sent to Rai Kali Kissore Munshi Bahadur, Zemindar of Sherpur-Bogra, on his becoming *Rai Bahadur*, to which the following reply was received :—

No. $\frac{23}{2}$ Sherpur-Bogra,
DEAR SIR, *The 6th January*, 1898.

I beg to acknowledge with thinks the receipt of your favor dated the 3rd instant * * * *

To Babu Sham Lall Day,
Founder Secretary,
Cal. Lit. Society.

Yours Sincerely,
Kali Kishore Munshi.

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(3) On the 2nd January, 1898, a *letter of Congratulation* was sent to His Highness Sir Lakindra Bhowani Singh, Maharajah Bahadur of Duttiah, on his receiving the distinction of *K. C. I. E.*, to which the following reply was received :—

DEAR SIR, Datia, 12*th January*, 1898.

In reply to your letter of the 2nd January I have the pleasure to state that your letter will be duly taken into consideration.

To
Sham Lall Day, Esq.,
Secretary,
Calcutta Literary Society.

Yours truly,
Rughu Nath Rao,
Private Secretary,
Durbar of Duttia.

(4) On the 4th January, 1898, a *Letter of Congratulation* was sent to the Hon'ble Rai Pandit Suraj Kaul Bahadur, C.I.E., Panjab Representative, *Governor-General's Legislative Council*, on his becoming *Fellow of the University of Calcutta*, to which the following reply was received :—

117, Dharamtolla Street,
8th January, 1898.

DEAR SIR,

I am desired by the Hon'ble Rai Bahadur Pandit Suraj Kaul, C.I.E., to write and tell you that he has no objection in becoming an *Honorary Member* of your Society.

To the Secretary,
Calcutta Literary Society.

Yours faithfully,
Doyal Kishan Kaul.

(5) On the appointment of the Hon'ble Sir John Woodburn, K.C. S.I., Member of the Governor-General's Legislative Council, to the *Lieutenant-Governorship of Bengal*, (who was condescending enough to preside at a public Meeting, convened by the Society, held at the hall of the *Calcutta University Institute*, College Square, on Wednesday, the 24th March, 1897, at 5 P.M., when Babu Jnan Chandra Rai, B.A., B.L., delivered his third lecture to the Society on *the Problems of Poverty*), a *letter of Congratulation* was sent to His Honor, on the 7th April, 1898, to which the following reply was received :—

Private Secretary's Office,
Bengal,
Belvedere, 9th April, 1898.

SIR,

I am desired by His Honor the Lieutenant-Governor to thank you for your letter, dated the 7th Instant, expressing the congratulations of the *Calcutta Literary Society.*

To Babu Sham Lall Day,
Secy., Cal. Lit. Society,
24, *Nimtola Street, Calcutta.*

Yours faithfully,
A. H. Gayer,
Private Secretary.

(6) On the 21st April, 1898, an *Address of Congratulation*, signed by forty-one Members of the Society, was presented, (through His Excellency General the Right Hon'ble Lord Frederick Sleigh Roberts of Kandahar and Waterford, *Baronet*, V.C., G.C.B., D.C.L., LL.D., R.A., G.C.S.I., G.C.I.E., M.P., Commander-in-Chief in Ireland, and a distinguished Member of this Society), to Her Most Gracious Majesty the Queen-Empress of India, to which the following reply was received :—

Abbey Leix,
Ireland.
11*th May*, 1898.

DEAR SIR,

I received with plasure your letter of April 21st, enclosing an *Address of Congratulation* presented by the Calcutta Literary Society to Her Majesty the Queen-Empress.

Will you please inform your Society that I am complying with their request by forwarding the Address to the Secretary of State for India, by whom it will be sent to Her Majesty.

Please convey my thanks to your Society for the Report, which you so kindly thought of sending me.

To Sham Lall Day, Esq.,
Founder-Secretary,
Calcutta Literary Society.

Believe me,
Yours very truly,
Roberts, F. M.

(7) On the 22nd May, 1898, a *letter of Congratulation* was sent to His Highness the Rajah Sahib of Nabba State for his receiving *Fifteen Guns*, as a *Personal Distinction*, to which the following reply was received :—

No. 302a.

Nabba,
The 5th June, 1898.

SIR,

With reference to your congratulatory letter of the 22nd of May, 1898, I am directed to convey His Highness' hearty thanks for it. * * * *

To
The Secretary,
Calcutta Literary Society.

I am,
Yours Sincerely,
S. Wuzerall,
Foreign-Minister, Nabba State.

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(8) On the 22nd May, 1898, a *letter of Congratulation* was sent to Rajah Asutosh Nath Rai Bahadur of Cossimbazar, on his becoming the *Rajah*, to which the following reply was received :—

Monghyr,
27th May, 1898.

DEAR SIR,

I am in receipt of your favor of the 22nd Instant and beg to offer you my sincerest thanks for your congratulation and good wishes for my future.

To the Secretary,
Calcutta Literary Society.

Yours Sincerely,
A. N. Roy.

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(9) On the 22nd May, 1898, a *letter of Congratulation* was sent to the Hon'ble Nawab Syed Amir Hussein Khan Bahadur, C.I.E., Member of the Governor-General's Legislative Council, Presidency Magistrate of Calcutta, Secretary, *National Mahamedan Association*, &c., on his becoming the *Nawab Bahadur*, to which the following reply was received :—

24, Royd Street,
23rd May, 1898.

MY DEAR SIR,

I am very much obliged to you for your kind congratulation. Trusting you are all right.

To Sham Lall Day, Esq.,
Secretary to the
Calcuta Literary Society.

I remain,
Yours Sincerely,
Syed Ameer Hussein.

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(10) On the 22nd May, 1898, a *letter of Congratulation* was sent to Khan Bahadur A. F. M. Abdur Rahaman, *Barrister-at-Law*, Judge of the *Calcutta Court of Small Causes*, Secretary, *Mahamedan Literary Society* of Calcutta, &c., on his becoming the *Khan Bahadur*, to which the following reply was received :—

16, Taltollah.
Calcutta, *23rd May*, 1898.

MY DEAR SIR,

Pray, accept my sincere thanks for your very kind letter of congratulation.

Hoping you are enjoying good health.

I am,
To Babu Sham Lall Day,
24, *Nimtola St., Calcutta.*

Yours Sincerely,
A. F. M. Abdur Rahaman.

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(11) On the 25th August, 1898, an *Address of Congratulation*, signed by Eighteen Members of the Society, was forwarded, (through His Excellency General the Right Hon'ble Lord Frederick Sleigh Roberts of Kandahar and Waterford, *Baronet*, M.P., V.C., G.C.B., D.C.L., LL.D., R.A., G.C.S.I., G.C.I.E., late Commander-in-Chief of Her Majesty's Forces in India, Extraordinary Member of the Governor-General's Legislative Council, and a distinguished Member of this Society), to His Excellency the Right Hon'ble *Baron* George Nathaniel Curzon, of Keddleston in Ireland, M.P., on his nomination as Viceroy and Governor-General of India, to which the following reply was received. :—

The Royal Hospital,
Dublin,
14th September, 1898.

DEAR SIR,

I am desired by *Field Marshal* Lord Roberts to acknowledge with thanks the receipt of your letter of the 25th August, and to say that he has forwarded your letter and enclosures to the Right Hon'ble G. Curzon.

His Lordship trusts that you are in good health.

To
Sham Lall Day, Esq.,
Secretary,
Calcutta Literary Society.

I remain,
Yours faithfully,
H. Streat Field, *Major*,
Asst. Military Secretary.

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(12) On the 19th October, 1898, an *Address of Congratulation* was presented to His Highness Surendra Vikrama Prakash Singh Bahadur, Rajah Sahib of Sirmoor State, on His Highness' Installation to the *Throne of Sirmoor State*, on the 26th October, 1898, to which the following reply, (by telegram), was received, on the 27th October, 1898.

Telegram No. 23786.

From
Secretary to H. H. of Sirmoor.

To the Founder-Secretary to
The Calcutta Literary Society, Calcutta.

Congratulations conveyed. In return thanks Society.

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(13) On the 8th December, 1898, an *Address of Congratulation* was presented to His Highness the Rajah Sahib of Rutlam State, on His Highness' Installation to the *Throne of Rutlam State*, on the 13th December, 1898, to which an acknowledgment was received, on the 21st December, 1898.

(14) On the 17th December, 1898, *a letter of Congratulation* was sent to His Highness Maharajah Manindra Chandra Nandi Bahadur of Cossimbazar Raj, on his becoming the *Maharajah*, to which the following reply was received :—

Cossimbazar Rajharee,
The 29th December, 1898.

SIR,

I am desired by the Maharajah to thank you for the feeling expressions given vent to in yours of the 17th December, 1898.

To the Secretary to the
Cal. Lit. Society.
24, *Nimtola Street, Calcutta.*

Yours faithfully,
Nritya Gopal Sarkar.

(15) On the 31st December, 1898, a *congratulatory telegram* was sent to His Excellency the Right Hon'ble *Baron* George Nathaniel Curzon of Keddleston in Ireland, on His Excellency's arrival in India, and on His Excellency's becoming the Viceroy and Governor-General of India, to which the following reply by *telegram* was received from His Excellency's Private Secretary : —

Telegram, No. 1262. Dated, 2nd January, 1899.

To the Secretary,	From
Calcutta Literary Society.	Private Secretary.

Lord Curzon desire me to thank you for your Telegram.

I have now a cheerful duty to perform in announcing to you that the following Gentlemen have signified

their willingness to become Members of the Society during the year 1898; *viz.*:—

(1) Maharajah Suryya Kanta Acharyya Chowdehry Bahadur, as Patron of the Society.
(2) The Hon'ble Rai Bahadur (now *Rajah*) Pandit Suraj Kaul, C.I.E., F.U.C., Panjab Representative of the *Governor-General's Legislative Council.*
(3) Pandit Bhagwan Singh Sahib.
(4) Babu Pasupati Nath Bose.

The Society whilst regretting that it could not induce Gentlemen to come forward and deliver lectures on important literary and social problems, as in previous years, on account of the *Plague*, and the *Calcutta Municipal Bill*, which entirely engaged the public mind, congratulates itself on the cessation of the *Plague*, and the with-drawal by the Government of Bengal of the *Plague Notification.*

The Society under one of its Rules, is pledged not to deal with Political questions. It cannot, therefore, express any opinion on the *Calcutta Municipal Bill*, the discussion on which, it hopes, will shortly terminate amicably between the Government and the Rate-payers.

In conclusion, the Society begs to record its most cordial and gratefull thanks to its Patrons, Members, and friends for the valuable aid which they have rendered to it during the year 1898.

As the Society was inaugurated by the humble individual, who now stands before you, it is with considerable satisfaction and pride that I find that it has now weathered many a storm, and has continued to exist for the last *Twenty-three years* by the grace of God, a fact on which we may all well-congratulate ourselves; and I now pray to the Almighty Disposer of Events for a long and continued prosperous career of its usefulness (*Cheers*).

After Babu Sham Lall Day, the Founder and Secretary to the Society, had read the Report, the Chairman moved that it be adopted. The proposal was carried by acclamation. The Chairman then asked Mr. J. N. Roy, *Barrister-at-Law*, to deliver his lecture on the *Present Day Problems.*

The learned lecturer spoke on the subject for about an hour. He said that he would have thought it a great honor to be called upon to deliver a lecture at the *Twenty-third Anniversary Meeting* of so influential an Institution, as the *Calcutta Literary Society.* He could not help wondering how in a country like India, where ideas seldom take root, and almost never bear fruits any Institution, could live to such an age. For this, he had no doubt that they had to thank much Babu Sham Lall Day, the indefatigable Secretary and Founder of this Society, for his sustained enthusiasm and perseverance, in spite of all discouragements. Such Institutions were always useful, and particularly so *in this age of transition.*

Clearness of thought and clearness of vission were the two things most necessary for the solution of the difficulties, which awaited us in this generation. Such centres of discussion, as this Society would greatly tend to bring about the desired result. More of these kinds of Institutions, the better for the country. For men, in a period of *transition*, were like soldiers on a battle-field, who must both march and think in every step.

He went on to say that he had alluded to the present as a *state of transition.* It was not possible within the short time, at his disposal, to go deeply into the various problems, which crowded upon his mind. He would only allude to some of the most important ones.

It might be generally said that almost everything required re-consideration and re-construction at our hands. For, the spirit of change, which had come over us, would be satisfied of nothing short of a revolution. He only hoped that this revolution might be wrought with more hands and unflattering steps.

But, looking at our lives as it is to day, he could not help bestowing some reflections on it. Turn your eyes in whatever direction you will, barrenness seemed to be the only thing that stared you in the face. For, it was under the influence of *Western Ideas*, some significant movements, and some great ideas had sprung into existence. But how do they fare?—What reliance can you put on them?—Is there any abiding interest shewn in any one of them?

It is not merely in the matter of politics and religion, the want of thought and want of courage are to be seen, but in all departments of our lives. An utter fruitlessness and un-mistakeable failure characterized our lives in our various undertakings. Perhaps, no where is this to be seen in more marked character, than in the lives of our educated young men.

Some body had said that the fate and fortune of a Nation is identical with fate and fortune of its young men of thirty. If that is so, what hope for our race, and what destiny awaits us?—For do we not know that the lives of our young men, like our lives in other things, are also marked by sad overpowering failures.

Young men, so full of promise, so brilliantly talented, so deeply inspired with the highest ideas, confronted with the noblest of resolutions at once the heirs of all that the best and noblest in Europe and Asia. Young men, who owed us a new world, young men, who should have filled our generations with great thoughts, with great actions, and with great speech, where have they gone?—What have become of them?

I am reminded of a very significant Pœm, like Robert Burne, called Warring. Warring was a young man. He was to stand at the head of an era, so full of genius, so full of like, and so full of variegated sympathies.

People wonder,—what he would be;—and they will watch him with eager expectation.—He had established an empire for himself, and that fair brow of his, was crowned with a diamond. So his friends wondered, and so his friends hoped, till at last one day while sailing down the pope, the Poet observed a number of Italian *hawkers* come on boat to hot things, and amongst them he fancied, one face he recognized. He awoke him in ancient memories. When, on a sudden, with a rush of tumultuous feelings, he recognized his face to warrings.

I take it that the time of explanation leaves the want of harmony between our intellectual convictions and our actual conduct, and almost invariably breaks down every body who seeks to harmonize the truth. And yet, without this harmony, without the just prepotionate correspondence between these two, life can never gained in solid order and success.

The education, which we receive, separates us almost as a jump from the Society, in which we are born. We have to steer our course between the intellectual convictions derived from one's civilization, and the duties derived from another civilization.

We have not the courage, nor clearness of sight to carve out a path far south more completely answering to our needs, and the result is that all things end in a general shipwreck of our lives, and in the end, we lead the public opinion of the dead.

Large ordinances of our ancestors have no true meaning for us to give form and feature to our otherwise featureless and characterless lives. The problem of problems for generations is the problem of manhood. It is difficult to say how this is to be achieved. We should want courage, we should want clear thought, we should want unequevocal action for that. It would not do merely to apologise for our lives. Nor was it sufficient by getting through it with uninformed ideas and half-beaked conduct. We must be men and can be men only when a high and excellent seriousness purveyed an informal life. I do not care whether we worship stars and stones. I do not care whether *Early Marriage* were allowed to continue in the land. I

do not care whether the seclusion of women is clung to. I do not care whether the English rule the land, provided I am satisfied that these things were allowed to exist or not after most careful and searching thought. It will not do to believe in one thing, and do another. Let us have truth and above all truths. The three things needful then, are courage, clearness of thought, and seriousness of purpose.

After the speaker had finished his excellent speech, the Chairman proposed a hearty vote of thanks to the lecturer, which was carried by acclamation. He then asked if any gentleman amongst those present had any thing to say upon the subject of the lecture.

As the night had advanced, and no one was willing to speak, the Chairman brought the proceedings of the evening to a close by an eloquent and instructive address, which lasted for about half an hour. His address was heard with rapt attention.

Babu Sham Lall Day, the Secretary to the Society, having proposed a hearty vote of thanks to the chair, which was seconded by Babu Gobin Chand Dhur, Zemindar, and carried by acclamation, the Chairman declared the Meeting dissolved.

(*Vide*, the *Englishman*, the *Indian Daily News*, the *Hindu Patriot*, 6*th*; the *Amrita Bazar Patrika*, 7*th*; and the *Indian Mirror*, 10*th* January, 1899).

A public Meeting, convened by the Society, was held at the hall of the *General Assembly's College*, Cornwallis' Square, on Tuesday, the 10th January, 1899, at 5 P.M., under the presidency of Babu Shyam Lall Laha, M.A., B.L., Pleader, *Judge's Court, Alipur*.

After the proceedings of the last Meeting had been read by Babu Sham Lall Day, the Founder and Secretary to the Society, which were duly confirmed, the Chairman asked Mr. J. N. Roy, *Barrister-at-Law*, to deliver his second lecture on the *Study of History*.

The Speaker spoke on the subject for about an hour. His lecture was full of anecdotes and remarks, which were suggestive, and the audience was much pleased to hear him.

He said, that *History*, as you all know, is a record of a *Nation's* past and present deeds, not only of valor in the battle-field, but of the measures adopted from time to time to promote the cause of good Government, and the prosperity and happiness of the people. It is, for this reason, that the history of *Ancient Greece* and *Rome* possesses such interest and affords ample room for study and instruction to those, who resort thereto. The deeds of valor, which gained the Roman people such marks of distinction, as a race cannot fail to stimulate those, who read them to similar deeds of courage, when the occasion for them presents itself.

The ancient spartans were famed far and wide for all that contributed to raise a *Nation* in the estimation of the world, and to the pinnacle of *true greatness*. Our own country affords ample rooms for study. The *Aryans* are distinguished from other people for their achievements in the field and in the studio. The *Mahabharat*, or the History of India, contains accounts of the battle fought in the wilds of *Kurukhetra*, and the exploits of Bhima and Arjuna which cannot but raise a *Nation* in the estimation of war-like races.

The truthfulness of *Maharajah Yudhisthera* is a house-hold word which every man and woman in India knows how to value. The self-sacrifice of Sri Ram Chandra and devotion to his father in forsaking his home and going to the wilderness for fourteen years to enable him to keep the promise, which his father had at an evil moment pledged to Sri Ram Chandra's step-mother that he must send Sri Ram Chandra to wilderness, and give the throne of his Empire to her own son Bharat, in preference to the claims of his eldest step-brother.

These and other records of greatness cannot fail to excite feelings of sympathy and self-sacrifice in the minds of those, who are fond of making *Ancient History* their objects of study, and giving their time and attention to its pages.

History not only presents to the mind's view the ways and means of attaining *intellectual greatness*, but also of moulding a high moral character. I, therefore, cannot but urge upon you, Youngmen, to devote your time to the *study of History*. You must not neglect this particular branch of study in the school-room, because, it taxes your memory to the utmost, and you have to work hard at the time of your *Annual Examinations*. I know, Youngmen, that you are fond of reading *Novels*. The Sanskrit, the Mathematics and History are eyesores to you. But, if you neglect these three branches of study, you must fail to acquire that greatness, which enables young men to move onward in the path of progress, prosperity and happiness.

After the learned lecturer had concluded his speech, the Chairman said that as the lecturer had fully exhausted the subject, he had very little to add.

Babu Lal Behary Banerjea, B.A., B.L., then having proposed votes of thanks to the Chair, and the learned lecturer, which were seconded by Babu Bhuban Krishna Mitra, Zemindar, and carried by acclamation, the Meeting terminated at *dusk*.

(*Vide*, the *Indian Daily News*, the *Hindu Patriot*, 12*th*; the *Amrita Bazar Patrika*, 13*th*; and the *Indian Mirror*, 15*th* January, 1899 respectively.)

A very interesting ceremony of the Society, was held, with great *eclat*, at the compound of the *M. L. Jubilee Institution*, 89, Harrison Road, on Monday, the 30th January, 1899, at 3 P.M., under the presidency of the Hon'ble *Vidya Benada* M. Ry. P. Ananda Charlu *Avergal*, Rai Bahadur, B.L., C.I.E., Member of the *Governor-General's Legislative Council*, to congratulate the Hon'ble Ranjit Sinha, *Rajah Bahadur of Nashipur*, on his appointment to a seat in the *Bengal Legislative Council*.

The Meeting was densely crowded by respectable Gentlemen of the Metropolis. The building was beautifully decorated with garlands of flowers, flags, and nosegays, which imparted a charm to the distinguished audience.

The Hon'ble Chairman and the Hon'ble Rajah Ranjit Sinha Bahadur entered the hall and occupied their respective seats amidst universal outburst of applause.

The proceedings of the afternoon commenced with the reading of the minutes of the last Meeting by Babu Sham Lall Day, the Founder and Secretary to the Society, which were duly confirmed.

The Hon'ble Chairman then asked Babu Srish Chandra Biswas, B.L., Pleader, *Judge's Court, Alipur*, to read the *Address of Congratulation*, prepared by the *Calcutta Literary Society*, for presentation to the Hon'ble Rajah Bahadur of Nashipur, on his appointment as a Member of the *Legislative Council* of His Honor the Lieutenant-Governor of Bengal.

As desired, Mr. Biswas addressed as follows :—

Hon'ble Chairman, Hon'ble Rajah Bahadur, Members of the *Calcutta Literary Society*, and Gentlemen,—We are assembled here, this afternoon, to congratulate the Hon'ble Ranjit Sinha, Rajah Bahadur of Nashipur, and also ourselves in his recent elevation to the *Bengal Legislative Council*. I have been asked to read, on behalf of the distinguished Members of the *Calcutta Literary Society*, the Congratulatory Address, which I hold in my hand. I have accepted the pleasant duty with much satisfaction. In our illustrious guest, we have got an enlightend Nobleman, representing an ancient historic family.

Wealth, it is said, has, not only its responsibilities, but duties also. Be it said to his credid, the Hon'ble Rajah Bahadur has fully realized the responsibilities of His Highness' exalted rank, and the duties of his high life. He has cheerfully and un-grudgingly devoted his time and energy to public services. As a Municipal Chairman and an Honorary Magistrate, he gave satisfaction to all parties concerned. I hope and trust that in his new capacity, he will prove not only loyal to the Crown, but what is far more important to his conscience, the devine monitor within.

It is not for me to tell the Hon'ble Rajah Bahadur how to acquit himself in the new and exalted sphere of work, to which he has been called, but it may be permitted to us to hope that with ample opportunities, which he has and shall have for doing good as a citizen, as a Nobleman, and as a Councillor, the Hon'ble Rajah Bahadur will be able to render important and manifold services to the land of his birth. (*Cheers*).

The following *Address of Congratulation* was then read by Mr. Biswas :—

To

THE HON'BLE RANJIT SINHA BAHABUR,
Rajah Sahib of Nashipur,
Member of the Legislative Council
of
His Honor the Lieutenant-Governor of Bengal,
&c., &c., &c.

HON'BLE RAJAH BAHADUR,

WE the undersigned Members of the *Calcutta Literary Society*, beg most respectfully to approach you this evening, with this cordial *Address of Congratulation*, expressing our deep and sincere satisfaction at your taking seat in the *Bengal Legislative Council*, in place of the late-lamented and distinguished Maharajah Bahadur of Durbhangah.

Permit us to state, that you have always shown great sympathy in the cause of our Society and acted as our Chairman on the occasion of the *Twentieth and the Twenty-Second Anniversary Meetings*, and thereby rendered, by your practical suggestions, great help in furthering the interest of our Society, in a way which really deserves our heart-felt gratitude. We venture to state that the true greatness of our Nation does not consist merely in its commercial and agricultural development, which, of course, are necessary in themselves, but also, we beg leave to observe in developing, as our Society aims, friendly relations, as best as we can, between the Rulers and the Ruled, and in filling the minds of our countrymen, with sound and rational principles by harmoniously combining both the Eastern and Western thoughts and culture that are necessary for the healthy growth of our national life.

Being a scion of an old and historic family, which dates its ancestry from the dawn of the British supremacy in India, and proprietor of a vast and extensive Zemindary, we have great pleasure to note, that you devoted your time and energy to securing the good of your country, that you acted in various public capacities as a Municipal Chairman, and a first class Honorary Magistrate in your own district and that by your disinterested services, you have secured the high opinions of all the sections of our community and of the local authorities.

The prominent position, which you now occupy in Society, has made you eminently fit to represent the numerous grievances of the community to which you belong. We fervently hope that like your illustrious and public-spirited predecessor in office, the late-lamented Maharajah Bahadur of Durbhangah, whose sudden and untimely demise has caused an ir-reparable loss to our community, and has deprived this Society of a liberal-minded Patron and friend, you would spare no pains, not only to further the interest of your community, but sincerely endeavour to ameliorate the condition of your countrymen, and help the Government with practical suggestions and wise counsels, which may here-after prove beneficial to the people of this country. We heartily congratulate you upon the great honor Government has conferred upon you, and wish you every success in your new position.

Accept, please, these humble respects and hearty congratulations. We fervently pray to God, who shapes our destiny, that He may shower His choicest blessings on you, and grant you a long and prosperous life, to enable you to serve your country in a manner befitting the high position you now hold.

Kailash Chandra *Vidyabhushan*, *M. A.*, (Editor of the *Soma Prakash*, and Professor, *Duff College*),
Sarat Chandra Mukerjea, *M. A.* (Editor of the *Light of the East*, the *New Age*, *&c.*, *&c.* *&c.*),
Gobin Chand Dhur,
Viswesar Sanyal, (*Zemindar*),
Hem Chandra Mukerjea, *M. A.*, *B. L.*,
Shamal Dhone Dutt, (*Solicitor*, *High Court*),
Jnanendra Nath Dutt, (*Solicitor*, *High Court*),
Jogendra Nath Srimany, (*Vakil*, *High Court*),
Sarat Chandra Bose, *M. A*, *M. B*,
Gouri Sanker De, *M. A.*, *B. L.*, (*Professor*, *General Assembly's College* and Author of several works),
Bepin Vihari Dass, *M. A.*, (*Professor*, *Duff College*),
Shyam Lall Law, *M. A.*, *B. L.*, (*Pleader*, *Judge's Court*, *Alipur*),
Asutose Sarkar, (*Pleader*, *Judge's Court*, *Alipur*),
Lal Behari Banerjea, *B A.*, *B L*, & several others.

The Calcutta Literary Society,
24, NIMTOLA STREET,
Calcutta, *30th January*, *1899*.

SHAM LALL DAY,
Founder-Secretary,
Cal. Lit. Society.

The Address, which was printed in parchment on gold, and enclosed in a beautiful velvet casket, was then handed over to the Hon'ble Rajah Bahadur of Nashipur by the Hon'ble Chairman.

The Hon'ble Chairman in presenting the Address, spoke as follows :—

Hon'ble Rajah Bahadur and Gentlemen :—It has always been a pleasure to take part in a function such as this. In this particular instance, it is doubly pleasing in that I have to join in doing honor to one, whom I already count among my friends, though, when I promised to preside, I did not know my relation with him. In thus coming forward to labor for the people, my friend proves that the gulf that long lay separated from the landed aristocracy on the one hand and the people on the other, is becoming narrower and narrower.

If, instead of being one of the few exceptions in the class, as enjoying his status, he would move others with his ambition to work for the people and fraternise with them, and if, instead of gloating on wealth and taking pride in an isolation, looks down, from his assured altitude, on the people below as so many *pilgrims*, he would be rendering, a real service to the community at large. With the satisfaction I now feel, is, however, mingled the melancholy thought of his immediate illustrious predecessor, the late Maharajah Sir Lakshmeswar Singh Bahadur, G. C. I. E., of Durbhangah, yet I trust that this contact between the departed great man and the friend to my left, will serve as a motive to him to imitate that model.

To the late Maharajah's eminence, goodness and the desire to be useful to others, formed as principal elements whereas my friend adds an advantage which was denied to his lamented predecessor—the advantage of a vigourous youth ; for, in later years, the late Maharajah of Durbhangah was poorly in health, so much so that in something less than a year before he told me that he had just come off the jaws,

of death—death that nevertheless waited only to swallow its prey in a spirit of relentlessness, I would particularly recommend to my friend the extreme simplicity of the late Maharajah—an attribute which adorned him more fittingly than all other advantages he so eminently possessed—an attribute which made him to be the first to telegraph congratulation to me on my first election to the *Viceregal Legislative Council*, though I was known to him only by name.

I mention this anecdote as illustrating his generous impulses rather than any particular merit of my own. In thus dwelling on that great and noble exemplar, I do not imply that my honored friend of this evening has given proof of behaving otherwise to men humbler than he is. I only wish to emphasise that feature as universally loveable, for, in this imperfect world, one cannot be too often reminded of what is good, useful and endearing.

The advantage of wealth and status to which he is born is, besides, best utilised by his using them for the benefit of others, who do not possess that advantage.

There is another point in his favor, which I wish to notice. While we plebians have first to achieve a position to command the ear of others, and *then* attempt to do what lies in our power, men like my friend, already possess that altitude which corresponds to what Walter Baghot has called the dignified part—an altitude from which he and his like can afford to speak with a *title* to be heard of in these days, when *who says it* has a greater value than *what he said*.

Thus it is a good sign that members of the aristocracy, instead of lolling on the lap of luxury or sitting on chests in which affluence remains locked up, *bestir themselves*, and come among the people, throwing aside the self-importance, and mix with them and work for them, in a spirit of brotherliness—a function to abdicate which they have no excuse whatever.

I hope and trust that by this time next year my friend will show to others, as he has evidently done to the Members of this Society, that he is a loveable and useful Member of our community. If my limited knowledge of him and such observations as I could make warrant me to hazard an opinion, I might well anticipate that the judgment would be in his favor.

Now, I conclude with the saying that my friend fully deserves all that is said of him in the *Address* just presented to him! (*Cheers*).

The Hon'ble Rajah Bahadur, who on rising was received with cheers, acceptd the Address of the Society, and replied as follows :—

Hon'ble Rai Bahadur and Gentlemen,

Permit me to express my heart-felt gratitude for the kind and congratulatory Address, which you have just now presented to me, on my appointment as a Member of the *Bengal Legislative Council*.

It really gives me great pleasure to notice that the object of *your* Society is to develope friendly feelings between the Rulers and the Ruled, and I have my full sympathy with the noble object of your Society. I firmly believe that no practical good to the country can be done unless we can establish such cordial relations.

Gentlemen, I think it will not be possible for me to fill up the gap caused by the death of the Premier Nobleman of Bengal, I mean,—the late lamented and public-spirited Maharajah Bahadur of Durbhangah!

It shall always be my best endeavour to further the cause of my countrymen, and I shall try as much as I can to follow the path of my illustrious predecessor in office, and shall always try to lay my suggestions honestly and independently.

To you, *Rai Bahadur*, I am greatly indebted for the kind sentiments, you have expressed on my behalf, and I thank you from the very core of my heart for the troubles you have taken in presiding on this occasion.

Allow me, Members of the *Calcutta Literary Society* and other Gentlemen here present, to thank you again for your kind wishes, and in return I wish you all happiness and prosperity. (*Cheers.*)

On the Hon'ble Rajah Bahadur's replying to the *Address*, the Hon'ble Chairman made a few more remarks to the following effect; He said :—

Reference is made in the *Address* to the fact that the *Rajah Bahadur* has made it a point to promote friendly relations between the Rulers and the Ruled. I am very pleased to hear it. But I should have been more pleased to see, in the audience before me, some proof of the members of the ruling class, attending and rejoicing in the honor done to him. Perhaps, their absence is due to the inconvenient hour and place that have been fixed; or perhaps, the Secretary to the *Literary Society* not having circulated his invitation widely enough. I trust that the proof will be forthcoming on other similar occasions, which, I feel sure, must occur, sufficiently often, in connection with the *Rajah Bahadur* during his tenure of the seat in the *Bengal Legislative Council*.

Certain words of the *Rajah Bahadur*, in acknowledging the *Address* presented to him, are likely to be misconstrued, as though he would straightway substitute private effort for agitation, once for all. If you remember that he has promised to discharge the trust, with independence and honesty, you will see how different is his meaning His meaning undoubtedly is that, where private effort, without loss of manliness and self-respect, will advance justice or lead to a remedy of hardship, their agitation may be and ever must be avoided. I am at one with him there. So, I believe, are all of you.

I go further and assert that pursuasion must, in such instance, be first tried if an honest open door exists or is visible. This has the sanction of the historic and traditional teaching of our fore-fathers, under the name of *Soma*, to which the very first place is assigned in describing how one should go about in gaining one's object. But the Rajah Bahadur does not say, any more than our ancestors did, that when *Soma* fails or sees no opening, we should retire from the field of effort. So long as private effort succeeds on the merits of the case in which it is exerted, and not merely as a favor from personal regard to the intercessor, the line of conduct is objectionable. But if the concession is made as a matter of favour, then there is too much room to fear favour done will require favours in return and it may, not unfrequently, lead to sacrifice public duty to satisfy private obligations thereby incurred. It has too much the risk of demoralising the giver as well as the taker. If this danger is borne in mind and private effort is putforth, without (as I have said) loss of self-respect and without imperilling public obligations, he must be a mad man, who would resort to agitation.

When one friend points out to another friend where there is a grievance, and the latter remedies it on the ground that the grievance exists, and not because a friend has to be obliged, there is *fair play and no favor*. A motto to be true is, therefore, *fair play* or fair fight. I have not the least doubt that such is my friend's meaning, though owing to his rather aphoristic method of giving expression to it, it was not absolutely clear (*Cheers*).

After the Hon'ble Chairman had taken his seat, the ceremony came to a close at 5 P.M., with votes of thanks to the Hon'ble Chairman, and the Hon'ble Rajah Bahadur of Nashipur, proposed by Mr. J. N. Roy, *Barrister-at-Law*, and seconded by *Pandit* Hari Deva Shastri, Professor, *Bishop's College*, which were carried by acclamation. (*Vide*, the *Englishman*, 1st February; *the Indian Daily News*, 2nd February; the *Amrita Bazar Patrika*, 31st January and 8th February; the *Hindu Patriot*, 31st January and 4th Febuary; and the *Indian Mirror*, 1st and 12th February, 1899, respectively).

At the conclusion of the ceremony, the Hon'ble *Vidya Benada* M. Ry. P. Annada Charlu *Avargal*, Rai Bahadur, B. L., C. I. E., Madras Representative of the *Viceroy's Legislative Council*, asked Professor M. N. Chatterjea, M.R.A.S., (*London*), to deliver his lecture on *India's Call to Her sons*.

The learned Professor spoke on his subject for half an hour. He said that English literature would be found teeming with passages giving an idea of what the *call* of a country to her sons means. He briefly referred to many well-known passages to corroberate his statement. He went on to show how immediately after the *Aryan* dispersion from Central Asia, the growth of *Hindu* civilization in India was simply marvellous. He exorted the audience to take a careful view of the past, look to the present, and then to form a conception as to the duty of the people of this country.

He maintained that *Sanskrit literature* occupied a unique place in the history of the world's literature. He compared *Kali Dass* with Shakespere, Moliere, Goethe, *Valmiki*, and *Vedabyasa* with Homer and Danti; and showed how the priceless gems of India have shown dazzlingly through the bewildering haze of centuries and ages. In language, *Sanskrit* proved purer than Greek, far more musical and attracting than Latin.

He maintained that *Veda Mantrams*, when chanted by a trained tongue, would prove sweeter than any beautiful price of music. and a *tongue trained to chant Veda Mantrams would make English naturally sweet.* Further, he asked, *why should not we have so many Max Mullers and Monier Williams in India? why should we not go to the distant corners of the Globe, and tell Nations something of the glory of our language, literature and Philosophy? Should we not be ashamed of* our being idle, when foreigners come to give us *lessons in language, literature and Philosophy?*

He addressed the audience in many such stirring passages before coming to prove that in ancient India the development of Scientific ideas was almost undoubtedly great. Among many other instances he cited the case of *Ether* and the treatment of consumption. He said that at a Meeting of the *Royal Society of London*, a year or so ago, the *Nature* of *Ether* was determined. The *Hindu Aryans* know that which formed the conclusion of that most learned Society's paper.

He concluded by saying that the first duty of every true educated Indian should be to join hands with those that are engaged in making re-searches in language, literature and history of the country. It is *we* who should tell the world what the glory of our literature was. We should not be contented with the past. We must know that history resproduces itself. We must see that this becomes us in the case of India. We should try to prove worthy of our Great Ancestors in Science and Literature.

After the lecturer had concluded his speech, the Hon'ble Chairman said that although in this city, unlike Madras, it was customary to discuss the lecture delivered publicly, he would not think it proper to do so in this instance. He continued that though the lecture was brief, it was more highly finished than one of a far greater length. He said that every word of the lecturer went to the heart of the audience. He hoped that like gas and electricity such lectures would spread in this city far and wide.

The lecturer very rightly said that the leaders of the people ought to feel of their carelessness as regards the *true* interest of the country, by dwelling on their predominant conduct in a most eloquent manner or of what value is the comtemplation of the greatness of our forefathers, if a sense of shame does not overtake us at the thought that we are to-day their unworthy representatives and, as a result, we do not bestir ourselves.

If the lecture, so full of patriotic pride at what we had been, has the effect of producing an equal amount of preliminary shame in us, and the consequent effort to mend our ways, the lecturer will, I am sure, consider himself amply rewarded (*Cheers*).

After the Hon'ble Chairman had taken his seat, Mr. J. N. Roy, *Barrister-at-Law*, proposed votes of thanks to the Hon'ble Chairman, and the Hon'ble *Rajah Bahadur of Nashipur*, which were seconded by Pandit Hari Dev Shastri, Professor, *Bishop's College*, and carried by acclamation. The Meeting then came to a close. (*Vide* the *Englishman*, the *Indian Mirror*, 1st February; the *Indian Daily News*, 2nd February; the *Amrita Bazar Patrika* and the *Hindu Patriot*, 31st January 1899, respectively).

A public Meeting, convened by the Society, was held at the *Albert Hall*, College Square, on the 5th February, 1899, at 4-30 P. M., under the presidency of Mr. Cecil Bendall, M. A., (*Cambridge*), M. R. A. S., Professor of *Sanskrit*, *University College*, *London*.

There was a large gathering of Members and visitors, amongst those present were, Mr. Cecil Bendall, M. A. (*Cambridge*); Mrs. Cecil Bendall; Dr. T. Block; Rai Sarat Chandra Dass Bahadur, C. I. E.; *Mahamahapadhya Pandit* Hara Prasad Shastri, M. A., Professor, *Presidency College*; Babu Chander Nath Bose, M. A., B. L., Oriental Translator, *Government of Bengal*; Babu Srish Chandra Biswas, B. L., Pleader, *Judge's Court, Alipur*; Babu Hari Mohun Mukerjea, Sub-Editor, *Bangabasi*; *Pandit* Vishnu Charn Bhattacharyya; Babu Annanda Prasanna Bhattacharyya, M.A., *Pandit* Bepin Behari Bhattacharyya; *Pandit* Tara Kumar *Kabiratna*, and other distinguished Gentlemen.

After the proceedings of the last Meeting had been read by Babu Sham Lall Day, the Founder and Secretary to the Society, which were duly confirmed, the Chairman asked *Pandit* Hari Deva Shastri, Professor, *Bishop's College*, to deliver his *extempore* lecture, *in Sanskrit*, on the *Improvement of Sanskrit Education in Bengal*.

The learned *Pandit* very eloquently spoke on the subject for about an hour. He handled it in such a masterly way, as greatly pleased the audience, and he was cheered many times. He emphatically pointed out the *Importance of Sanskrit Education* which was greatly neglected by his countrymen. He exhorted them to educate the rising generation in *Sanskrit*, so that they might become the means of communicating the store of information and knowledge, which the *Sanskrit Literature* of old contained to their ignorant fellow-bretnern in the *Vernacular*, such as will prove very edifying and interesting. In the course of his speech, he referred commendably to *Mahakali Patsala*, and Mrs. Annie Beasant's efforts to establish schools and Colleges on strict *Hindu* principles.

Sanskrit language is valuable only because it opens the door to a deeper religious knowledge. It is, therefore, eminently a religious literature. And are we taught to vindicate this religious literature in our schools and colleges?—Far from it; we are rather taught to hate it. We are taught that *Hinduism* is a mass of irrational superstitions believed in by the ancient barbarians, who called themselves *Munis* and *Rishis*, and by the fools who allowed themselves to be imposed upon by these barbarians.

We read English books, written by Englishmen saturated with English ideas of life and Society, containing references, not to the truths enunciated in the *Vedas*, the *Purans*, the *Dharma Shastras*, but the *Christian truths* of the *Bible*. We imbibe a love for the west, and learn to hate the East! What wonder is it then that, after leaving schools and Colleges, we turn away from the *Sanskrit language* and literature, and devote ourselves to the worship of the *English language* and *English literature* only!

Not only that we hate those who are learned in *Sanskrit lore*, but we also call these *Pandits* a set of fools, and refuse to show them any respect at all—far less to revere them. These *Pandits* at last curse their own lot, and in their anxiety to save their sons from the same fate, hasten to send them to *English Schools*, as early as possible, encouraging them to saturate their minds with *Western thoughts and ideas* of this, and the next life. (*Cheers*).

After the lecturer had done, the Chairman delivered a speech, in which he pointed out how Original Researches might be conducted in India.

Babu Srish Chandra Biswas, B. L. of the *Alipur Bar*, in an eloquent speech, proposed a vote of thanks to the learned Chairman, which was seconded by Babu Sham Lall Day, the Founder and Secretary to the Society, and carried by acclamation.

The Chairman thanked Mr. Biswas for having spoken of him in such eloquent and flattering terms. He then declared the Meeting dissolved.

(*Vide*, the *Amrita Bazar Patrika* and the *Hindu Patriot*, *6th*; the *Englishman*, the *Statesman* and the *Indian Mirror*, 7th February, 1899, respectively).

As announced in the *Indian Mirror*, the *Hindu Patriot*, &c. of the 23rd February, a Public Meeting, convened by the Society, was held at the hall of the *Sri Sri Satya Naraiyanji's Temple*, No. 11, Cullen Place, Howrah, (which was lent by Raiah Sheo Bux Bogla Bahadur), on Thursday, the 23rd February, 1899, at 6-30 P.M, under the presidency of the Hon'ble *Vidya Benada* Rai P. Ananda Charlu *Avargal* Bahadur, B.L., C.I.E., Madras Representative of the *Governor-General's Legislative Council*.

The hall was most beautifully set off with chandilers and carpets. Upwards of four hundred distinguished gentlemen honored the Meeting with their presence. Amongst them were, Kumar Hera Lall Bogla Bahadur, Babu Damodar Dass Burman, *Mahamahapadhya Pandit* Gavinda Shastri, Professor, *Government Sanskrit College*, *Pandit* Bene Madhav *Shastri*, *Pandit* Luchmi Naraiyan, *Pandit* Gobinda Narain Misra, Babu Shyam Lall Misra, Babu Radha Kissen Takriwala and others.

After the proceedings of the last Meeting had been read by Babu Sham Lall Day, the Founder and Secretary to the Society, which were duly confirmed, the Hon'ble Chairman, in a few well-chosen words, introduced His Holiness *Paramhansa Jagat Guru Sri Sankaracharyya Raj Rajeswar Sankarasram Swami Maharaj of the Holy Temple of Dwarka*, to the Meeting, and requested him to deliver his first lecture to the Society on

The Existence of the Almighty God.

The learned *Swamiji* dwelt on the subject for upwards of two hours, during which he was frequently applauded. He commenced by saying that the *Existence of the Almighty God* is proved by the following four ways, viz :—

(1) That without Him, no power can exist in this world. The water we drink, the air we breathe, the heat of the Sun which enables trees to grow, the fruits and flowers to fructify, and the rain that fosters their growth, all demostrate the infinite powers and *Existence of the Great God*.

(2) The *Intellectual power* we possess, the *Reason* with which we have been endowed, enable us all to see our short-comings, to judge of our frailties and to rectify them. It is the *Intellectual power* of man, which has placed him over the brute creation, to lord over the lower animals.

(3) The objects of our love,—our wives and Children, are all linked with endearment to each other. But that love has been implanted in our heart by God, who is the greatest object of love, and hence we worship Him.

(4) Our passions,—the objects of our love, our fears, lest we lose them, our anger at the sight of things we hate, all these owe their *Existence to the Almighty God*.

The Venerable *Sankaracharyya*, in his extempore eloquent address, illustrated by references, which arrested the special attention of the audience, who greatly admired his cleverness. The large quotations from the *Shastras*, with which he enunciated the several points of his learned discourse, formed the special attraction of the intellectual treat with which those present were entertained.

As the night had advanced, it being about 9 P. M., and as the large assembly had gathered from the other side of the River *Ganges*, it was thought expedient to bring the *Meeting* to a close.

The Meeting separated at 9 P.M., after votes of thanks to the Chair and the learned *Sankaracharyya*.

(*Vide*, the *Amrita Bazar Patrika*, 25th February, the *Indian Mirror*, 2nd, and the *Hindu Patriot*, 3rd March, 1899, respectively).

As previously announced in the local papers, a public Meeting, convened by the Society, was held at the hall of the *Sri Sri Satya Naraiyanji's Temple*, No. 11, Cullen Place, Howrah, on Friday, the 24th February, 1899, at 7 P. M.

The Meeting was largely attended. Upwards of four hundred respectable gentlemen were present. Amongst them were, *Pandit* Shankar Nath (of Bhowanipur), *Pandit* Sheo Behari Lall, *Pandit* Madhav Ram, *Pandit* Bene Prasad Tewari, *Pandit* Bhimji Gavindji and others.

On the motion of *Pandit* Bishnu Ram Jha, seconded by *Pandit* Prabhu Doyal Panday, *Pandit* Prithiraj, Professor of the *Veda*, *Government Sanskrit College*, Calcutta, was voted to the chair.

After the Chairman had taken his seat, Babu Sham Lall Day, the Founder and Secretary to the Society, read the proceedings of the last Meeting, which were duly confirmed. The Chairman then asked the Sub-Editor, *Hindi Bangabasi*, to explain the proceedings, just read by the Secretary, in *Hindi*.

This being done, the Chairman recited a hymn in *Sanskrit*, and urged the audience to hear the instructive lecture of His Holiness *Paramhansa Jagat Guru Sri Sankaracharyya Raj Rajeswar Sankarasram Swami Maharaj of the Holy Temple of Dwarka*. The Venerable lecturer then delivered his second lecture to the Society on

Veda,—the Word of God.

The Venerable *Swamiji* delivered his lecture for more than two hours, during which he was frequently applauded. He said that the *Veda* treated on the *Existence of the Almighty*. God created the *Veda* first of all. He next created the world. From the breath of God, emanated the *Rig*, *Yajur*, *Shyam* and *Atharva Vedas*. As God is infinite, so is the *Veda*. The fire, the air and the Sun,—Viswamitra, Vasistha, Brahmarsi, Debarsi and Rajarsi *Rishis* were all created by Him.

The *Veda* is divided into several branches. It owes its origin to inspiration. The *Veda* is the mother of all our domestic acts, rites, ceremonies and customs. By a knowledge of the *Veda* and the performance of rites and ceremonies, in accordance therewith, *Munis*, *Rishis and Yogis* came to a knowledge of the present, past and future. By acting in obedience to the injunctions contained in the *Veda*, several *Rishis*, like Manu,—the great Author of *Manu Sanhita*, ruled over the destini of the world for successive generations.

Where there is truth, there is falsehood ; where there is light, there is darkness ; where there is virtue, there is vice ; where there is religion, there is irreligion ; where there is good work, there is bad work also. Nights follow days and days follow weeks ; weeks follow

months and months follow years ; years follow centuries ;—seasons follow seasons, and so on.

First, the creation of the *Veda*, then the creation of man. The war of the *Asuras*, the difference of one man with another arises from the exchange of hot words. Every one wishes to act according to his own inclination. Every one wishes to be a *Guru*, after taking lessons from him. Ordinary men are fond of quarreling with the followers of the *Vedanta*. The study of *Veda* is very difficult. If you wish to act strictly in accordance with the *Veda*, you will have to live separate, and to observe abstemiousness. With the help of *Brahmacharyya*, the passions will be subdued. For years, you will have to study, before a knowledge of the *Veda* dawns upon the mind.

In the *Veda* is to be found the *tenets* for the worship of God, *Guru*, father and mother. Therefore, the *Veda* has many opponents. Infidels try to make enemies of the *Veda* by acting in accordance with their own *free will*. They implore the people not to study the *Veda*. They also say that there are three authors of the *Veda* ; viz. :—(1) the hypocrite, (2) the cunning, and (3) the *Rakshasas*. They say, that the object of studying the *Veda*, is to earn a livelihood. They say that so long as you live in this world, you should enjoy its pleasures. They ask what is the good of observing the distinctions of caste ? In this and many other ways, they are trying to effect the down fall of the followers of *Vedanta*.

When the *Veda* left India, it was domineered by infidels. *Sankara* then became incarnate, fought with them, drove them away, and re-established the *Vedic Religion*. *Asuras* and Infidels always quarrel with the followers of *Vedanta*. Sometimes, the *Veda* stands at stake by the influence of infidelity. By the teachings of its followers, the *Veda* again shines in all its sublimity, just as truth is, for a while, clouded by the influence of untruth, but afterwards it shines in all its effulgence. The *Veda* is superior to all other religions. All the rituals of the world are embraced in the *Veda*. The *Veda* has been sent to us by God. The *Veda* is, therefore, His reason and His command. The *Maharsis*, by a study of the *Veda*, have composed special works by deductions from its special fountain-heads. By following the teachings of the *Veda*, you can attain religion, wealth and salvation (*Cheers*).

The Meeting dissolved at 9-30 P. M., after votes of thanks to the Chair and the learned *Sankracharyya*. (*Vide, the Indian Mirror*, 5th March, 1899).

As previously announceed in the local papers, a public Meeting, convened by the Society, was held at the hall of the *Sri Sri Satya Naraiyanji's Temple*, No. 11, Cullen Place, Howrah, on Saturday, the 25th February, 1899, at 4-30 P.M., under the patronage and presense of Rajah Sheo Bux Bogla Bahadur, late *Sheriff of Calcutta*.

The Meeting was largely attended. Amongst those present were, Rajah Sheo Bux Bogla Bahadur, *Pandit* Prithi Raj, *Pandit* Gobinda Narain Misra, *Pandit* Basti Ram Jah, *Pandit* Bishambhar Nath Khetri, *Pandit* Basu Deva Tripati and others.

On the motion of Babu Gobin Chand Dhar, seconded by *Pandit* Basu Deva Tripati, *Mahamahapadhya Pandit* Gobinda Shastri, Professor, Calcutta *Government Sanskrit College*, was voted to the chair.

The Chairman, having taken his seat, amidst cheers, made the following speech :—

Rajah Bahadur and Gentlemen, when His Holiness *Paramhansa Jagat Guru Sri Sankaracharyya Raj Rajeswar Sankarasram Swami Maharaj of the Holy Temple of Dwarka* is himself present here, no one was needed to preside at his lecture. But as you have very kindly asked me to preside, I do so with great pride and pleasure. Now, before the *Swamiji's* lecture commences, he may be permitted to speak a few words regarding His Holiness the *Jagat Guru Sankaracharyya Swami Maharaj of Dwarka*.

He said that when *Budhism* prevailed in India, the *Vaidik Religion* degenerated and converted the Hindus into Budhism. *Siva* then incarnated himself and came into the world—as *Sankar Avatar*. He became incarnate by *Sita Dur*, who gave birth of him. He had three eyes, a mark of the *Chandrama* on his forehead, and the color of his body was as white as milk. *Brahma* was also born at this time.

After five years, *Sankar* took his holy thread. He first went to Benares to study in the *Tolls*, and after finishing his education there, he went direct to *Ajodhya*, and became a desciple of *Goura Padacharyya Rishi*. The *Muni* gave *Sankar* a Work, which contained the thousand names of *Sri Vishnu*, and asked him to expound the tenets of this *Great Work*.

After his exposition, *Goura Padacharyya Rishi* was quite astonished at his erudition. He told *Sankar, you are the real incarnation of Siva, else, how could it be possible for you to explain such a Great Work so easily ? Sankar*, in reply to this, said :—*Never mind, I intend to be your desciple.* At this, the *Rishi* initiated him in the teachings of the *Sannyas Shastras*.

Next day, the *Rishi* went himself to *Sankar's* mother, and told her that the learned *Jagat Guru* for whom she had prayed for years so hard, was, at last, born of her. But such a child does not live long in this world ! He will only live for Sixteen years ! ! Hearing this, *Sankar's* mother began to cry. The *Rishi* then assured *Sankar's* mother, that her child would live for a further period of Sixteen years, provided he becomes a *Sannyasi*.

After defeating the Budhists, *Sankar* established the *Sarada Pithasram* at Dwarka, and appointed *Mandal Misra* to be *Acharyya* of the holy shrine. The latter was then called *Sureswaracharyya*. Those, who ascend in the *Guddee* of this holy shrine, are, therefore, called *Sankaracharyyas*.

The *Swamiji*, before them, was the present occupier of the same *Gudee* at Dwarka. The former *Sankaracharyyas* never took the trouble of coming out of Dwarka to preach their religious teachings to men. India, therefore, was divided into several religious sects. Infidelity rode rampant in the land, and the people have commenced to disregard the teachings of the *Veda*. On seeing this state of things going on, the present *Sankaracharyya Swamiji*, after having travelled throughout India, and preaching his religious teachings (*precepts*) from place to place, has at last to our great fortune, come to Calcutta on a short visit. His sole object is, therefore, to induce the *Hindus* here to act up to the injunctions of the *Veda* (*Cheers*)

The Chairman then asked Babu Sham Lall Day, the Founder and Secretary to the Society, to read the proceedings of the last Meeting. The Secretary having done so, the Chairman moved its adoption. The proposal was carried by acclamation. The Chairman then requested His Highness *Paramhansa Jagat Guru Sri Sankaracharyya Raj Rajeswar Sankarasram Swami Maharaj of the Holy Temple of Dwarka*, to deliver his third discourse to the society, on

The Veda and its division into Upanisads.

The venerable *Swamiji* spoke on his subject for nearly two hours, during which time he was frequently applauded. He said that *Mahadeb Sachitananda* was ruling over this world. *Maheswar* has no beginning, no end. There was no distinction between God and the *Veda*. As the *Hindus* believed in the work of *Valmiki Rishi*, they believed the *Veda* a hundred times more. *Veda is the Word of God*. There are two *Tenets* in the *Veda*, viz. :—*Prabitti* and *Nebritti*. The *Aryan Brahmins* at first lived in India like *Vasista* and *Vamdev*. It has been said that we should be guidedby our religious teachings.

The chapters on the lives of *Urbasi*, *Harish Chandra*, *&c.*, will be found in the *Veda*. The people cited those works as the writings of men. But that,

was never the case. They were the products of *Rishis* and *Munis*, who derived their inspiration direct from God.

The *Veda* contained accounts of things—the present, the past and the future. Even at the present day, by a proper study of the *Veda*, the people could acquire a knowledge of the present, past and future, like ancient *Yogis*. If you regard the *teachings* of the *Veda*, you should respect the *Deities* also, as they are described in the *Veda*, as possessed of great virtues.

The Sun, which has existed for thousands of years, giving light and rays to the world, still exists, and is still imparting light and ray. So the four castes (especially the *Brahmins*), ought to have every respect for the *Veda*, the *Vedanta*, the *Shastras* and the *Puranas*. The *Veda* contained all the secrets of life, which we do not know up to the present day. If we submit ourselves entirely to its teachings, they will be divulged to us. At the creation of the world, the *Veda* came into existence, according to the *free will* of God. Whatever is to happen in the world, is to be found in the *Veda*. As man expresses his thoughts by words, and acts accordingly, so God, through the *Veda*, commands the world to act in accordance with its injunction. God said *Voo*, the world came into existence. He uttered *Vooah*, other worlds came into existence. And as soon as He uttered *Osi-ri-yum*, the creation came into existence, and so on. In a word, whatever God said, came into existence accordingly. (*Cheers*).

After the *Swamiji* had finished his speech, the Meeting dispersed at 7-15 P.M., with votes of thanks to the Chair, and the learned *Sankaracharyya*.
(*Vide*, the *Indian Mirror*, 10th March, 1899.)

As announced in the local papers, a public Meeting, convened by the Society, was held at the hall of the *Sri Sri Satya Narainji's Temple*, No. 11, Cullen Place, Howrah, on the 26th February, 1899, at 7 P.M.

Upwards of four hundred respectable gentlemen were present; amongst them were *Kumar* Hera Lall Bogla Bahadur, *Pandit* Asha Ram Misra, *Pandit* Manick Ram Shambedi, *Pandit* Yoti Dev Shankar, *Pandit* Sib Doyal, and a large number of *Marwaris* and *Bhatia* Merchants of the town.

Babu Gobin Chand Dhar, Chairman, *Hindu-Family Annuity Fund*, in proposing that Rajah Sheo Bux Bogla Bahadur, late *Sheriff of Calcutta*, do take the chair, said, that the best thanks of the *Calcutta Literary Society* were due to the *Rajah Bahadur*, for having lent it the use of this spacious hall, for the purpose of holding these *sacred Meetings* of the Society. It is a matter of great satisfaction to him to propose that the *Rajah Bahadur* do preside at that Meeting, and he has no doubt that the *Rajah Bahadur* will respond to his invitation. *Pandit* Shyam Sundar Misra seconded the proposal.

The *Rajah Bahadur* having taken his seat, amidst cheers, Babu Sham Lall Day, Founder and Secretary to the Society read the proceedings of the last Meeting, which were duly confirmed. The Chairman then requested His Holiness *Paramhansa Jagatguru Sri Sankaracharyya Raj Rajeswar Sankarasram Swami Maharaj of the Holy Temple of Dwarka*, to deliver his *fourth lecture to the Society* on the

156 Parts into which the Upainsads were divided.

The venerable *Swamiji* discoursed on his subject for nearly two hours. He said, that some people declared that the *Veda* was written five or six thousand years ago. Professor Max Muller, in one of his works, writes that the *Veda* is only five thousand years old. But this is not possible. Because, the Wars of *Kurus* and *Pandavas* took place only five thousand years ago.

In the *Treta Yuga* Manu composed his well-known *Sanhita*, in which he also distinctly stated that the *Veda* has no begining. Manu was descended from *Suryya Bansa*, and, therefore, his descendants were all *Khatryas*. After a lapse of three hundred and seventy-two generations, *Sri Ram Chandra* was born in this world. From this, could it be inferred how many thousands of years ago *Manu-Sanhita* was written?

The *Swamiji* then continued what should he say of the age of the *Veda*? Is it then possible that the *Veda* was written only five thousand years ago? When *Treta*, *Dwapar*, and five thousand years of the present *Kali Yuga* have already passed away? The *Veda* preceded *Vedanta*. If you wish to know the fore-fathers of a family, you should first go to the descendants of the family to ascertain the truth. So, to ascertain the *Antiquity of the Veda*, you should know first the *Antiquity of the Vedanga*, as the latter derived its origin from the *Veda*.

As the body consists of face, eyes, ears, hands, legs, &c., so the *Veda* consists of *Vedanga*. As the Sun shines in his glory, so does the *Veda*. All knowledge and all language owe their origin to the *Veda*. The *Sanskrit* is known to be the mother of all languages. *Rajah Vartrihar*, after ruling for years, has written in his works that *Sanskrit* is superior to all other languages. You will find the semblance of all languages in the *Veda*. *Rajah Vikramaditya* affords an illustration of the *Antiquity of the Veda*.

By the power of *Yoga*, he foresaw three *Sanskrit* proverbs in the *Adyata Sanhita*. The *Veda* is superior to all other works. The *Tenets of the Upanisads* are to be found in the *Veda*. Dwara, the son of Shah Jehan, in his *Arabic translation of the fifty-two Upanisads*, stated that the root of all knowledge is the *Veda*. By studying the *Veda*, we obtain a knowledge of the inutility of secular objects. So, there is no doubt that *Veda* is *the Word of God*.

The *Veda* is divided into four parts, viz:—(1) *Rig* (2) *Yayur*, (3) *Shyam* and (4) the *Atharva*.

These are again subdivided into (1) *Mantra Vag* (2) *Brahmin Vag* (3) *Arannya Vag*, and (4) the *Upanisads*. The *Rig Veda* has twenty-one, *Yayur Veda* one hundred and nine, *Shyam Veda*, one thousand, and the *Atharva Veda* fifty branches.

Varadwaj Rishi, after studying the *Veda* for three hundred years, could not master it. *Brahma*, therefore, said to him, that if the age could be increased by every hundred years for several centuries, then he would be able to complete the study of the *Veda*. But, by the power of *Yoga and Devotion* he will be able to form a clear idea of the *Veda*.

Varadwaj Rishi saw three mountains. *Brahma* said to him, that the three mountains, that he saw before him, were, *Rig*, *Yayur* and *Shyam Vedas*. If he took the dust from the feet of these three mountains, he would be able to understood the substance of the *Veda*. By the power of *Yoga*, *Varadwaj Rishi* obeyed the command of *Brahma*, and thereby became known as *Veda Vetha*.

Almost all the branches of the *Rig Veda* have been destroyed, Only *Sevakul* and *Asha Nayan* remain to the present day. *Yayur Veda* has only few branches surviving; *viz*:—*Madhyan Dini*. *Shyam Veda* has only one branch; viz:—*Koithula*, *Atharva Veda* has only one branch; viz:—*Pepuladi*. It would, therefore, take a long time to speak of all the excellencies of the *Veda*. Therefore, I confine myself to the chief points. The people at present entertain a great apprehension of the *Puranas and Legends*. But *Veda Vyas* and other *Rishis* declared that the *Puranas* owed their origin to the *Veda*. As people are unable to acquire a knowledge of the *Veda* in the present *Kali Yuga*, so the *Puranas* and other simple works have been substituted in its stead.

The *Brahmins*, the *Khatriyas* and the *Vaisas* only had the exclusive priviledge of studying the *Veda*.

But the public could ask that if the *Veda* was the *Word of God*, then why should *one* class of people was prohibited from studying it?

As the night had advanced, the reason will be explained to you tomorrow-evening.

After the *Swamiji* had finished his speech, the Meeting terminated at 9 P.M., with votes of thanks to the chair and the learned *Sankaracharyya*.

(*Vide*, the *Hindu Patriot*, 17th, and the *Indian Mirror*, 19th March, 1899, respectively).

As previously announced in the local papers, a public Meeting, convened by the Society, was held at the hall of the *Sri Sri Satya Naraiyanji's Temple*, No. 11, Cullen Place, Howrah, on Monday, the 27th February, 1899, at 7-30 P. M. The Meeting was fairly attended.

On the motion of *Kumar* Hera Lall Bogla Bahadur, seconded by *Pandit* Basudeva Tripati of the *Bangabasi* Office, Babu Gobin Chand Dhar, Chairman, *Hindu-Family Annuity Fund*, was voted to the chair.

The Chairman, on taking his seat, amidst cheers, made the following speech :—

Swamiji and Gentlemen. I beg to thank you cordially for the honor you have done by asking me to preside at this *Public Meeting* of the *Calcutta Literary Society*. Where His Holiness *Paramhansa Jagat Guru Sri Sankaracharyya Raj Rajeswar Sankarasram Swami Maharaj of the Holy Temple of Dwarka*, is himself present—one who has been electrifying the public by his learned discourses for the last four days—it is not likely that you can expect much from me in the shape of an *address*. Because in venturing to give one, I would simply be wasting your time. I must, therefore, content myself by telling you that the Head of the *Shrine of Dwarka* deserves our most cordial thanks for taking the trouble to come all the way to Calcutta to edify us with his learned discourses, on subjects of such vast magnitude and importance, as those who have listened to him can testify.

The subject, on which he spoke on the first day, was the *Existence of the Almighty God*—This is a subject which the greatest thinkers of the age might discourse upon, but he will find that his way is beset with much difficulty. The *Swamiji* dwelt upon the *Existence of the Almighty God* in such fluent and easy language, as commended itself to the comprehension of every body. Even the most ignorant might have derived a great benefit from hearing it. The learned will admit that they heard also some thing new from him,—such as was not known to them before.

As for myself, I can say that it has been seldom, or perhaps never, been my lot to hear such learned discourses upon such abstruse subjects for the last five decade of years, during which I have attended several public Meetings. If we can realize *the presense of God*, if we can see that the *Omnipresent* exists in our midst, we cannot help leading better lives, and endeavouring to the best of our power, to avoid committing sins. Whilst the *Swamiji* was speaking, we were so much entranced, that we could not help thinking that the *Almighty God* was present in this very hall.

On the second day, the *Swamiji* took for the subject of his lecture on *Veda*,—*the Word of God*. He continued the subject for the last three days, and endeavoured to exhaust it in a manner which could alone be expected from one gifted-like himself The *Swamiji* is gifted with high intellectual power. He has cultivated them so well, and they have developed to such a high extent, that he spoke on this most difficult subject with such ease and clearness, as if he were conversing with a little child.

The way in which he expounded the subject, and solved the mystries in which it was enveloped, that one could not help knowing more regarding the *Veda*, *and its teachings*. He dwelt on the *Antiquity of the Veda*, referring to facts and figures, such as could not have failed to convince those, who had heard him of the great *Antiquity of the Veda*, and of the truth of *its teachings*, as well as the *longivity* of those who wrote them; viz. :—the *Munis* and *Rishis of old*, who spent the best portions of their lives in devotion, prayer and the study of the *Shastras*.

I should not detain you long, for, by so doing, I will deprive you for the time of the rich treat, with which we will be entertained by the learned *Swamiji*. As for myself, my heart yarns to listen to him. Now may I ask my friend Babu Sham Lall Day, the worthy and indefatigable Secretary and Founder of this Literary Society, to read the proceedings of the last Meeting.

The Secretary having read the proceedings of the last Meeting, which were duly confirmed, the Chairman requested His Holiness *Paramhansa Jagat Guru Sri Sankaracharyya Raj Rajeswar Sankarasram Swami Maharaj of the Holy Temple of Dwarka*, to proceed with his fifth discourse to the Society on

The Classes, who are entitled to read the Veda.

The *Swamiji* said, that as the audience was not so large that evening as it was before, he wished the audience to question him, or, to make any remarks on the subjects of his former lectures.

On finding that no one was daring to speak, the *Swamiji* observed that, perhaps, the trouble and inconvenience to which people were put in coming all the way from the other side of the River to Howrah, must account for the *fair audience* to which he had referred.

Hearing this, one of the audience said, that if the *Swamiji* had given lectures on amusing topics, the hall would have been over-crowded. As most people have, now-a-days, no eagerness, and therefore, no willingness to hear the *Veda* expounded to them. The subject is too abstruse and difficult.

The *Swamiji*, in reply, said, that he could deliver lectures on the subjects referred to by the speaker, but such lectures would not be beneficial to them. What tended to the benefit of the public demanded attention. That which bring misery in the end, can never be acceptable by the wise. Those, who wished to seek pleasures, might go to public places of amusements and theatres where they can easily get ample pleasures. But by doing so, they would surely have to repent much afterwards.

He added, here you have come to listen religious precepts.—When we have to expound *Slokas*, we should do so in decent language, without flattering any body. Several young men seek pleasures They like to hear *new* things. But here we must abide by the *Teachings of the Veda*. Therefore, I have come forward to expound to you what the *Veda* teaches. So, if you act in accordance with the *Teachings contained in the Veda*, they will greatly benefit you in the end. However, as so many gentlemen have come here, and the audience is increasing, I should not delay further to proceed with my fifth lecture to the Society on *The Classes, who are entitled to read the Veda.*

Who has the right to study the *Veda*?—Every body wishes to enjoy the good things of the world. Above all other works the *Veda* is the best. You asked me *why should one class of people was excluded from the study of the Veda*, when the world is the *World of God*, and the creations are His? Why the *Brahmins*, the *Khatryas* and the *Vaisas* are the only classes who alone have the privilege of studing the *Veda*? If the *privilege* is confined to *these classes only*, then that would be doing a partial act. Are not all human beings created by the same Almighty God?—Why they would, therefore, be deprived of the *privilege of studying the Veda*? Our brethern of the West are aware that by simply reading their translations, we derive our scanty knowledge of the *Veda*.

Why should the *Brahmins* prevent us from studing the *Veda*?—Have they a Monopoly of *such study*?—Do we not owe our existence to God?—Is God partially fond of the *Brahmins*?—Does God despise the other classes? No.

Then why they are debarred from the study of the *Veda*?—Will the *Brahmins* not allow them to read the *Veda*?

Really the people can entertain apprehensions on the *questions* raised.—But, I will show the reasons why they are debarred from the *study of the Veda*.

Reasonable men should, when they do a thing, also think why they should not do it. For the benefit of those who entertain any doubts on the point, I would speak of a *legend* which would remove all doubts.

Take the case of a *chaste* and an *un-chaste* woman. As a *chaste* woman is fond of her consort, and a husband is fond of his *virtuous* wife, so the *Veda* has attractions for those, who long for it.

You can say that the *Brahmins alone* have laid down this *Maxim*; or, else, why are there no distinctions among *the birds of prey* and the *beasts of forests*?—They can go every where, and they do not lose caste. So, if a woman goes to a *stranger*, why should she become an *out-caste*, and not remain *virtuous*?

In their opinion, as that *woman* does not lose caste, in the same way they can read the *Veda*. Those who do not permit their wives to appear before a *stranger*, must have laid down the rule that any caste, other than the *three castes* mentioned, should not be allowed to read the *Veda*. Those who entertain this opionion, are opposed to civilization, and progress. *Members of a civilized community* chastise and expel such persons from *Society*.

The Brahmins alone have the privilege of studying the Veda, in accordance with the *Rules* laid down therein. Those, who have *pure blood in their veins*, can read the *Veda*. Those who are born of *mixed-parentage*, must be debarred from the *study of the Veda*. Those who are not of *pure extraction*, and, therefore, have not the right of performing the *Ceremonial Rites of their fore-fathers*, cannot have the right of studing the *Veda*. They should confine themselves to the study of works on *Natural, Mental and Moral Philosophy*. The *Brahmarsis*, the *Rajarsis*, and the *Vaisas* can alone have the privilege of studying the *Veda*. However, if a person steals or takes away a thing that is not his own, by force, he can have it, but not accordlng to the rules of *civilized life*.

The *Germans* think they are descended from the *Rishis*, and wish to study the *Veda*. They say, that the *Brahmins of India* have now lost their *original powers*. The *Germans*, therefore, wish to take the place of the *Brahmins*. The *Germans* have no *Ceremonial Rites*,—such as the offering of *Pinda to their fore-fathers*, still they are studying the *Veda* by *force*. If you take a thing by force, or, if you are forced to give it, or, if you are forced to do a thing in writing against your will, the person who forces you to do so, does a *wrong act*.

Formerly, *Religion* had full sway over the minds of men. Therefore, nothing could be done against the injunctions. But at the present time, a person can do any thing he likes. *Free will* domineers over all. But the *old* never disregard *the teachings of the Veda*. *(Cheers).*

The Sun, the Moon and the Stars, the Seas, the Seasons, the birds and the beasts each perform the work, assigned to them by *Nature*. The *Sea* can drown the world at a moment, but it never does so. But how many persons by infringing the *Rules* laid down in the *Hindu-Shastras* are anxious *to study the Veda*?—And how many of the *Brahmins* are teaching the *Veda* for the sake of ten or twenty Rupees!!!

The *Brahmins* have only the right of studing the *Veda*. By *Brahmins* are meant the *Sacerdotal class*, the *Khatryas* and the *Vaisas*. To the rest of the people, the *Puranas* and other works might afford sufficient matter for study and instruction. The people of the *West* might study the *Puranas*, the *Legends* and other works.

The Venerable *Swamiji* said, that after treating on the rights of the *Sudras to study the Veda*, he will proceed to-morrow to give his discourse on *Karma Kanda*, or the *Efficacy of Rituals*. *(Cheers.)*

After the *Swamiji* had finished his speech, the *Chairman*, in bringing the *Proceedings* to a close, said that, indeed, it was a matter of regret that the audience was not so very large, as before. But, it should be remembered that the people had to come from a great way off across the *River* to *Howrah*, after the toils of a *hard day's labour*. Then, again, the *subject* was an abstruse one. The learned *Swamiji* spoke either in *Sanskrit* or in *Hindi*, for which the *Bengalis*, who have received *English Education*, and who largely attend such *Meetings*, have no taste. When a lecture is announced to be delivered in *English*, and the subject is a popular, and not an *abstruse one*, the students of *Senior classes* of *English schools*, and grown-up men who have received a thorough *English education*, muster strong in such *Meetings*.

The Venerable *Swamiji* before us is the *Swamiji of the Holy Temple of Dwaka*, He is the head of a large *Religious Sect*,—*the followers of the Veda*. For, his erudition, the distinguished *Professors of the Sanskrit College* entertain very high respect. They generally come to hear him. *Mahamahapadhya Pandit* Gavinda *Shastri*, *Pandit* Prithi Raj, *Professors*, *Calcutta Government Sanskrit-College*, presided here before When the *Swamiji* becomes more acquainted, and his popularity grows with his reputation far and wide,—this hall, where we have to night a scanty audience, will be over-crowdrd again.

I have a request to make; that those present here now, will be good enough to ask their fellow-brethren to come here to listen to the learned discourse of the *Venerable Swamiji*, and I can assure them that, those who can grasp all that he says will not be slow to flock in large numbers. (*Cheers.*)

I propose a hearty vote of thanks to the learned *Sankaracharyya*.

The vote was carried by acclamation, and the *Meeting* closed just as the Gun fired, (*i. e.*), at 9-3 / P.M.

(*Vide*, the *Supplimont* of the *Indian Mirror*, 23rd March, 1899.)

As previously announced in the *local papers*, a *Public Meeting*, convened by the *Society*, was held at the hall of the *Sri Sri Satya Narainji's Temple*, No. 11, Cullen Place, *Howrah*, on Tuesday, the 28th February, 1 99, at 7-30 P. M. The *Meeting* was largely attended.

On the motion of Babu Gobin Chandra Dhar, seconded by *Pandit* Shyam Sundara Misra, *Pandit* Siva Nath Dobay was voted to the chair.

The *Proceedings of the Meeting* commenced with the reading of the *Proceedings of the last Meeting* by Babu Sham Lall Day, the *Founder and Secretary* to the *Society*, which, after being duly confirmed, the *Chairman* requested *His Holiness Paramhansa Jagat Guru Sri Sankaracharyya Raj Raieswar Sankarasram Swami Maharaj of the Holy Temple of Dwarka* to deliver his *Sixth lecture* to the *Society* on—

Why the Sudras were excluded from studying the Veda ?

The venerable *Swamiji* dwelt upon the *Subject* for about two hours. In the course of which he said, that those, who have not taken the *Holy Thread*, have not the right of *studying the Veda*. The *Puranas*, and *Tantras* are for the *Sudras and the Females*, and the *Veda*, for the *Brahmins*, and, therefore, the latter can alone read the *Veda*. Although the *Khatryas and the Vaisas* are entitled to *study the Veda*, yet, they can seldom find time to read the work, on account of their *Worldly Affairs*. The *Brahmins* have no *Worldly Work* to do, and so the *Khatryas and the Vaisas* supply them with food and all other necessary articles to live, in order to enable them to study the *Veda*, with ease.

By reading the *Puranas* and the *Tantras*, the *Sudras* and the *Females* can perform *Religious Acts*. This is amply illustrated in the *Veda*. Those, who are entitled, can alone read the *Veda*. The *Rishis*, after acquainting themselves with the present, the past, and the future, by studying the *Veda*, have written several works on *Puranas* and *Tantras* for the benefit of the *Sudras*. The *Rules* contained in them, no body can violate. Those who violate them act very wrongly. As the ordinary people wish to become kings, but, they can never fulfil their desire, and, as those born in *low caste*, cannot marry in *high caste*, so the *out-caste* cannot have a right to read the *Veda*. As the horses, the elephants and the trees have caste among them, so, men have also high and low caste among them.

Those who are not *Brahmins*, *Khatryas*, *Vaisas* and *Sudras* are called *out-castes*. For this reason, they have no right to read the *Veda*. Ample proofs of this can be found in the works of *Calpa-sutra*. But they can obtain knowledge by the study of the *Puranas* and the *Tantras* However, sufficient proofs can be found, regarding the *Veda*, *Vedanga*, *Puranas* and *Tantras*, that they are not *mere stories*, as some ignorant people think.

The *Puranas* contain the *Rules* for the performance of *Rites*, *Ceremonies*, *Srads*, *Worship of Idols*, and *Pilgrims*. Those who revere the *Puranas*, act in accordance with the *Rules* prescribed therein. But, those, who have no respect for the *Puranas*, act according to their *own free-will*.

After making the necessary remarks on the *Puranas*, the *Swamiji* said, that he would proceed to describe the *Efficacy of Rituals* at his next lecture, to be held on the 5th March, 1899.

The *Meeting* dissolved at 9-30 P. M, after votes of thanks to the chair, and the learned *Swamiji*. (*Vide*, the *Indian Mirror*, 1st April, 1899).

A Public *Meeting*, convened by the *Society*, was held at the hall of the *Sri Sri Satya Narainji's Temple*, No. 11, Cullen Place, *Howrah*, on the 5th March, 1899, at 5 P. M.

The *Meeting* was largely attended. Amongst those present were, *Mahamahapadhya Pandit* Gavinda *Shastri*, *Professor, Government Sanskrit-College*, *Pandit* Gavinda Naraiyan Misra ; *Pandit* Hera Nandan ; *Pandit* Bene Ram ; *Pandit* Satya Naraiyan ; *Pandit* Bene Madhav *Shastri* ; *Pandit* Ajadhya Persad Khetri ; Babu Hera Lall ; Babu Gopal Dass Vimjah ; Babu Doyal Moarji ; Babu Murarja Ladhan ; Babu Gakul Dass Hansraj ; Babu Naraiyan Dass Doyal ; Babu Madhav Dwarka Nath ; Babu Kali Dass Premjah ; Babu Bhimji Gavindji ; Babu Topan Madhowjah ; Babu Murja Hari Dass ; Babu Ganga Naraiyan Narsingha ; Babu Lakshman Dass Dharney ; Babu Gobin Chandra Dhar ; Babu Aktuoy Kumar Sil, and a large number of *Bhatia Gentlemen* from *Burra Bazar, Calcutta*.

Pandit Gavinda Naraiyan Misra, in proposing that the *Hon'ble* Babu Narendra Nath Sen, *Attorney-at-Law, Member of the Bengal Legislative Council, Editor, Indian Mirror, Honorary Presidency Magistrate, Municipal Commissioner of Calcutta*, &c. &c. do preside, said :—

Jagat-Guru Sankaracharyya, and Gentlemen,

It was fortunate for *Bengal*, that *His Holiness Paramhansa Jagat-Guru Sri Sankaracharyya Raj Rajeswar Sankarasram Swami Maharaj of the Holy Temple of Dwarka*, has honored Calcutta with his auspicious visit,—after travelling through many countries in *India*.

He has been inculcating *Religious Precepts* here, under the auspices of the *Calcutta Literary Society*. His chief object was that the *Vedic Religion* be promulgated. It was very true that, unless people learn to act in accordance with the *Tenets of the Veda*, they could never be happy. For this, we, the *Hindus*, could not keep pace with the progress of the times. The *Jagat-Guru* has been giving lectures here for the last six days. He was a great *Sanskrit Scholar*. If all the lectures were delivered in the *Sanskrit* language, he could expound its *teachings* to the learned *Pandits* here. But, the common people could not understand them. Therefore, he was delivering his lectures in *Hindi*.

Although the *Jagat-Guru* was not well-versed in *Hindi*, he delivered his speeches in such an easy way, that it was comprehensible to the *mass of the people*. The *Vedic Religion* was a very difficult subject to lecture upon. It was incomprehensible to the ordinary mind. I hope, that our *Hon'ble Chairman*, this evening, who was the most ardent lover of *good works*, would exhort his fellow-brethern to *study the Veda*.

Now he saw that, the *Veda* was at a great discount. Although they could find a *Vedic Scholar* here and there, yet, he was not well-qualified to teach the *Veda*. Now, there were several young men, who were acting in opposition to the *teachings of the Veda*, for that reason, *India* was at a fix, and not progressing. There was great difference between the present and the past *teachings of the Veda*, as in days of yore, the enemies of the *Veda* attacked it, and destroyed the distinction of *Caste*.

Except the people of *Benares and Kanauj*, all the people were converted. They gave up *the study of the Veda*. At this juncture, God himself became *Incarnate*, and *Sankaracharyya* was born. He studied the *Sanskrit* at *Benares*, and after defeating its enemies by the help of *Shastras*, he re-established the *Vedic-Religion*.

At present, our youngmen are in the habit of ridiculing the *Veda*. Seeing this state of things going on, the present *Sankaracharyya of Dwarka*, after giving *Vedic Precepts* throughout *India* for the last twelve years, had, at last, came to their midst. But to their great misfortune, they did not find the *Precepts of the Vedic Religion* promulgated in *Bengal* at that time. But they hoped that if men in the position of the *Hon'ble* Babu Narendra Nath Sen should condescend and join in the movement, the promulgation of the *Vedic Religion* would not then be a novel idea.

He begs now to propose, with great pleasure, that the *Hon'ble* Babu Narendra Nath Sen do preside at their Meeting that afternoon. He was seconded by *Pandit* Jamna Dass, B. L., *Vakil, High Court*, and carried by acclamation

The *Hon'ble* Babu Narendra Nath Sen on taking his seat, amidst loud cheers, addressed the *Meeting* thus :—

Jagat-Guru Sankaracharyya and Gentlemen,—I beg to thank you most cordially from the bottom of my heart for the honor you have done in asking me to

preside at this *Meeting* of the *Calcutta Literary Society*. I consider it to be my *good fortune to do so*. *His Holiness Paramhansa Jagat-Guru Sri Sankaracharyya Raj Rajeswar Sankarasram Swami Maharaj of the Holy Temple of Dwarka* never came to *Calcutta* before. This is the first time he has done so.

We, the children of Bengal, are, therefore, much thankful to him. We will have the pleasure of seeing and hearing him. There are works in the *Tantras* extant in *Bengal*. The *Vedic Religion* is exciting great interest, and receiving considerable attention by the presence of the *Jagat-Guru Sankaracharyya* in our midst. If the *Veda* becomes known to the people, as before, I am sure it will be attended with the most beneficial result. There can be no doubt that *Bengal* is being greatly favored by the presence of the *Swamiji*. Sometime ago, *the late Rajah Ram Mohun Roy* established the *Adi-Brahma-Samaj*, on the basis of the *Veda*. His object was not fulfilled, in consequence of a departure by his followers from the principles laid down for their guidance.

However, since it has pleased the *Jagat-Guru* to come to us, by the blessings of God, we have no doubt that the *Veda* will become the *Religion of the people*, in course of time. For, when the *Veda* and the study of the *Sanskrit* language are receiving now-a-days much attention in *Germany and America*, then the *teachings of the Jagat-Guru* must have the effect of creating a taste for the *Sanskrit* language, and love for the *teachings of the Veda*. *(Cheers.)*

From the Translations of *Professor Max Mullar of the Veda*, we have come to know that there is no other work in the world superior to it. When *Foreigners* have translated it in such beautiful *English*, it cannot admit of the shadow of a doubt that the exposition of the *Veda* by such eminent *Sanskrit* scholars as *Jagat-Gura Sankararcharyya*, must have the effect of exercising great influence in our mind.

Our country has greatly deteriorated for want of a knowledge of the *Sanskrit* language, and the *Veda*. We hope that, by the blessing of the *Jagat-Guru*, we shall soon become acquainted with *the teachings of the Veda*. And if *Calcutta* holds such large *Meetings* as are now being held at *Howrah*, under the auspices of the *Calcutta Literary Society*, through the exertions of its *indefatigable Secretary and Founder*, Babu Sham Lall Day, the people will reap great benefits. *(Cheers.)*

The *Hon'ble Chairman* then called upon the *Secretary* to read the *Proceedings of the last Meeting of the Society*.

After Babu Sham Lall Day, *the Founder and Secretary to the Society*, had read *the Proceedings of the last Meeting, in English*, the *Hon'ble Chairman* asked *the Reporter of the Bangabasi*, (who was then present), to explain the same to the audience in the *Hindi*. *The Reporter* having done so, the *Proceedings*, read by the *Secretary*, were duly confirmed.

The *Hon'ble Chairman* then requested *His Holiness Paramhansa Jagat-Guru Sri Sankaracharyya Raj Rajeswar Sankarasram Swami Maharaj of the Holy Temple of Dwarka* to commence his *Seventh lecture to the Society* on—

The Efficacy of Rituals :—

The Venerable *Swamiji* discoursed on the *subject* for more than two hours. In the course of which he said, that what we do is called *Karma*, (work). The work prescribed in the *Veda*, is real work. What is enjoined in the *Veda* should be obeyed. What is not enjoined in it, should never be performed. When a person acts in accordance with the *Injunctions of the Veda*, he becomes happy in the end.

The observance of daily and evening *Rites*, the *Vali Vaisya Dev* ceremoney, &c., enable people to acquire wealth, religion, salvation, and the fulfillment of their wishes. By our good deeds, we are known to the world. By good works, our *Rishis* and *Munis* were superior to all. The sinners go to hell by their mis-deeds. By good works, one is born a *Brahmin*, a *Khatrya*, and a *Vaisa*, By good works, the *Brahmins* acquire *a knowledge of the present, the past and the future*. By good works, *Bali Rajah*, by his munificence, became great. By virtue of leading his life in accordance with the *Veda*, one can ascend to *higher region*. When one acts in opposition to the *Injunctions of the Veda*, he begins gradually to fall. From the ant to the *Angel*, all beings acquire higher life, according to the *Virtue of their acts*.

In this life, if you act according to the *Veda*, you will attain the rank of a *Debta*. By virtue of their works, *Yudhisthira*, *Vishnu*, *Ramkrishna*, *&c.*, attained higher lives. Everyone ought to act according to the *Veda*. Those who do not do so, fall in this world. Those, who do not work at all, are inferior to person, who work a little. There are *Gur-vadhan*, *Upanayan*, *&c.*, in the *Veda*. Until a *Brahmin* takes his *Holy Thread*, he is not entitled to *study the Veda*. The *Brahmins* ought to take their *Holy Thread* at Eight years of age, the *Khatryas* at Eleven, and the *Vaisas* at Twelve. Until they take the *Holy Thread*, they are reckoned like *Sudras*. The taking of the *Holy Thread* may be called *Second Birth*. At the present time, the *Precepts*, contained in the *Veda*, are not required. The *Puranas* and the *Shastras* form an adjunct to the *Veda*, and the two together,—the *Efficacy of Rituals*, form a literal counter-part. *(Cheers.)*

After the Venerable *Swamiji* had finished his speech, Babu Gobin Chandra Dhur, in proposing votes of thanks to the distinguished *Swamiji*, and the *Hon'ble Chairman*, said, that the night had advanced, and we have been already sitting in this hall for a considerable time. The *Meeting* having been held early, it is proper that we should now be separated. But, however, the Venerable *Swamiji* deserves our best thanks for his trouble in expounding to us in easy and fluent language the abstruse subjects, on which he had been discoursing during the last six days. I, therefore, propose a vote of thanks to the learned *Jagat-Guru Sankaracharyya* from the core of my heart. But, before we separate, we must also record the most sincere thanks of the *Society* to our *worthy Chairman*, the *Hon'ble* Babu Narendra Nath Sen, who has, at much sacrifice and inconvenience to himself, come down all the way from *Calcutta* to *Howrah* to grace the *Calcutta Literary Society's Meeting*, with his presence.

He has already, in asking the *Jagat-Guru* to proceed with his discourse, expressed his sincere esteem for the *Sankaracharyya* in fluent language. It is to be hoped, that the active part which he took in this afternoon's *proceedings*, will have the effect of rousing sympathy with the Venerable *Swamiji*, and respect for the *teachings of the Veda* in its several branches. You must know that the present is no *ordinary Meeting*—a *Meeting* that was presided over by such a *distinguished Gentleman*,—as the *Hon'ble* Mr. Narendra Nath Sen, *Member of the Bengal Legislative Council, the Editor, Indian Mirror*, &c., &c., cannot fail to produce the most beneficial result. *(Cheers)*.

The *Meeting* came to a close after 8-30 P.M.

As announced in the *Amrita Bazar Patrika*, &c., a public *Meeting*, convened by the *Society*, was held at the hall of the *Metropolitan College*, No. 22, Sanker Ghose's Lane, Cornwallis' Street, on Saturday, the 18th March, 1899, at 5 P.M.

The *Meeting* was largely attended. Amongst those present, were, Dr. Salzers, M. D, Mr. B. H. Oung,

Assistant Comptroller-General; Mr. Damji; *Pandit* Hari Deva *Shastri, Professor, Bishop's College*; Mr. J. N. Roy, *Barrister-at-Law*; Babu Khetra Nath Ghose, M. A., *Professor, Metropolitan College*; Babu Charu Chandra Bose, *Editor, Maha-Bodhi Journal*; Babu Jadu Nath Mozumdar, *Vakil, High Court, and Editor, Hindu Patrika of Jessore*; Mr. J. N. Bose, *Attorney-at-Law*; *Professor* Satish Chandra *Vidya Bhushan*, M. A.; Babu Krishna Chandra Dass, *retired Sub-Judge*; Babu Hansaram Dass of *Lahore*; Babu Anath Nath Chatterjea of the *Panjab*; Babu Brindaban Chandra Ghosal; Babu Gobind Chandra Dhar; *Sister* Damadima; *Brahmahari* W. Harish Chandra and others.

On the motion of Babu Srish Chandra Viswas B. L., *Pleader, Judge's Court, Alipur*, seconded by Mr. B. H. Oung, *Assistant Comptroller General, the Hon'ble* Babu Narendra Nath Sen, *Attorney-at-Law, Member, Bengal Legislative Council, Editor, Indian Mirror, Honorary Presidency Magistrate, Municipal Commissioner, Calcutta*, &c., &c., was voted to the chair.

The *Hon'ble Chairman*, having taken his seat, amidst cheers, Babu Sham Lall Day, *the Founder and Secretary to the Society*, read the *Proceedings of the last Meeting*, which having duly been confirmed, the *Hon'ble Chairman*, in a few well-chosen words, introduced the distinguished *American Countess M. De. S Cannavarro to the Meeting*. He said, that the *Lady lecturer* of the evening had made her appearance before us for the first time. The object of her coming here was to acquaint the people of Calcutta what the *Philosophy and Psychology of Buddhism* is. The *Countess* came from *Ceylon*, where she has founded several *Religious Institutions* for the education of *Cingalese girls, orphans, and poor children.*

The *Hon'ble Chairman*, after expatiating on her good works there, gave a short sketch of her life. He said, that by accident of birth, *Countess M. De S. Cannavarro* was an *American*, but of *Spanish* descent. The *English* is not as universally spoken in *South America* as it is in the *East*; consequently, the *Countess* received her education in *Spanish*, and scarcely spoke *English*, at the age of Five years.

At the early age of Sixteen, she was married to an *American gentleman*, and travelled for a year in *North America*, whence she returned to *South America*, where her husband was engaged in *Booking business*. The *Countess* became a *widow* soon after her marriage. She was, therefore, engaged for the second time to a *Portugese gentleman of Noble Family*, who was then the *Minister of Sandwich Islands, in Portugal.*

The *Countess* belongs to one of the oldest *Aristocratic Families* of *South America*, and has some good old *English Blood in her veins.* From her early life, she has been engaged in *philanthrophic works.* She seldom came before the public, until she professed *Buddhism.* Her life is now devoted to working for humanity.

In October, 1897, the *Countess* began her work in *Ceylon*, opening *Religious Institutions*, re-organised the Order of *Bhikshums*, and has opened, with the help of Mr *Dharmapala*, a *Convent, an Orphanage*, and many schools in *Ceylon.*

After making the introductory remarks, the *Hon'ble Chairman* asked *Countess M. De S. Cannavarro* to begin with her *First lecture to the Society* on—

The Philosophy and Psychology of Buddhism:—

The *Countess* spoke on her *subject* for about an hour. She said that she was at first a *Roman Catholic*, then she was attached to the *Teachings of Buddha*, after having studied the translation of the high *Tenets of Buddhism.*

Being dissatisfied with the *Teachings of her own Faith*, she decided to break through the prescribed Rules, and to seek for truth out of the fields of *theory.* With this view, she began to study comparative *Religion, Philosophy and Science.* Being of a *Scientific turn of mind*, not content with *Theory, Truth* was sought through analysis.

The *Countess* then mentioned the diverse *Religious works* she perused; *viz.*, *Confuciousim, Darwanism, &c.*, till at last she became a *Theosophist. Theosophy* is not a *Religion*, but accepted the *Truths of all Religions.* By reading the *Secret Doctrine*, written by *Madam Blavatsky*, the lecturer first found the higher *teachings of Buddha*, which gave consolation and satisfaction.

After relating these few simple facts, the *Countess* gave a brief description of—how she confined herself four months in studies and preparations in retirement—leading the life prescribed for a *Buddhist Devotee.*

After these preliminary remarks the *Countess* took up the *subject* of her first lecture on—

The Philosophy and Psychology of Buddhism:—

She dealt with it in a simple and concise manner.

She was so earnest that the audience was *spellbound.* She clearly defined the *Philosophy of Buddhism*, as a *Scientific* preparation for a higher perception of truth. The precepts of purifying the *Soul* by renunciation of all that was earthly the immolation of *Self* and the unity and brotherhood of man was described most admirably. She spoke of the efght-fold path, promulgated by the *Great Philosopher, Goutama Buddha.* One must persistently followed this path, if he seeks for *Salvation.*

A simple belief in God cannot lead to *Salvation.* She continued, that *Buddhism* was not *agnostic*, as many men suppose. For *agnosticism* pre-supposes ignorance, but that *Buddha*, being all wise, was not ignorant of truth. *Buddha* was seeking a means for *Man's Salvation*, but could not find it in a blind belief in God only, but in a *religious life.* The *Countess* was simply silent when asked about *Creation*, which could not be described.

It was a pity that *Buddhism* was so little known. The people of the *East* have forgotten their *great religions.* The various persecutions they had met with compelled them to give up the noble teachings of their *Scriptures.*

The *Hindu* now personifies God or Gods, and worships them in *Stone Images.* Speaking the truth, she said, without fear or favor, she hoped that she would not wound one's feeling, if she were to speak of the manner in which the various sects of *Hindus* of to-day observed their *Religious Rites*, and it showed that they had not the highest understanding of their own *Religion* which in itself was the most beautiful

She further stated that Gods were the ultimate refinements of the forces of *Nature*, which constitute the *elements of the universe*, such as fire, water, air, and the earth, beneath our feet, and argued that they were not *personalities.* Those who did not cultivate their momental instinct, required object lessons to bring before them certain conditions, enabling them thereby to comprehend the precepts of *good teachings*, but the more intelligent should teach humanity, the meanings of the symbols of the *Images* which are clearly defined in the *Psychology of Buddhism.*

The *Countess* then recited a few *Causal Laws* which, in their divisions and sub-divisions, *go into the millions*, and stated that for want of time she would close her lecture that evening, and take up the *subject* in her next. (*Cheers*).

After the *Countess* had done, *the Hon'ble Chairman*, in bringing the *Proceedings* to a close, spoke of

the admirable manner in which the *Countess* had acquitted herself. He hoped that *Hinduism* would revive, and that *Buddhism*, which formed a part of it, would also revive. The *Countess* would do a service if she could create a taste for the study of *Buddhism* among our country-men. *(Cheers).*

In proposing a vote of thanks to the *Countess* and *the Hon'ble Chairman*, Babu Gobin Chander Dhar said that he was glad that he had come to that *Meeting*. He was much pleased with all he had heard. He entirely agreed with *the Hon'ble Chairman*, in expressing the hope that an ardent desire, after *the knowledge of truth*, no matter whether it was contained in the *Scriptures of Buddha*, or, of any other *Religion* will ere long dawn over the mind of his country-men.

If we could *Hinduise* those, who had been *un-Hinduised*, and impart to them a *Knowledge* of all that was *true* by *the Revival of Hinduism* in its simple form, we should be achieving a success which must commend itself to every body.

Babu Lalit Mohun Ghosal, *Municipal Commissioner of Sinthi-Cossipur*, in seconding the proposal, spoke a few words. thanking the *Countess* for her admirable lecture.

The *Hon'ble Chairman* then announced that the *Countess* will deliver her *Second lecture*, to the *Society on Karma*, at the hall of the *City College*, Mirzapur Street, on Wednesday, the 22nd March, 1899, at 5-30 P.M.

The *Meeting* terminated at 6-30 P.M., (*Vide*, the *Indian Mirror*, 19th and 28th; the *Englishman*, the *Hindu Patriot*, 20th; the *Amrita Bazar Patrika*, 18th and 20th March, 1899, respectively.)

As announced in the local papers, a public *Meeting*, convened by the *Society*, was held at the hall of the *City College*, Mirzapur Street, on Wednesday, the 22nd March, 1899, at 5-30 P.M.

The *Meeting* was largely attended. Amongst those present, were *Pandit* Hari Deva *Shastri*, *Professor*, *Bishop's College*; Mr. Damji; Mr. Bose; Mr. A. T. Sirkar, and others.

On the motion of Babu Srish Chandra Biswas, B.L., *Pleader*, *Judge's Court*, *Alipur*, seconded by Babu Lalit Mohun Ghosal, *Municipal Commissioner of Sinthi-Cossipur*, *the Hon'ble* Babu Narendra Nath Sen, *Attorney-at-Law*, *Member*, *Bengal Legislative Council*, *Editor*, *Indian Mirror*, *Honorary Presidency Magistrate*, *Municipal Commissioner of Calcutta*, &c., &c., was voted to the chair.

The *Hon'ble Chairman* having taken his seat, amidst cheers, Babu Sham Lall Day, *the Founder and Secretary to the Society*, read *the Proceedings of the last Meeting*, which having duly been confirmed, *the Hon'ble Chairman* called upon the distinguished *American Countess* M. De. S. Cannavarro to give her *Second lecture to the Society* on—

Karma:—

The *Countess* dwelt upon the *Subject* for more than an hour and-a-half. She made a *very nice Speech*, which greatly pleased the audience, and the *Countess* was frequently cheered. She said that, in her *First lecture to the Society*, held on the 18th March, 1899. she simply touched on the *Phylosophy and Psychology of Buddhism*. It is a mistake to think that the *Psychology* of so great a *Philosophy*, as that of *Sakya Manu*, can be elucidated in a few short remarks; the ignorance of the *Subject* is verified by such a supposition.

The points, on which I dwelt in the concluding remarks of my last lecture, I would now touch upon again, in a few words; *viz*,—on the *Ten thousand causal Laws and their sub-divisions*, as these *causes* lead to *Karma*, which is the *Subject* of my lecture, this afternoon.

The *hyhothesis* from which these *causal Laws* are deduced is causation or ignorance and desire. When the *elements* float in space, they are free and without consciousness, but with desire as its origin, they can be seen from the way, they whirls are attracted and repulsed. Now, just here comes *Chemical assimilation* and *kinatic* force. What are these two forces?—And whence do they come?—It is the *Duty of Man* to enquire. But, my friends, as we have only to deal with facts, we will try not to go beyond them.

You may here think me a *Materialist*, and so I am on the *plane of matter*, which deals with the *problems of suffering and sorrow*, and their extinction. Returning to the subject of *Chemical assimilation*, you must know how the *elements* unite by attraction —that they are possessed of form, *Microscopical*, yet, nevertheless, forms; these forms are circular, and around their circles, there are numberless little hooks; when the attraction of affinity takes place, they unite by these little hooks, and in so uniting, change from atom to molecule, and a more material form is produced from the union.

From the *infinitesimal addition of Matter*, motion is less rapid, freedom is restricted, and, through the medium of *Scientific Psychology*, the *action of Matter* can be seen in the *region of ether*, and a conclusion drawn—that, as far as the mind of man can reach, we see ignorance in its propelling personal power.

The atom, light, as the *ether* in its freedom and ignorance whirls and is caught up in the arms of matter, sinks deeper into the ocean of material desire, which is to be its future prison (*protoplasm*).

It has been assumed that the *Protoplasm* of every existing thing, whether it be plant or animal, is identical; now, just here again comes in the *Psychology of Buddhism*, inconstancy—the *eternal law of change*; how wonderfully verifiable is this continuous change in the world of *finer forces of Nature*?—Therefore, I say, that the *Protoplasm* being identical is an assumption, and not an indisputable fact.

The modern *Scientist* sees in the far distance that there is a little assumption in declaring such to be a fact, and he has now stopped, and is seeking for further light upon the *Subject*. *Buddhism* is a *Religion of Science*, and walks by its sides, hand in hand, till the *Great wall* is met—the *wall of pass not beyond*; then *Buddhism* scales this wall, and helps her less competent companion, (which is *Material Science*), to seek beyond it, in the fields of *Mental Psychology*, for a further postulation, so that *Science*, may from those postulations, seek through analysis deducible facts. You might think that, I have wondered from my *Subject*, but, I am now handling the *new born babe Karma in its infancy or beginning*.

We have now traced *Karma* from the *atom* to the *protoplasm*, and find that the first law of causation is *Karma*, or ignorance or desire; so, hereafter those points, which I have elucidated, will be called *Karma substratum*. At this point, we must turn to the division of the *three great kingdoms*; *viz.*, *Mineral*, *Vegetable* and *Animal*. In these divisions, we find first the manifestations of *in-organic and organic life*; and where it is belived that *Protoplasm* is the same in all that lives. But, my friends, *Buddhism* goes far beyond, and teaches that *Protoplasm* is not the same in *all stages of evolution*, that there are divisions, sub divisions, interest, compound-interest before the great three divisions, and, since there have been esoteric meanings in three great divisions, meanings so ineffably grand, as to carry our thoughts to the *Infinite Being*.

One of these *Secrets* lies buried in the link between the elements and *protoplasm*, which, in spite

of *Modern Science*, makes a difference, and this differentiation is in human *protoplasm*.

Karma returns to that point, where every desire and action is registered in the *Great Book of Justice*, which is *Karma*. Try to cast your mind into this almost fathomless pit of abstruse reasoning, and the answer will be given, why *Karma of Buddhism* is so very difficult to explain, and why *the Men of Letters*, whose minds are working wholly on the plane of deducible facts, can not fathom its subtle meaning.

Twenty-five of the Ten thousand Causal Laws are given to the students, and those *Twenty-five* are the divisions and sub-divisions of the combination of *Three elements; viz,—Oxygen, Hydrogen and Carbon*, which deducted from facts prove that *ignorance*, desire and suffering are the primary causes, and thus a *hypothesis* is established, upon which these *Causal Laws* are built. Summing them all, and reducing to minimums, let us return to the occult numbers, *three and eight*.

The First three divisions; viz.:—Ignorance, Desire, and Suffering. The Eighth division commences with:—

(1) *Cause*—which is ignorance.

(2) *Dominition*—which is desire.

(3) *Association*—attachment to things.

(4) *Conception*—origin, form.

(5) *Nutrition*—the functions exercised in the growth of form.

(6) *Environoment*—conditions surrounding the person.

(7) *Simultaneous development*—growth of senses, or springing into a conscious life.

(8) *Reciprocal action*—action of evolved senses, or dependent origination, &c., &c.

There is a more minute method of the summing up of cause and effect, which is *Karma*, but the above is sufficient to give you an insight into its *labyrinth*. I have given this to you, with the hope to enable you to follow me, but here I shall make a leap, for, it would take a month of lectures to discourse minutely into these *subtle questions*, besides, it require years of study; any how, you now know how far back *Karma* extends, and why *Buddha* took intermediate ground to *postulate his docrine*, and so begin at *ignorance*, giving no further, nor seeking that, which did not pertain to *Man's Salvation*.

The whole of *Karma* is summed up in brief; *viz*,—in the vast ocean of space, there are *formative* and *organizing elements*, from their combination, arises awkwardness, or feeling, and from *sensation and desire* are developed *the Five Senses and Mind*, and when *these Senses* come in contact with things, *Sensation* is developed. Now, it is *Sensation* that creates thirst for individuality, and then we cleave; and in this cleaving, we produce a continuation of *Self, reproduced in Re-birth*, these *Births* are our *Karma*, from *Ignorance*.

The *Science of Evolution* gives one a fair understanding of the question: for instance, in studying *Microscropic life*, it can be seen, how one life progresses, and from its progress, new lives are formed, each in its turn ascending the scale of advanced life. Again, it can be followed in the progress of *animal evolution*, from the vertebrate, or animal-life to the mammalia or higher vertebrate, and springing a period by *mental conclusion*, animal evolves into the *fully developed man*. A *link* in the chain is dropped. Darwin tried to find it, but could not, the *link* having been dropped in the annals of time, and the question now stands.—Will it ever be found? My own opinion is that *the missing link* is not in the *physical form*, but in mental progress.

This being *another Subject*, and, though *a very interesting one*, I must pass it over. In *Buddhism, Karma* is divided into three parts; *viz*,—(1) *Fruitful*, (2) *Barren and* (3) *Fruition*. Again, the three are sub-divided—(1) *Fruitful Karma* is that which is fructified, and will bear fruit in this life, immediately or later; as, for example, if a man does an act, and there is no immediate other subtraction, *Karma*, to follow the act, will bear fruit at once. (2) *Barren Karma* is deeds in moments of abstraction, when the conciousness is not evolved, and no impression is left on the *vibratory cells* of the brain, as in the case of irritant motion. (3) *Fruition Karma* is the fruit matured, and ready to fall, that is to say, the time has arrived for a previous action to weigh in the balance, and manifests itself in happiness, suffeing and sorrow. This matured conditions,—like the ripe fruit, have a seed fully developed, which may, or may not grow, depending on whether the *seed is planted* and on the soil on which it is planted.

If this point, the *four Truths are grasped*, the person whose one portion of *Karma* is ripened, will not permit the *seed* to find soil to grow in, but, will destroy it, and that portion of his *Karma* will have ceased for the causes are ended. A *Motto* here is good. *Bear patiently whatever comes to you, and allow no evil passions to intrude.* Bear in mind, that every act of your life, aye, every thought is registered in the *Great Book*.

Go into the Mountain fastness, over the broad ocean, where the foot of man never trod, and your *Karma* will overtake you. It is like your shadow, or your *Sthul Sarir*, or, etheric double, in fact, it is yourself, breakable, everchanging, in constant, yet, always a continuation, like these leads on my arm, distinctly separate, yet, united by this *thread* does not represent ourselves, but *Truth*, the great *un-changable law*, where by an expression of its infinity is termed *God*. *This Law* dwells not in any one thing, but, in all things. It makes the *cooly* as much my brother, as you are, and must call forth a *universal love* for all.

My dear friends! I know how hard a doctrine this is. After *Buddha* attained enlightenment, he hesitated in going out to preach it, and said, *the foolish world can not understand this great Doctrine of mine.* I shall have to tell it to them in parables and stories. Then if so great a *One* found the task so difficult, what can I, but a poor mite—expect to do? How difficult to take from *Man* that which is *himself*, his growth, since the beginning of time.

Man here may ask:—*Who is the doer of the Deed?*—the answer is *himself*. *Who is the sufferer?*—the answer is again *himself*. *Atman* is not the *doer of your deeds*. Then, how is this, if there is no *One* to suffer or enjoy, how difficult and subtle is this question! If you can in spirit as well as in letter, love your neighbour, as well as yourself, the questions which vex the *minds of men* will easily be answered. How can *One* be said while all that live must suffer. The above sentence is taken from the *Book of Golden Precepts*, which is *pre-Buddhistic*; try to comprehend this, and you will reach beyond words, and a light will penetrate into your consciousness.

By the power of *Tanha*, (desire of life), our *Skandas*, (the five elements), have borne fruit, and living being springs into existence who will inherit our *Karma*. As the *Coamos*, so the individual; again, I will take my beads to explain. Do you see how these beads are strung?—Does one bead form a part of the other?—No, perfectly separate. Yet, would there be a string of beads, if broken?—Now, I will tell off my beads, one drop—I take up another, &c., &c., where is the continuance between the beads? Is it in the beads themselves?—No, it is in the *string*, and this *string* continues to make of them a string or unity.

Now, this *string* we will call *Tanka*;—break the *string*, and the string is destroyed, or, otherwise, kill desire, which is the cause of *Karma*: and *Karma* ends for the individual; no more does life continue, and we melt into nothingness according to the ideas of those, who have not grasped *Truth*. Now, there is another *evolution* after *Man* has reached a *state of Holiness*, and that *evolution* is the evolving consciousness, rising higher and higher on the *plane of Spirituality*, until the *Truth* unfolds itself before him, and stretches out like a vast panorama.

At this stage, *Man is a perfected being with the Idhi powers of penetration*; his mind can reach back into the past, and forward into the future. Again, like my beads, life after life comes and goes until the end is reached, and he sees and knows all; the last life is reached, and perfection gained, *Buddha* is there.

This is bordering on *Metaphysics*, and so, I will come back to facts. In the more *Scientific aspect of Buddhism*, there are two other kinds of *Karma*; *viz*:—(1) *Physical and* (2) *Mental*—The *Physical evolution of Man*, which I have already described, whose *Karma* is disease, or health, called by the *Scientist*, as inherited maladies.

The other *Karma* is the *evolution of the mind*, but the two are so co-related with each other that the mind cannot act without the *Physical body*. The *Physical Karma* begins with the *amoeba*, and evolves inward, outward through all the vast stages of innumerable existences, till man's *Physical body* is perfected without having reached intellectually much above the animal, but, from environments and the struggle for life, his thinking powers are turned inward, and these become *Reason*. Then *Conscious Reasoning* comes in, and then *Mental Karma* sets in, and man becomes what he thinks.

The *brain-cells* increase, these *brain-cells are Sensitive plates*, where every action of man's life *is mirrored*. And with the increase of necessities, desire increase; and as desires increase, brain becomes a more complicated structure; at each stage of *evolution*, there is an increase of *brain-cells*, working under *vibratory motion*, according to the thought of mental plane.

After the *physical brain*, *structure of Man* is perfected the finer *vibration*; which passes through *ether*, acts upon these cells, and the *Scientific plates* produce living pictures in the mind.

All the *senses-organs* being co related with the *brain* are awakened and developed, man sees, as through a *Microscope*, things past, present and future. He is *God* or leader of men,—but, not a *Creator*. At this point, a knowledge of the *Science of vibration* is necessary to grasp a deeper understanding of the *Nature* of conscious thought.

The Science of vibration is yet in its Infancy, still, we know with what rapidity light and sound are carried through *Ether*, and the marvellous *vibratory motions of colours*, or, the *effect of vibration on the sensary organs of sight*. *Science* measures the thought current in man's brain, and *photographs*, though proving all *phenomena* to be *matter* and *subject* to impermanancy; activity is matter on the *higher plane* and mind is *Matter* removed some degrees only, consequently action in its condition.

The mind of man is constantly flying from one thought to another. There is nothing so unstable and impermanent as *thought*. From *phenomenal powers*, which the mind of man is unable to grasp, he imagines that behind his *personal Self*, there is another *Self*. But, if we look at the question, from an *impersonal point of view*, we find no such thing, and that *consciousness* is not the inheretance of one, but all.

For example, take the child at birth. Where is the consciousness of *another life*?—Where the *ego*? the child is but a bundle of *potentialities*, subject to *Karma*, which is intellegence and understanding subject to conditions. At birth pure as the lily, till it arrives at this stage, and then *Karma*, with its manifold sub-divisions and subtratums begins to follow in the chain of cause and effect. Can any one say that *Intelligence* is a special inheritance? No,—it is universal, and within the reach of every being.

Let man's mind reach the limit of thought, and still there is more beyond, and it is but useless waste of time to dwell upon these questions, believing them to yield to *Salvation and Freedom for Man*. There are *Secrets* which had better be left buried in oblivion, for the hands of the un-scrupulous, are dangers, as it gives a power over the majority, which is harmful and degenerating.

After the *Countess* had finished, Babu Lalit Mohun Ghosal, *Municipal Commissioner of Sinthi-Cossipur*, in an eloquent speech, made the following observations. He said:—

Hon'ble Chairman, Countess Cannavarro, Ladies and Gentlemen,—I hope you will all agree with me in thinking that we have been much benefited by the very instructive lecture of the *Countess* of the evening. If you desire me to speak, as you do, I should be as brief as possible. For, you will again agree with me in thinking that we should be very cautious that we do not mar the effects of the Countess' speech, which so much charmed us.

You are well-aware that the *history of my country* is the *history of the Religious Heroes*, and the *Religious movements*, under the leadership of one or the other of these *Heroes*. One of them disappeared only to make room for another to flourish and occupy his place. But, in the earlier period of such movements, you will see that there were plenty of *Tenets and Doctrines*. They were enough to form the character of the *intelligent folk*. But, only when *Buddha* flourished, we got something, which would penetrate, ont only into the upper classes, but, also the masses. One thing there should be the foundation of a *Religious System* to ensure its adoption by the generality of people. That thing was absent in earlier times—that thing was supplied by *Buddhistic system of Religious thought*. I mean, by that thing—a *Personality*.

There should be a grand, *electrifying Personality* to draw men towards *Him*—to make men imitable. *Him* almost un-consciously. Though it might be possible for the intelligent and advanced portion of the community to realize a grand *Ideal*. *Ideal of God*, with *Doctrines and Tenets*, and *Teachings of Sages*, yet the lower classes of people, the general community could not be expected to rise higher in the *scale of Spirituality*, and *Religious progress*, is impossible without a grand *Personality* to lead them on, and to draw them towards Him incessantly.

Such a *Personality* was *Goutama Buddha*. The result of his *Incarnation* was that the largest portion of the human race of the time embraced *Buddhism*. The speculative *Brahmanism* could not stand before the personal *Buddhism*.

The *Countess* said, that *Buddha* taught more by *stories and parables* than by anything else. I would say,—He taught by His *personal example* more than enything else. Again, if you turn your face towards *Nuddea, in Bengal*, you will find another *Grand Personality*, who taught people to embrace one another as their own-selves, only separately reflected, who taught them, by his *personal example*,—by *personal example alone*, and not by *stories and parables* at all—who made men approach God, only by passing them through the process of singing and dancing—who had strange similarity of career with *Great Buddha*—I mean *Chaitanya*,—*the Light of Bengal*.

As I have already observed, let students of comparative *Religion* know every system of *Religious thought*, prevailed in *India* to the recent time, for nothing short of that would satisfy their sacred craving after *Divine Knowledge*. But, for the common folk, these two *Personalities* with other, like *Nanak, Ramanuja and Sankaracharyya* will be required to lead them on—in their upward progress with the influence of their electrifying *beacon-fire*, and I fervently await the day, on which *Buddha and Chaitanya* and *Sankaracharyya* will be able to occupy *Men's hearts*, and guide them on in the path, which will ultimately lead them into *Salvation and Mukti*.

I cannot be sufficiently thankful to the distinguished *Countess*, for her taking so much care to come over here, from a long journey, as a *Buddhist Upasika*, and give us the benefit of her attainments of *Buddhistic System of Religion*.

The *Hon'ble Chairman* then advocated the cause of *Moral and Religious Education of Hindu-boys*, which could only regenerate them.

The *Meeting* terminated after 7-30 P.M., with votes of thanks to the *Countess* and the *Hon'ble Chairman*, (*Vide*, the *Indian Daily News* and the *Hindu Patriot*, 27th March; the *Indian Mirror*, 7th April, 1899, respectively.)

As announced in the local papers, a public *Meeting*, convened by the *Society*, was held at the *Albert Hall*, College Square, on Saturday, the 25th March, 1899, at 5-30 P.M., under the presidency of the *Hon'ble* Babu Narendra Nath Sen, *Attorney-at-Law, Member, Bengal Legislative Council, Editor, Indian Mirror, Honorary Presidency Magistrate, Municipal Commissioner of Calcutta, &c., &c., &c.*

After the *Proceedings of the last Meeting* had been read by Babu Sham Lall Day, *the Founder and Secretary to the Society*, which were duly confirmed, the distinguished *American Countess* M De. S. Cannavarro delivered her *Third lecture to the Society* on—

The General Principles of Nirban.

The *Countess* spoke for about half an hour. She discoursed on the elementary principles of *Nirban* or *Buddhistic Salvation* Though she was out-of-sorts that day, still, she could not fail to charm her audience with her sonorous voice and cogent arguments. She concluded by saying that, we should not wantonly take away lives of even the *minutest insects*. The audience seemed deeply interested in her *instructive discourse*.

After the *Countess* had done, Babu Lalit Mohun Ghosal, *Municipal Commissioner of Sinthi-Cossipur*, said that, he should not urge upon his country-men to take pity with the lower animals—and even *Insects*. For the good of a particular locality, sometimes the villagers worship *Goddess Kali*. That is a good thing. But he was much pained to see the sad spectacle of *Animal Sacrifice* before the *Goddess Kali*.

It has become a part and parcel of the ceremony to sacrifice goats before *her altar* that she might be appeased. *She is the Mother of the Universe*, and the animals are also *Her creatures*, and so, *She* would never have *Her* own creatures bled before *Her*—a *Mother* does not long for the blood of her children.

Babu Lalit Mohun Ghosal then appealed to the audience to take care that they did not participate in such repulsive observance.

The *Hon'ble Chairman* then made some partinent remarks on the *Subject of the evening*, and alluded to the above facts. He said that, as *Buddha* was one of the *Incarnations of Narayana*, the *Spirit of Buddhism* should permeate into *Hinduism*, and the day should come soon when the *Hindus* of *Aryya Varta* should welcome the *Buddhists*, when the latter come to their *Mother-land*.

With votes of thanks to the *Countess* and the *Hon'ble Chairman*, proposed by Babu Lalit Mohun Ghosal, and in doing so, the proposer paid a *high eulogium* to the *Hon'ble Chairman* of the evening, for all that he had been doing to raise the *Hindu-Nation* in the scale of *Spirituality*.

The *Meeting* separated at 6-45 P.M.

(*Vide*, the *Englishman*, the *Indian Daily News*, the *Hindu Patriot*, 27th, and the *Indian Mirror*, 31st March, 1899, respectively.)

As announced in the local papers, a public *Meeting*, convened by the *Society*, was held at the *Albert Hall*, College-Square, on Tuesday, the 28th March, 1899, at 5 P. M.

The *Meeting* was largely attended. Among the audience the *Hindusthani* and *Bhatia Communities*, who thoroughly appreciated the *Veda*, were strongly represented,—several of their most *respectable Members* being present. Of the prominent amongst them were, *Pandit* Ram Naraiyan *Sarma*; *Pandit* Ram Krishna *Sarma*; Babu Jahar Mull; Babu Sheo Persad; Babu Karim Chand; Babu Sadaram; Babu Dharsi Dwarkadas; Babu Debsebhoy Herjebhoy; Babu Nathubhuj Odhowjee; Babu Purusattam Marje; Babu Hansaraj Lalji; Babu Chaturbhuj; Babu Jahwali Chand; Babu Chamad; Babu Purna Chandra; *Pandit* Satya Charn Rai; Babu Hari Bhushan Dutt; Babu Bene Madhab Mullick; Babu Umakanta Dhar; Babu Odharji Sheraiji; Babu Velja Narainji; Babu Adherji; Babu Hansaraj; Babu Khetri Mull; and several others.

On the motion of *Pandit* Basudev Tripati of the *Bangabasi Office*, seconded by *Pandit* Hari Prasad Chobay of *Mathura*, Babu Gobin Chandra Dhar, *Chairman Hindu-Family Annuity Fund*, was voted to the Chair.

The *Chairman*, on taking his seat, amidst cheers, said that, although a very popular individual, *Swami* Nityananda *Saraswati* of the *Panjab*, who was *well-versed in the Veda*, was, as announced, to give a discourse upon a most important *Subject* that afternoon, he could not account for the scantiness of the audience, owing to a *large Meeting*, that was being held at the next door, (*i.e.*), at the compound of the *Calcutta Government Sanskrit-College*, to unveil the *Statue* of the late *Venerable Pandit Ishar Chandra Vidyasagar*, C.I.E., under the presidency of *His Honor the Hon'ble Sir John Woodburn, K C.S.I., Lieutenant-Governor of Bengal*. But, he expressed a great hope that as soon as the *Ceremony*, for which *the large and respectable gathering* had assembled at that *Institution* was over, a *very large number of Gentlemen* would begin to flock in there to hear the *learned Discourse* of the *Swamiji*.

As anticipated, the *Chairman* expressed his pleasure at the large gathering of *the most respectable Pandits, and Members of the Bhatia and Marwari Communities*, assembled to hear the learned lecturer.

The *Chairman*, in introducing *Swami* Nityanandji *Saraswati of the Panjab* to the *Meeting*, said, that the *Subject chosen* was a very important one, *viz.*:—

How to Comprehend God:

He continued that, it was a very fortunate circumstance that they had for their lecturer such a *distinguished Personage*, as the *learned Swamiji*, who had come to *Calcutta*, all the way from the *Panjab* at his *personal expense*, with a view to enlighten us on one of the *most difficult problems of the day*. He himself is a very *devout and religious person*, and, therefore, we can only expect *grown up men*, who care for the *Religion of their ancestors* to come and hear him.

Our young men,—the flowers of the Calcutta University, who are thoroughly versed in *English,* generally attend *large Meetings,* held for the purpose of hearing *lectures on popular subjects,* relating to *Political and Social Reforms,* delivered in the *English* language.

The *Swamiji* stays in *Calcutta* for *three days* only, and, so, he will be able to deliver his *Three lectures* to the *Calcutta Literary Society.* On his arrival here, he communicated at once with the *indefatigable Secretary to theCalcutta Literary Society,*(having previously delivered a *discourse* at a *public Meeting,* convened by the *Society,* held on the 21st March, 1896, at the *Emerald Theatre,* Beadon Street, under the presidency of Babu (now *Hon'ble*) Narendra Nath Sen, Editor, *Indian Mirror,* &c.,) and expressed his desire to deliver three lectures to the *Society.* His request was complied with.

Those, who are *Religiously* inclined, should avail themselves of the present opportunity, and do justice to a man, who, at much inconvenience and sacrifice to himself, is staying in *Calcutta,* by coming over to hear him *discourse* on *How to Comprehend God,* and other *cognate Subjects*—which the learned *Swamiji* was alone competent to deal with, as he had devoted his life to the study of the *Sanskrit language,* and of the *Veda,* and had, therefore, fully mastered *all the rich treasures* contained in them.

I would not detain you long with my *Introductory remarks,* but, would only say that his antecedents are of a very *high order.* He has been lecturing in *upper and lower India* for several years, before *large and appreciative audiences.* His experience of men and manners was of very great importance.

Now, the *Subject,* before us, is, *How to Comprehend God.*

This is a very *Solemn question.*—The answer to it will equally be *Solemn and difficult.* It is beyond our *comprehension.* It can only be *comprehensible* to those, who have devoted their lives to *God,* sacrificed all pleasures, and renounced all worldly aspirations, for the sake of glorifying *His Works,* and fulfilling *His Wishes.*

We, poor creatures, gifted with very *little intelligence,* can know but little, can understand less, and can do still more less all that can re-dound to the *Glory of God and His Works.*

I have no doubt, that the learned *Swamiji* will be able to expound to us *the Ways and the Teachings of Providence,* in such a manner, as will enable us to comprehend *all that is good in Man, and glorifying to God.* They remind me of a *passage, in Milton,* which, I cannot help now in reciting to you.—*Adam,* when placed in the *Garden of Eden,* after *God* had created him, awoke from his slumbers, and saw *all the things around him,*—things with which he was surrounded on all sides. The *hills,* the *mountains,* the *dales,* and the *lofty trees,* the *beautiful rivulets,* and the still more beautiful *streams* filled with fishes, the ducks playing all around, and the flowers and fruits over-hanging the trees, and the air filled with such fragrants, as would drive away all the pains, all the cares, and all the anxieties from the *human breast.* All these filled *Adam's* heart with such pleasurable *emotions,* that he could not help exclaiming.—*These are Thy glorious Works, Parent of Good Almighty,—Thyself, how wonderous then!*

How to comprehend this glorious and beautiful God, that the learned Swamiji has, I repeat, come forward to discourse upon.

This is a point which he should, in the prelude to his *discourse,* touch upon. His erudition is vast. He is a thorough master of the *Sanskrit language.* His *knowledge of the Veda is extensive.* He has travelled far and wide, and has gained experience, such as seldom falls to the lot of a *single individual,* within the short span of his life to attain.

Therefore, he would necessarily bring to bear upon the *Subject* of his *Discourse,* all his *erudition, his knowledge and his experience,* and aduce proofs of the *Veda,* the *Upanisads,* the *Puranas* and the *Tantras,* in support of his utterances. His discourse, this afternoon is, therefore, expected to be a *grand affair* altogether, such as hardly falls to the lot of an *audience,* who listen to. We should, therefore, as we have been patient and eager to hear him, try our best to give our utmost attention to all, that he says for our common good, and carry home the *lessons,* which he will impart to us and utilise them to the best of our power and ability.

With these preliminary remarks, which you have been good enough to listen to, I now request my friend, Babu Sham Lall Day, the *Founder and Secretary to the Society,* to read the *Proceedings of the last Meeting.*

The *Secretary* having read the *Proceedings of the last Meeting,* which were duly confirmed, the *Chairman* called upon *Swami* Nityanandji *Saraswati* (*of the Panjab*), to commence his *First lecture to the Society* on—

How to Comprehend God.

The *Swamiji* dwelt upon his *Subject* for nearly two hours, and the *audience* was much pleased to hear his *Discourse.* He said that, *God is Omnipresent.* Those, who do not think of *Him,* are *Infidels.* They are, at the end, drowned in *Misery.* By *knowing God, Man* can be happy. In the *Four Veda* is to be found an account of *One God only.* The *God's Existence* can be proved by the things that we see all around us in this world.

The *Veda* describes *God* to be *Omnipresent,* all-powerful, humane, just, most beautiful, without beginning and without end. We ought to worship and pray unto *Him.* Because, *by worshiping God,* we can comprehend *His Nature,* and *His Works,* and *He only* can improve our *Nature* and our *Works.*

Prayer destroys *Pride,* and leads to the acquirement of *God.* As *God* is just, so the prayerful *Man should learn to be just.* Whoever sings *His* praise, and speaks of *His* good qualities, should lead his life according to *His Maxims.* Otherwise, his *Devotion* would be fruitless. Whoever does not idle himself, but devote himself to the *service of God,* surely attains *Him* sooner or later.

It is written in the *Upanisads,* that those who, by *Samadhi Yoga,* lead an *abstemious life,* and renounce the pleasures of this world, attain such bliss, as cannot be described. Because, the *Soul* of such an individual lives in and enjoys the *Spirit of God.*

The *Spirit of Man,* when it approaches the *Spirit of God,* fully realizes the presence of the *Omnipresent* and *All-seeing God.* By *Astanga Yoga,* we can attain *God. Patanjal Rishi* mentions in the *Darsan* that there are *Eight Order* of the *Yoga, viz* :—(1) *Yoga,* (2) *Orderliness,* (3) *Asan,* (4) *Pranayan,* (5) *Pratikar,* (6) *Prayer,* (7) *Devotion,* and (8) *Samadhi.* The practice of these *Eight Yoga* is called *Sanjam.*

I.—*Yoga* has five sections; *viz.*:—(*a*) Envilessness, (*b*) Truth, (*c*) *Asthea* (*d*) The Abstemiousness, and (*e*) Renunciation of *Self.*

The Five sections of the *Yoga* may be explained, thus :—

(*a*) Envilessness (*i. e*) those, who do not *envy* others, or create *enemies* amongst them, may be said to be devoid of jealous. When a man gives up envy, he renounces enmity with the world, and thereby no body becomes inimical with him.

(*b*) Truth (*i.e.*) As you are possessed of *Reason,* so you will speak *what is Just.* Tell nothing,—*but Truth,* and respect *Truth.*

If you speak the *Truth*, you will succeed in all your acts.

(*c*) *Asthea* (*i. e.*) Steal not. Give up *stealing* altogether, whether by physical deeds, or, mentally, or, by words. When a *Man* gives up *stealing*, he gains all that is good, and worthy in this world.

(*d*) The Abstemiousness (*i. e.*), you should conquer all your *Passions*.

(*e*) Renunciation of *Self* (*i. e.*), You should be devoid of *Pride*.

Again, when a person abnogates himself the following questions, *viz* :—(*a*) *Who I am ?* (*b*) *Whence have I come ?* (*c*) *Where will I go ?* (*d*) *What I am capable of* ? and (*e*) *What I should do* ?—then, his wants forsake him. He relinquishes the idea of acquiring wealth, and all other *Passions* lose their hold upon him.

II.—Orderliness comprises Five sections ; *viz* :—(*a*) Sanctity, (*b*) Contentment, (*c*) Prayer, (*d*)Devotion and (*e*) Renunciation of *Self*. The Five sections of *Orderliness* may thus be explained :—

(*a*) Sanctity, (*i. e.*) leading a *Holy life*, thus :—

You should keep your body always clean, and free from all *im-purities*.

Your heart should be pure and divested of *all un-clean thoughts*.

As you wash your body by *water*, so by *Knowledge*, by *Truth*,and by *Religion*, you should purify your *Soul*. By the purification of your *body* and the *Soul*, you can judge the condition of the *body* and *Soul* of other people. A *True Yogi* never associates with those, whose *body* and *Soul* are not clean. By *Sanctity*, the purity of the *Spirit*, the cheerfulness of the *heart*, the subjugation of the *Passions*, and the knowledge of the *mind*, becomes matters not beyond his reach.

(*b*) Contentment, (*i. e.*) you should keep your *Spirit* buoyant by *Religious thoughts, and speculations*. You should never be over-joyed with *temporary gain*, or feel miserable with *temporary loss*. You should always perform *Religious Acts* and often shun *Ir-Religion*, you should not lose patience, under the pressure of distress. The happiness, which contentment produces, can be called *everlasting happiness*.

(*c*) Prayer, (*i. e.*) As *Fire* purifies gold, silver and other metals, so *Prayer* purifies the *Soul*, and the *Heart*. *Prayer* renders the *Passions* powerless, and destroys their influence.

(*d*) Devotion, (*i. e.*) The study of the *Veda*, and the pronunciation of the term *Om*, prepares the mind for the service of *God*. By *Devotion*, you can attain *God Himself*, the sanctity of the *Soul*, and *everlasting Salvation*.

(*e*) Renunciation of *Self* to *God*, (*i.e.*), you should merge your *heart*, your *Soul*, and *all* that you possess in the world, to *God*. The prayerful man soon acquires *that everlasting bliss*, which alone can be acquired by *Prayer*.

III.—*Asan* (*i.e.*), the way in which a person takes his seat, before uttering his prayer to the *Almighty God*. Some use the *Padyasan*, *Birasan*, *Bhadrasan*, &c. Others use the tiger's skin, such as they consider to be *Holy* and well-suited for the purpose of *Prayer*. If you can fix your mind upon the seat you occupy, and associate it with *Religious thoughts*, *Prayer* becomes easy. Neither heat nor cold can hinder you in your course.

IV.—The *Pranayan*, (*i. e.*), You should learn to obstruct the free passage of *breath* by means of *Judgment*. You should not touch the *nostriles* by your hand, but obstruct the holes thereof, by the use of *Reason*. This is called the *Pranayan*.

Pranayan consists of four sections; *viz* :—(*a*) External, (*b*) Internal, (*c*) *Sumbha Briti*, and (*d*) *Bajhyambhar Nerod*.

By *Pranayan*, you can destroy un-reason, and thereby gradually fully develop *Reason* itself.

V.—Pratihar, (*i. e.*) When *man* can subdue his mind, he becomes the master of all his *Passions*, and brings them under his control. Because, the mind leads all the *Passions*. Those, who have subdued their minds, can settle them wherever and whenever they think it proper to do so. You can cultivate a love for *truth*, and always despise untruth.

VI.—Prayer (*i. e.*) You should learn to fix your mind firmly upon *God*, after driving away all fickleness. The navel, the heart, the head, and the nose should be fixed *before you begin to Pray*. That *God exists* should be the *first object* coming to your mind.

VII.—Devotion, (*i.e.*), You should learn to devote your *Heart and Soul to God*—and *God alone*. No outward thing should be allowed to distrub the peace, or firmness of your mind, and whenever any evil thought comes over your mind, turn it to the channel of *pious inspiration*.

You should try to divest yourself of all outward objects and merge yourself deep into the *Spirit of God*, so that, nothing will be able to shake you off or merge you from the path of duty, which you have chosen for yourself. You should mingle yourself with the infinite and boundless *Spirit of God*, just in the same way, as river mingles with the sea, and remains in it. When doing so, you should not bring into your recollection any other object than *God*, the *Existence* of which, you would realize in the *very depth of your heart*, and enjoy it in such rapture of the *Soul*, as can never be compared with all the worldly pleasures put together.

VIII.—*Samadhi*, (*i. e.*) As fire enters into iron, the *Spirit of Man* comes into the *Spirit God*, for having its *bodily existence*. this moment, *God and Man* become mix up with one another, and the *Light of G* imparts a Sanctity into the *Soul of Ma* which adorns and purifies the *Soul of Ma* in a most marvellous manner. This called *Samadhi* or *Nirban*, or, *Self-emol tion*.

There is a difference between *Dhyan and Samad* The *first* is communicated with *God*, the *second* the merging of our *Soul* in the *Supreme Soul*. I the *first*, you have to think of three objects ; *viz.*: (*a*) Those who are engaged in *Devotion*,-(*b*) The thi to which they devote themselves, and (*c*) The w in which one devotes himself.

By the *Second process of Spiritual Culture* merg the *Spirit of Man into the Spirit of God*. There is difference whatever in the *three objects*. As *Man*, drowning himself into water, remains there for short time,so the *Spirit of Man*,by merging itself in the *Spirit of God*,remains there for a short time, a

comes out afterwards, and then merges itself again and again, till at the end, the final stage of *Samadhi* affected a stage from which there is no seperation of the *Soul* from the *Supreme Soul.*

When a *Man* merges himself into the *Spirit of God*, it is called *Samadhi.* (*Cheers.*)

After the learned *Swamiji* had finished his *Speech*, the *Chairman* proposed a hearty vote of thanks to the *Swamiji* for his instructive speech, which was carried by acclamation.

The *Meeting* dissolved after 8 P. M. with a vote of thanks to the chair.

(*Vide*, the *Hindu Patriot*, 26th April, 1899.)

As previously announced in the local papers, a very large and influentially attended public *Meeting*, convened by the *Society*, was held at the premises No. 8-3 Rup Chand Roy's Street *Burra Bazar*, on Wednesday, the 29th March, 1899, at 6 P. M

Amongst those present were, *Pandit* Prabhu Sankar; *Pandit* Suryya Persad; Babus Nathu Bhai Odheji; Odheji *Shivaji*; Chaturbhuj Bhai Mathurdas; Vasanjibhoy Ghaneshyam Dass; Damadar Odhowji; Mahendra Nath Addy; Manick Chand *Khetri*, Jaharmall Khanna; Madan Mohan *Khetri*; *Munshi* Makham Lall, Gurudas *Khetri*; Bhim Raj, and a large number of *Hindusthani* and *Bhatia* communities residing in *Burra Bazar.*

On the motion of Babu Darsi Dwarkadas, seconded by Babu Umakanta Dhar, Babu Bhimji Bhai of *Guzerat* was voted to the chair.

After the *Chairman* had taken his seat, Babu Sham Lall Day, the *Founder and Secretary to the Society*, read the *Proceedings of the last Meeting*, which, on being duly confirmed, the *Chairman*, in a few well-chosen words, introduced the lecturer in the evening, *Swami* Nityanandji *Saraswati* of the *Panjab* to the *Meeting*, and asked him to commence with his *Second lecture to the Society* on—

The Anti-Vedic Doctrines.

The learned *Swamiji* spoke on his *Subject* for more than two hours. The *audience* heard his discourse with stillness and rapt attention. The *Swamiji* said that, the *Veda* is the repository of all *True Religions.* It is the duty of the *Aryans* to study the *Veda*, and to live in accordance to its *Tenets*, and to promulgate its *Teachings.* The *Veda* was ushered into the world by *God Himself.* As *God is True and Infinite*, so is the *Veda—the Word of God*, is full of *Truth* and is *Infinite* also.

The *Veda* consists of *Three sections; viz.:* (*a*) Necessity of *good works* (*b*) Culture of *Reason*, and (*c*) Urgency of *Prayer.* Within these *Three sections* is comprised the origin of all *True Knowledge.* Whatever *Truth* is to be found in other works, has been taken from the *Veda.* There are four divisions of the *Veda, viz.:—Rig, Yayur, Shyam and Atharva* that expound *One God* only. A full description of *God*, the *Soul* and the *Nature* is to be found in the *Veda.* The *Veda* describes *God* to be *without a Second*, omnipresent, immortal, fearless, just and infinite.

God is the Creator of the Universe. He judges *Man*, according to his actions. We can see *God* through *Solemn Prayer, Yoga*, &c. The *Veda* describes *God* to be eternal.

Five thousand years ago, we had, for every day-action of our lives, the *Veda* as our guide. Wars took place when the *Veda* was disregarded. When un-reason prevailed in the land, we had the great battle of *Kurukhetra.* By this *War*, the people lost their *Senses*, and every body did as he wished.

There are *Four Doctrines* opposed to the *Veda, viz.:* (*a*) *Pouranic*, (*b*) *Jaini* (*c*) The *Christian*, and (*d*) The *Koronic.* The *Doctrines are the Roots of all other Doctrines.* Gradually, these *Doctrines* evolved in this world. They again branched-forth into One *Thousand Doctrines.*

The friction between *One Thousand Doctrines* is productive of *great mischief.* Therefore, it is the duty of the *Pandits* to adopt *Truth*, and to discard *un-truth.*

India is the Sacred home of all Religions. She cannot be compared with *any other country.* She bears *golden fruits.* In *India*, the *Brahmins*, the *Khatrias*, &c., have their own residences. The *Aryans* were superior *to all other Human Races.* People may have heard of the *Stone*, that converts *Copper into Gold by its simple touching.* It would not be un-wise to compare *India* with that *precious Stone. Manu* has written that the *Rishis of Aryya Varta* imparted *Knowledge* to the whole world. Since the creation of the world, the *Aryans* held sway over the *Human Race.* All the kings owed their subjugation to the *Aryans*, since the *War of the Kuru-Pandavas*, and the celebration of the *Rajsua Yogna performed by Maharajah Yudhisthira*, at which all the kings were invited to take part in the proceedings.

From the *Reign of Sayambhu* to that of *Yudhisthira*, there was only *one line of kings.* And when these kings began to quarrel among themselves, every thing was destroyed. Consequently, the *Brahmins* gradually lost *all their influences.* The *Tenets of the Veda* were disregarded too, and every thing went wrong with them. In this state of things, the *Brahmins* commenced uttering *Slokas* from the *Veda*, in order to earn their daily bread. They began to preach the *Doctrines*, and said that, those, who revered the *Brahmins*, will only go to *Heaven*, and those, who disregarded them, will go to *hell.* They said that the words uttered by them, came direct from *God.* They began, by this means, to realize money from the ignorant classes, and thereby to lead a *luxurious life.*

They said that all the fine things of this world were created for them. They preached that they had a right to perform all the different ceremonies, (*i.e.*) from the birth of a child to the death of an old man. On the occasion of marriage and death, they began to receive *gifts in money and goods.*

They then took their stand on the *Tantras*, and thence, they began to worship the *Images of God*, saying that they owed their origin to the *Veda.* The *Brahmins* commenced in the name of the *Munis* and *Rishis*, to preach the *Tantric Religion* and to sacrifice sheeps, goats, &c., on the *Shrines of the Holy Temples of Kali and Parvati.*

The *Tantric Religion* is now to be found scattered far and wide in *Bengal.* Seeing these, *Buddhism* and *Jainism* prevailed. The *Baddhists* and the *Jainis* began to destroy the works on *Vedanta*, and also to persecute the followers of the *Veda.* The former insulted the followers of the *Tantras.* Thus, *Aryya Varta* was in the possession of the *Jainis* for nearly *Three hundred years.*

About *Two thousand and five hundred years ago, Sankaracharyya was born.* He re-established the *Vedic Religion.* He entered into controversies with the *Buddhists* and the *Jains*, defeated them, and obstructed *the progress of their Faith.*

After *Sankaracharyya*, his followers established *Four Muths in India; viz:*— (1) *The Singari Muth* in the South, (2) the *Voo Goverdhan Muth* in the East, (3) The *Jyoshi Muth* in the North, and (4) The *Dwarka* or the *Sarada Muth* in the West. They resided like *Mahantas* in these *Four Muths. Sankaracharyya* had written *Vashya*, which his followers read, and acknowledged the *Union of the Soul with the God-head.* Sometime after, the followers of the *Tantras* made *Images of Stone*, and worshipped *Das-Maha-Vidya*, while the *Saivyas* believed in *Sankaracharyya*, as the *Incarnation of Siva.* The

Jainis first commenced to worship the *Images of God.*

The followers of the *Tantras* are also doing the same. *The Christians* are worshipping *Christ*, and the *Mahamedans, Mahamet.*

If the *Hindus* establish the *Hindu Samajes* through out the country, and thereby preach the *Vedic-Religion* then, there will not be a shadow of doubt that the *pure Vedic Religion* will one day be re-established amongst the people of this country. (*Cheers.*)

After the learned *Swamiji* had finished his speech, the *Chairman* spoke a few words. He said that, if they could conduct themselves in the method, which the *Swamiji* has just laid down for their guidance, he was sure they would prosper, and the country would reap great benefits in the end.

He then proposed a vote of thanks to the learned *Swamiji*, and hoped that, those present would act in accordance with the *Precepts of the* Vedic *Religion.* (*Cheers.*)

The *Meeting* separated after 9 P. M., with a vote of thanks to the chair. (*Vide*, the *Hindu Patriot*, 19th April, 1899.)

A public *Meeting*, convened by the *Society*, was held at the premises No. 8, 3, Rup Chand Roy's street, *Burrabazar*, on Thursday, the 30th March, 1899, at 7 P.M.

The *Meeting* was largely attended. Amongst those present were, *Pandit* Ramkrishna Debadi; *Pandit* Ram Dutta; *Pandit* Ajodhya Persad; *Pandit* Devi Dutta; *Pandit* Santa Lall; *Pandit* Mahan Lall; *Pandit* Jagannath; Babu Ajodhya Persad Barman; Babu Jai Naraiyan Gupta; Babu Dharse Dwarka Dass; Babu Mathura Dass; Babu Ghaneshyam Dass, and a large number of *Marwari and Bhatia Gentlemen* residing in the *Metropolis.*

On the motion of Babu Umakanta Dhar, seconded by *Pandit* Satya Charan Rai, *Pandit* Gakul Chand, (of *Agra*) was voted to the Chair.

On the *Chairman's* resuming his seat, Babu Sham Lall Day, the *Founder and Secretary to the Society*, read the *Proceedings of the last Meeting*, which, after being duly confirmed, the *Chairman* asked *Swami* Nityanandji *Saraswati*, of the *Punjab*, to deliver his *Third lecture to the Society* on—

Yoga:—

The learned *Swamiji* dwelt on his *Subject* for nearly two hours, in the course of which he said that, in ancient times the *Munis* and *Rishis* performed the *Homa Ceremony* every day with many fragrant things, which they burnt in the *Fire* mixed with *Ghee.* The *Brahmins* and the *Khatriyas* also observed the *Ceremony* in like manner. For this reason, there was no *Plague*, no *pestilence*, and no *untimely demise.*

At present, the *Injunctions* contained in the *Veda*, are not properly observed. To get over the *Plague*, it is necessary to observe the *Homa Ceremony.* When the *Ghee*, with other fragrant articles, is burnt, the particles spread in the *Atmosphere*, and the *Air* we breathe, becomes purified and the *impure air* is driven away, and *in lieu* thereof, we get pure and fresh air, and thereby we keep *good health.*

Again, the *fumes* produced from the *flames of the Homa*, rise into the skies and form themselves into *Clouds*, and come down to us as *Rain. Rain-water*, therefore, is *always pure.* By that *water* the *fruits*, we eat, the *corn* we live upon, are produced, and the use thereof, conduces to the preservation of health. At present, the *Ceremonies*, prescribed in the *Veda*, are seldom duly observed. The *Veda is the word of God*, and it is full of *Reason.* The observance of *Yoga* Ceremony conduces to the good of the world.

By the *Infinite power of God*, the world, fire, air, earth and water have been produced. By *His* command, the *Sun* regularly rises daily in the *East*, gives *Rays* to the world, and by its heat nourishes the growth of the fruits and the flowers, and the *corn* that we see all around us.

When the particles, produced by the exhalation of the fragrance of sweet flowers, exceed the particles produced by the putrid smell of filth, the *Atmosphere becomes pure*, and the air, we breathe, produces very good effects in the system, or otherwise pestilence prevails in the land, and thereby we began to lose our vigour, vitality, freshness, and at last succumb ourselves to *untimely death.*

Cause produces *Effects. God* has given to the world the *Veda* for the benefit of the *Human Race*, and those, who disobey its *injunctions*, would, at last, suffer in the end. The *possessor of Riches*, therefore, should spend a portion of his money in performing the *Rites of the Homa*, &c.

The over-crowding of a place, by a large number of persons, who live together, is followed by pestilence, disease, and even death. *Man* is responsible for all these acts. It is *Man*, who keeps together a large number of elephants, horses, cows, and other domestic animals for his own comfort and pleasure. He is, therefore, responsible for the stench they create, unless he looks after the cleanliness of the place with his own eyes.

It has been ascertained that the *Air*, *we breathe*, and the *Water*, *we drink*, becomes putrified by *man's* negligence of the *Law of Health.* It is his duty, therefore, to adopt methods to purify them.

God has created *Man* superior to *all other beings.* He fully understands that which tends to his happiness or otherwise. *God* has created *Man* after *His own Image*, and endowed him with *Reason*, the full development of which enables him to work wonders. He, who neglects it, reduces himself to the position of inferior beings. *God* gave this power to *Man.* No other beings have it. It is, therefore, *the duty of Man* to perform the *Rites of Homa Ceremony* now and then.

At first, *Veda* was the *Religion* of the people. Then *Saktaism* prevailed. It was followed by *Vaisnaism.* The *Tantras* superceded it. The *Pouranic* then predominated over them all. And, at last, *all the different sects* merged themselves into *One Great Religion, viz.*:—the *Hindu Religion.*

By the *free-will of God*, a *Desciple* was born. He began to preach, and thereby re-established the *Vedic Religion.* He explained to the people that they were *Aryans.* Their country was *Aryya Varta*, and that they were the *first*, from whom sprang all other *human Races.*

It is un wise to perform the *Homa Ceremony* once in a fortnight, or a month. It is better to observe it daily, according to your own means. Because, by so doing, there will be no apprehensions of *Plague*, *pestilence* and *untimely death.*

If a family use to burn a little *Ghee* in the fire daily, and thus observe his *Homa Ceremony*, it will be attended with most beneficial results. (*Cheers*).

After the *Swamiji* had finished his speech, the *Chairman* said, that it afforded him much pleasure to thank the *Venerable Swamiji* for his very able speech. He has, after studying the *Veda* carefully leading the life of a *Brahmachari.* He is imparting instructions to the people of *India* to lead their lives to the *Vedic Faith.* (*Cheers.*)

Gentlemen, our best thanks are also due to Baba Sham Lall Day, the *worthy Secretary and Founder of this Literary Society*, for his having taken so much trouble to convene this *Meeting* at the heart of the *Metropolis*, (*i. e.* in *Burra Bazar.*

From the learned *Swamiji*, we have listened to the *Precepts of the Vedic Religion.* The cultivation

of *European Science* has not yet reached the height to which our *Munis* and *Rishis* cultivated it in former days, and obtained therefrom knowledge of the *Veda* and the *Yoga*, by which they reached its highest limit.

As *Patanjal Rishi* wrote in his work on the *Yoga Vidya*, and *how to attain God*, so, other *Munis* and *Rishis* of old wrote on the *same Subject*, in thousands of similar works.

Gentlemen, I hope you will try to act upon the *Precepts*, given to us by the *Swamiji* this evening.

As the geese pick up milk from water, so, after hearing the *Precepts* given to you by the *Swamiji*, you will all learn to regulate your lives accordingly.

We have been quite satisfied with his lecture, and we now tender our best thanks to him. *(Cheers.)*

The *Meeting* dispersed at 9-30 P. M., after a vote of thanks to the chair.

(Vide, the *Hindu Patriot*, 17th May, 1899)

As announced in the local papers, a public *Meeting*, convened by the SOCIETY, was held at the *Classic Theatre*, Beadon Street, on Monday, the 3rd April, 1899, at 6 P. M.

The *Meeting* was largely attended, and about five hundred gentlemen graced the *Meeting* with their presence. Amongst those present were, Dr. Mahendra Lall Sarkar, M. D., C. I. E., SECRETARY TO THE INDIAN ASSOCIATION FOR THE CULTIVATION OF SCIENCE; Dr. Amulya Charn Sarkar; Dr. Chuni Lall Bose; Miss Margaret Noble; Babu Shyamal Dhan Dutt, ATTORNEY-AT-LAW; Babu Srish Chandra Biswas, B. L. OF THE ALIPUR BAR; SWAMI Brahmananda; Babu Nagendra Nath Law, B L.; Babu Panch Cowri Banerjea, B. A., EDITOR, BASUMATI; Babu Upendra Nath Mukerjea, PROPRIETOR, BASUMATI; Babu Gobin Chandra Dhar; Babu Amarendra Nath Dutt, Manager, CLASSIC THEATRE; Babu Jaladhar Sen; Babu Vishnu Narain Chatterjea; Babu Brajendra Kumar Chowdhery, M. A.; Babu Sarat Chandra Chakerberty, B. A., Babu Dharsee Dwarka Dass, (of GUZIRAT); Babu Mahendra Nath Mukerjea; Babu Sat Cowri Dutt and several others.

On the motion of Babu Narendra Nath Mitra, B L., ATTORNEY-AT-LAW, seconded by Dr. Netai Charn Haldar, the HON'BLE Babu Narendra Nath Sen, ATTORNEY-AT-LAW, MEMBER of the BENGAL LEGISLATIVE COUNCIL, HONORARY PRESIDENCY MAGISTRATE, MUNICIPAL COMMISSIONER OF CALCUTTA, &c., &c., was voted to the chair.

On the HON'BLE CHAIRMAN taking his seat, amidst shouts of applause, Babu Sham Lall Day, the FOUNDER AND SECRETARY TO THE SOCIETY, read the PROCEEDINGS OF THE LAST MEETING, which were duly confirmed. Then the HON'BLE CHAIRMAN, after making a few introductory remarks, asked the distinguished LADY LECTURER, SWAMI ABHAYANANDA OF CHICAGO, (IN AMERICA), to deliver her FIRST LECTURE TO THE SOCIETY on—

The Law of Karma :—

The LADY SWAMIJI gave an excellent discourse on the SUBJECT, which was listened to with rapt attention by the audience present. She spoke for more than an hour and a half, during which time she was frequently applauded.

She said that, one of the greatest of MODERN PHILOSOPHERS has said that the inherent ideal of perfection in us is a positive proof of the EXISTENCE OF GOD Though this ideal of perfection varies according to the culture and enlightenment of each individual mind, and though EACH MAN tries to reach HIS OWN IDEAL, yet, the mere EXISTENCE OF THE IDEAL conclusively proves that there is such a thing as absolute perfection, which is but another name for GOD or SOUL.

So long as the *Ideal* of perfection is not reached, man tries to attain his own IDEAL by applying himself to certain works, which judged according to the standard, which his individual conception of perfection presents, appear as good and virtuous. The doing of these DEEDS is the expression of our attempt to lift the veil, which covers the glory of the SOUL from our vission.

It is, therefore, all very good to perform them. But, so long as we choose our particular course of action to follow, and our particular kind of objects to love and admire, we exclude from our living consideration those, who do not come according to our PERSONAL JUDGMENT under the category of the good. This exclusiveness, on our part, proceeding as it does from A SENSE OF RELATIVITY, affords us only a RELATIVE BLISS on what is understood by selection from CHRISTIAN THEOLOGY. Now, as every thing on this side of the RELATIVE IS PHENOMENAL, SALVATION ALSO IS PHENOMENAL, and as such, it is subject to CHANGE AND DESTRUCTION.

SALVATION is the result of our GOOD DEEDS, and as no GOOD DEED is possible in the beginning, without a sense of duty, it follows that our preliminary steps lie through duty of KARMA. It is, therefore, that we see in the BHAGBAT GITA, SRI KRISHNA preaching to ARJUNA, first of all, the PRINCIPLES OF DUTY. But, as our IDEAL OF PERFECTION goes on gradually widening its sphere, we include within the range of our loving regard, many things which, from a lower platform of SPIRITUAL ENLIGHTENMENT, appear as unworthy of ourselves.

Thus, gradually and imperceptively is our exclusiveness replaced by an inclusiveness, which finally absorbs all that is transcendental and transmutes our sense of duty to a feeling of love, TO DO is now transformed into TO BE We become IDENTICAL with the IDEAL OF PERFECTION, and from the stage of KARMA, we pass on to the stage of YOGA. In this state of YOGA, we do not give up KARMA but, are entirely LIBERATED from the binding sense of duty, which formerly kept us following the right path. We are LIBERATED from all the FEAR OF PUNISHMENT, or HOPE OF REWARD, we are LIBERATED from the THRALDOM OF THE THREE GUNAS, and as such, we transcend even the VEDAS; our *will* becomes law and we enjoy PERFECT LIBERATION OR MUKTI, (CHEERS).

After the LADY LECTURER had finished her speech, the HON'BLE CHAIRMAN addressed the MEETING for some time. He then proposed a hearty vote of thanks to the LADY SWAMIJI for her eloquent and instructive speech, which was carried by acclamation.

Babu Srish Chandra Biswas, B. L. OF THE ALIPUR BAR, having proposed a vote of thanks to the HON'BLE CHAIRMAN, which was also carried, the MEETING terminated after 8 P M.

(VIDE, the HINDU PATRIOT, 18th May, 1899.)

As announced in the local papers, a public *Meeting*, convened by the *Society*, was held at the hall of the *Metropolitan College*, No. 22, Sankar Ghose's Lane, Cornwallis 'Street, on Tuesday, the 4th April 1899, at 6 P. M.

The *Meeting* was largely attended. Amongst those present were, Babu Srish Chandra Biswas, B L. *Pleader, Judge's Court, Alipur*; Babu Mahendra Nath Gupta, *M. A.*; *Swami* Sivananda; Babu Panch Cowri Banerjea, *B. A., Editor, Basumati*; Babu Girindra Nath Mitra; Babu Ram Daya Mazumdar, *M.A., Principal, Aryya Mission College*; Mr. George Grant, *Reporter of the Empress*, and others.

On the motion of Babu Narendra Nath Mitra, *Attorney-at-Law*, seconded by Babu Panch Cowri Banerjea, *B. A., Editor, Basumati*, Roy Yatindra Nath Chowdhery Bahadur, *M. A., B. L., Zemindar of Taki* and *Secretary, Bangya Sahitya Parisad*, &c., was voted to the chair, amidst shouts of applause.

After the *Proceedings of the last Meeting of the Society* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, the *Chairman*, in introducing the distinguished *Lady lecturer, Swami Abhayananda of Chicago (in America), to the Meeting, said* :—

"*Gentlemen*, I thank you for the honor you have done in electing me to the chair this evening. The *Lady lecturer* before you needs *no introduction* at my hands—She being so well-known to the public for the last two months or more,—as an *expounder of the Vedanta Philosophy*.

"But, I must here draw your attention to the deep debt of gratitude which *Swami Vivekananda* has laid us under. It is he, who has so ably and successfully brought to the *notice to the West*, the *Philosophy of India*. Many are the persons who have gone to the *civilized West on Religious Missions*, but *none* ever devoted his time wholly to the *exposition of the Philosophy of this ancient land*. It was, as you know, at the *Parliament of Religions*, held in connection with the *Chicago Exhibition*, that the *Swamiji* first held out the mystries of the *Vedanta Philosophy* before the representatives of every *civilized Nation of the World*. And the presence of this *Lady* here is the direct outcome of the movement set on foot in that historic date.

Now, I have great pleasure in calling upon the *Lady lecturer* to deliver her *Second lecture to the Society* on—

Salvation *Versus* Liberation:—

The *Lady lecturer* dwelt on her subject for upwards of an hour. So learned was her *discourse*, and the *exposition of the Veda*, and the *interpretation of the Gita* was so excellent, not to speak of her vast and unquestionable *knowledge of the Western Philosophy*, that the audience remained spell-bound for a time. The continued cheers and applause bespoke the sentiment of the audience, excited by seeing an *American Lady of fame handling a purely Hindu theme* with care and facility. (*Cheers*)

After the distinguished *Lady lecturer* had concluded her speech, the *Chairman* addressed the *Meeting* as follows:—

"*Gentlemen*, we have all listened to the *learned discourse* of our *fair lecturer*, and you will admit the masterly manner in which she has handled her *Subject*. Personally speaking, I may not fall in with all the points set forth by the lecturer, but I may safely assert that we all agree with her to a great extent, as to what she has said, is based upon our *sacred Scriptures*.

I have now to propose a hearty vote of thanks to the *Lady Swamiji*, and I hope you will all carry it with acclamation.

A vote of thanks is also due to *the Authorities of the Metropolitan College*, who have so kindly lent the free use of this hall for the Meeting of this *Society* (*Cheers*)

The *Meeting* dissolved at 8 P M, after a vote of thanks to the chair.

As announced in the local papers, *Anagarika* H. Dharmapala of *Ceylon* delivered his *First lecture to the Society*, on—

How to Earn one's livelihood without serving any body :—

at the *Albert Hall*, College Square, on Thursday, the 18th May, 1899, at 5 P M.

He dwelt on his *Subject* for about an hour and a half, in the course of which he said that, if a *people* wished to rise in the scale of *nations*, they must endeavour to cultivate *individuality of character*. *Service*, indeed, was a bane, and forms *the chief impediment to the progress of a Nation*.

At present, the rage among *educated young men is for Service—and Service only* A few of them study the *Professions*. It is the *formation of character* upon which depends the *true development of a country's greatness*. It is the *spirit of enterprise* that has made the *Americans, a great Nation* within a very short space of time.

A handful of men settled there, and it was through *their energy* that the land commenced to yield *rich harvest* It was through *their energy* that the *wilderness* was converted into *fruitful gardens*. It was through *their energy* that *Manufactories* and *Mills* were built in *profusion*, and commenced to give employment to large bodies of labourers, who greatly profitted by the wages, which they obtained in them.

Our countrymen should learn to cultivate *individuality of character*, which is essential to the *formation of a Nation*. Look at the condition of *Japan*! Compare it with what it was only a *quarter of a century before*, and, you will find a rapid change for the better in all the departments of the *Japanese life*. A dozen of *Japanese Youths* went to *America*, and several places of *Europe*. They came back to their *Native land*, after studying the *Technical Sciences*, and inculcated the lessons, which they had learnt to their countrymen.

The *Japanese* have now become a rival *of other nations* by the gigantic progress, which they have since made in different branches of *public life*. Confucius told the *Chinese* to remain *Conservative*, two thousand and five hundred years ago, and they continue to be *Conservative* up to the present time. But, with what result?—They have made *no* progress. They have lagged behind other peoples and countries and the *Nation* suffers in *power*, in *prosperity* and in *glory*.

Among the *Bengalis* there is a *good deal of talk*, but no *practical action*. It is this weakness on the part of the *Nation*, which accounts for this backwardness. Unless a people can become *energetic and enterprising*, it must lack in true greatness. He said, he was reading in that morning's *Indian Mirror*, a paragraph to the effect that one hundred *Indian youths* were studying *Law* in *England*. But, can the *Study of Law* make a people *enterprising*?— It can enrich successful *legal practitioners*, but, it can never open *new industries* or *fields of enterprise*. It is the *study of the Sciences*, which is really wanted. It is the *Study* of *Deplomacy*, in which our countrymen lag behind

We should study *Technical Arts and Deplomacy*, before we can develope the resources of our country. Far from being able to do so, we are depending upon *the products of other peoples* to meet our *daily supplies and wants*. The *Inkstand*, we use, is a *Foreign product*. The *Cloth* we wear, is also *another Foreign product*, not to mention numerous other things.

Then again, there is *Early Marriage*, which forms the *chief impediment* to all *real progress*. A boy becomes a father, before he is fit to be a *husband*. A girl is married before she has attained *her teens*. A father thinks of marrying his son with the prospect of having a *grandson*; the belief is that, he will thus obtain a *chief passage to Heaven*. Thus a family becomes ruined, and thus poverty overtakes everybody in the land with rare exceptions.

The matter stands thus:—when a boy earns Fifteen Rupees a month, he has to maintain himself and his wife. In the course of time, he gets Twenty Rupees a month. But then two or three children are born of him by that time. Therefore, he has to provide for a *decent family* with such *scanty means as* Twenty Rupees a month only. He remarked that he would rather not go to *Heaven*, when the practice of *Early Marriage* entails so much suffering and misery upon us.

Then again, there is the *hooka*, which in so much *in vogue* here. Wherever you go, you see the *hooka and smoke*, and, therefore, every progress ends *in smoke*. If you wish to see a better state of things, you should change every thing for the better. You should first of all learn to be truthful, enterprising, compassionate, and manly. You should abandon your sensuality, and not put a premium on procreation

The only way to achieve this great end, he said, was for *One hundred Bengali Graduates of the Calcutta University* to acquire learning for *learning's sake*, to devote their lives and talent to the cause of their country, and, if necessary, to die in that cause. In *this*

crusade they should be able to depend on the pecuniary help of the *aristrocracy of Bengal* Then—and not till then—would *India* take her proper place among the great *Nations* of the earth.

The *Meeting* dissolved at 6-30 P. M., after according a vote of thanks to the learned lecturer, which was proposed by Babu Gobin Chandra Dhar, and seconded by Babu Satish Chandra Acharyya *Vidya Bhusan, M.A., professor of Krishnagar College*, and carried by acclamation.

(*Vide*, the *Indian Daily News*, 19th, the *Englishman*, the *Hindu Patriot*, and the *Amrita Bazar Patrika*, 20th May, 1899, respectively.)

Despite the fact that the weather was anything but opposed to lecturing, *Anagarika* H. Dharmapala delivered his Second *graphic lecture to the Calcutta Literary Society—a Meeting* of which was held at the *Albert Hall, College Square*—on Friday, the 19th May, 1899, at 5 P. M., on.—

His Travels in America, Europe, the Far East, and India :—

The lecturer spoke on his *Subject* for more than an hour and a half, in the course of which, he expressed in a very bold but clear manner, the numerous short-comings of the people of *India* at large. He said, that, since the year 1889, he had been travelling all over the principal *European countries* : *viz. England, France, Germany, Austria* and the *United States of America*, as well as *Burma, Siam and Japan*, but no where had he seen such want of energy and devotion to duty, as in *India*.

In fact, in the *European countries* and in *Japan in Asia*, there was a *dominant Spirit of energy and enterprise*, whereas in India, the principal characteristics, which go to make a *Nation* progressive were wanting. In India, there were two hundred and seventy six millions of *un-educated people*, while those termed *literate* amounted to only twelve or thirteen millions.

The lecturer *summed* up his subject, and grew *quite enthusiastic*, when he spoke of the people of *Japan*, whose habits were very cleanly, there not being a *single lane in any of the back-slums of the principal cities in Japan*, which he had seen in a *dirty condition*.

The learned *speaker*, from the eloquent way he spoke on this good trait, one out of the numerous, ones possessed by the *Japanese*, whom he regarded as a really great *Nation*, could, without any hesitation, be put down as a firm believer in the old adage :—*Cleanliness is next to godliness*. This, however, was not the only trait in the *Japanese character*, which was admired by the speaker.

In addition to it, they were deeply devoted to *duty*, and were knit by a *true bond of brotherly feeling*, which pervaded the whole atmosphere of *Japan*, and were full of patriotism and love for the land of their birth. But, when the lecturer turned to the people of *India*, he could find not a *single one of these chacteristics* in this great land, where there were so many millions of people, and nor could he expect to find any, until the people, particularly the *Aristrocracy*, rose from their lethargy to a keen sense of their duty, and tried to do as they should, by their poorer brethern by imparting to them at least *the rudiments of elementary education*.

It is needless to say that the lecturer also referred, in glowing terms, to the *American people*, for whom he appears to have the highest regard, but, he pointed them out to the people of *India* as an *example of Industry, Perseverance, etc.*, which they should at least endeavour to follow.

He *pitched* into the *Bengali*, in right earnest, about this *lack of ambition*, which had today made the *Americans* what they are, and turned into ridicule their efforts to obtain *employment* in some office on a monthly salary of *Fifteen or Twenty Rupees* only, and be content to remain in that state all the rest of his days. The *American youth*, on the other hand, was the *exact counterpart of the Bengali* in this respect. His aim in life, was to be *President of the American Republic*, or some other great personage, and, he did not rest, until, he had succeeded at least, in a part of his ambition by attaining a position, which, if not in being head of the *American Government*, was one in which he could command the respect of his fellow-citizens.

The lecturer, like all expounders of *Religion*, thought *India* was a *vast field* for a *great work*, but, it rested entirely with the *people of the land* to awake from their slumber and *be up and doing*. In his estimation the *Aristrocracy of the land* should help forward any work started for the *Education* OF THEIR POORER BRETHERN, as best lay in their power, (instead of wasting their money in subscribing to the various movements set on foot by the GOVERNORS OF THE DIFFERENT PROVINCES).

In conclusion, the speaker again referred to what appeared to be uppermost in his mind the whole evening, *viz* :—The *Habits of cleanliness*, and urged the people strongly to adopt *these habits*, which were sadly wanted in this country, where all around them there was nothing but filth, and also to try and teach the poorer classes the *Science* OF *Hygeine and Sanitation*. Then and only then with these habits reigning in their midst, and with the richer people living a LIFE FULL OF EMBRACING LOVE for their poorer brethern, would INDIA be able to take its stand among the GREAT AND PROGRESSIVE NATIONS OF THE WORLD.

Before concluding his lecture, Mr. H. Dharmapala exhibited to his AUDIENCE several ILLUSTRATIONS OF JAPAN AND AMERICA. The PICTURES were beautiful in themselves. They were taken out of an AMERICAN NEWSPAPER which, he said, was very cheap and popular. The number of copies sold exceeding several thousands They occupied a large share of the attention of the AUDIENCE, who were greatly pleased with them.

After a vote of thanks proposed by Babu Narendra Nath Mitra, ATTORNEY-AT-LAW, seconded by SWAMI ABHAYANANDA of CHICAGO, IN AMERICA, and carried by acclamation, the MEETING dissolved at 7 P.M.

(VIDE, THE INDIAN DAILY NEWS, 20th, the ENGLISHMAN, 22nd, the HINDU PATRIOT, 26th and the AMRITA BAZAR PATRIKA, 29th May, 1899.)

As announced in the local papers, a public MEETING, convened by the SOCIETY, was held at the premises No. 84, Nimtola Street, on Thursday, the 10th August, 1899, at 6-30 P. M.

The MEETING was largely attended. Amongst those present were, Roy Yatindra Nath Chowdhery Bahadur, M A, B. L., ZEMINDAR OF TAKI ; Babu Taribi Charn Guha; Babu Ram Dass Sirkar; Babu Gopal Narayan Banerjea; Babu Hem Chandra Chakerberty; Babu Kamini Nath Rai; Babu Avinash Chandra Sen; Babu Hari Gopal Bose; Babu Sachindra Nath Mazumdar; Babu Sachi Nandan Shaw; Babu Bhoth Nath Mitra, (*Zemindar*); Babu Ram Gopal Chatterjea; Babu Surendra Nath Chakerberty; Babu Gopal Chandra Rai; Babu Chandra Kumar Mukerjea; Babu Ram Das Sarkar,; Babu Pharindra Nath Dey; Babu Raj Narain Bose; Babu Bemala Charn Chakerberty; Babu Kali Charn Mitra; Babu Keran Chandra Ghosh; *Pandit* Jagadish Chandra *Kabya Benada*; *Pandit* Achitananda *Paribrajak*, and others.

On the motion of Babu Avinash Chandra Banerjea, seconded by Babu Nilmany Dutt, *Zemindar*, Babu Gobinda Chandra Dutt, *Zemindar, and Secretary, Sabitri Library*, was voted to the chair.

Babu Sham Lall Day, the *Founder and Secretary to the Society*, having read the *Proceedings of the last Meeting*, which were duly confirmed, the Chairman, in a few appropriate words, expressed his obligation to the *Members of the Society* for having done

him the honor to take the chair that evening, and asked the renowned *Pandit* Madhu Sudan Goswami of *Sri Brindaban*, (who, he said, was too *well-known to need any introduction*, as *his name* was a *house-hold word* in every *Religious family in Bengal*), to deliver his *first lecture to the Society* on—

The Efficacy of Rituals :—

The *Venerable Pandit* dwelt upon *the subject* for nearly an hour and a half. He fully and clearly interpreted the *meaning of the word Karma Kanda*. Also the signs thereof. How persons are disposed to perform *Religious works*. How *Karma Kanda* was divided into several parts, according to the *Tenets of the Vedanta, Sankhya, Puran*, and the *Tantras*. How people desired to perform *Rituals* and when the desire to perform them was extinguished. How we enjoyed *the fruits of good deeds*. He then dwelt on *the future existence*, and whether our good works go with us to the *next world after our death*, and how we enjoyed *the fruits of these works there*.

The learned lecturer having resumed his seat, amidst shouts of applause, the *Chairman* asked the *audience* to comment on the lecture. At this, *Pandit* Achitananda *Paribrajak* said that, the lecture delivered was *so excellent* that no one could say any thing further on the SUBJECT.

The *Chairman*, who on rising was recieved with cheers, made a little nice speech, in which he *highly eulogised the discourse*, which he had heard that evening, and thanked the *Venerable Pandit* from the core of his heart, for his taking so much trouble in coming over all the distance from *Sri Brindaban to Calcutta*, to edify them with his *instructive speech*.

Roy Yatindra Nath Chowdhery Bahadur, M. A., B. L., ZEMINDAR OF TAKI, having proposed a vote of thanks to the chair, which was seconded by Babu Sham Lall Day, and carried by acclamation, the MEETING dissolved at 8-80 P. M

(VIDE, the AMRITA BAZAR PATRIKA, 11th, the INDIAN MIRROR, 13th, the ENGLISHMAN, 15th, the INDIAN DAILY NEWS, 16th and the HINDU PATRIOT, 19th, AUGUST, 1899, *respectively*)

As announced in the local papers, a public MEETING, convened by the SOCIETY, was held at the CLASSIC THEATRE, Beadon Street, on Friday, the 11th August, 1899, at 6 P. M.

The MEETING was largely attended. Amongst those present were, Babu Gobinda Chandra Dutt, ZEMINDAR, AND SACRETARY, SIBITAI LIBRARY; Babu Ananta Hari Paul; Mr. J N. Sarkar; Babu Manamahan Ker; Babu Sarat Chandra Sil; Babu Nagendra Nath Sen; Babu Avinash Chandra Mukerjea; Babu Krishna Chandra Ghose; Babu Narendra Nath Mitra; Babu Jadab Krishna Chatterjea; Babu Harish Chandra Adhikari; Babu Niboran Chandra Chatterjea; Babu Upendra Kumar Banerjea; Babu Devendra Nath Chakerberty; Babu Sridhar Bose; Babu Brahma Nandan Ganguli; Babu Srish Chandra Mazumdar; Babu Lal Mohan Bose; Babu Kedar Nath Neogy; Babu Tarini Charn Guha; Babu Akhoy Kumar Singha Burman; Babu Avinash Chandra Banerjea; PANDIT Jagadish Chandra *Kabya Benada* and others.

On the motion of Babu Avinash Chandra Ghose, M. A., ZEMINDAR, seconded by Baba Abani Mahan Goswami of *Dacca*, Babu Gobin Chandra Dhar, CHAIRMAN, HINDU FAMILY ANNUITY FUND, was voted to the chair, amidst shouts of applause.

After the PROCEEDINGS of the last MEETING had been read by Babu Sham Lall Day, the FOUNDER *and Secretary to the* SOCIETY, which were duly confirmed, the CHAIRMAN asked the *Venerable* PANDIT Madhu Sudan GOSWAMI, (OF SRI BRINDABAN), to deliver his Second lecture to the *Society* on—

The Kingdom of God :—

The learned PANDIT spoke on the *Subject* for two hours, in the course of which he said that, as the capital of BRITISH INDIA was *Calcutta*, so the capital of *the* KINGDOM OF *God*, was *Golok or Heaven*. As the VICEROY resided in *Government House*, so *God*, (though present every where), had a *special seat in Heaven*. Some people define *God* as ISWAR, others call Him BHAGABAN. The former possessed one attribute, the latter several. *God* had the CREATIVE *power*. *He created all beings*. They met with destruction according to *His laws*.

The VICEROY delegated his powers to his SUBORDINATES, and under those powers the MAGISTRATE had the power to sentence a criminal to imprisonment, whilst the INSPECTOR possesses the power to send him to *Hajat*. *God* deligated His FUNCTIONS to several bodies; *viz.*,—the *Sun*, the *Moon*, the *Planets*, the *Fire* and the *Air*. The MAGISTRATE might attend his office one day at ten, another day at eleven, close it one day at three, another day at four, according to his *own free will*. He might perform his work according to his pleasure. But, the *commands of God are not so*. The *Sun* must rise and shine and then go to rest *at a fixed hour*—The *Moon* also must rise in *Heaven, according to rotation*, and *impart its mild light to the world* There was no change, and so *the God's command was absolute*.

In like manner, the trees must grow and bear different fruits. The clouds must send rains. The air must refresh and cool the atmosphere. *The Laws of God are fixed and uniform*. Every thing must act its part according to the function assigned to it. There was to be no change. There is not a shadow of doubt that *God exists*, and that *He created all things*.

There are some INFIDELS, who say that *there* is *no creative power*, and every thing goes on according to *Nature's Laws*. But that *can never be so* Take for example, the case of a *watch*. The *iron hands* that work it, cannot be the same that you find in a rude state in a *Smith's shop*. The Land, the spring, and several other cognate parts make it go through its work *every twelve hours*, without rest. You cannot deny that there was somebody, *who made the watch* In the same manner, you cannot deny that *God created this vast Universe*.

If a man went against THE LAWS OF GOVERNMENT, he was sent to PRISON to meet the ENDS OF JUSTICE—But whilst confined there, if he happened to be sick, he was attended upon by a CIVIL SURGEON, who regulated his DIET and gave him MEDICINE. This is an ACT OF MERCY on the part of GOVERNMENT. For, if he was SICK AT HOME, he could not even be attended upon by a COMMON MEDICAL PRACTITIONER. Similarly, when a person offends *God* and acts in disobedience to HIS LAWS, he is punished. This is a PURE ACT OF JUSTICE. But, when *God* sees that the world is FULL OF SINS, HE INCARNATES HIMSELF, and preached RELIGION unto the wayward man. THIS IS HIS MERCY. Thus, GOD sent CHAITANYA, BUDHA, MAHAMET and other PROPHETS into the world, who preached JUSTICE AND GOOD WORKS for the SALVATION OF MAN.

To enter the KINGDOM OF HEAVEN is always DIFFICULT. We were always surrounded by MAYA, or love of the world. Our wives and children obstruct us at every stage of our life, and do not allow us to do acts that might carry us into HEAVEN. We are all lodged in this world like PRISIONERS IN A JAIL.

The MASTER OF A FAMILY must work the whole day, and live upon VERY ROUGH FOOD AND CLOTHES, whilst his wife, his sons and his daughters must roll in BEDS OF LUXURY AND ROSES This is the way of the world. When a person rebels against the GOVERNMENT, he is lodged in JAIL, but, on the occasion of a DIAMOND JUBILEE, several

prisoners are set at liberty. We have rebelled against God, and are treated as such. But God, out of His Infinite Mercy, sometimes forgives us by sending His own son to suffer penance for us.

The animate and the inanimate world belongs to God. He has drawn a line of demarcation between the two. God, being Omnipresent, knows all about His creation. If we wish to see God, we must have to cross the animate world, and proceed by means of Religious Rites and Acts and Faith to Heaven. Without strong Faith, it is difficult to enter into the Kingdom of Heaven.

At the conclusion of the lecture, the Chairman invited the audience to comment on the discourse. At this, one of the audience, named Champati Bawaji, B. A., spoke a few words on the *Subject*. The night being advanced, Babu Avinash Chandra Ghose, M. A., in a few well-chosen words, proposed a vote of thanks to the learned lecturer, which was seconded by Babu Gobinda Chandra Dutt, Zemindar, and carried by acclamation.

The Chairman, in bringing the Meeting to a close said that, he had at first intended to make some remarks on the subject of the lecture, which was a very interesting one. The eloquent manner in which the learned Speaker had dwelt upon his subject, was beyond all praise. There was a perfect unanimity of opinion on the excellence of the discourse delivered that evening. The audience were enraptured, whilst they listened to the Venerable Pandit. He, therefore, had the greatest pleasure to convey to the renowned lecturer the vote of thanks, just fitly accorded to him. He would not detain the audience, any longer, as the night had advanced.

After a vote of thanks to the chair, Pandit Radha Gobinda Goswami entertained the Meeting with two of his beautiful songs, at the conclusion of which, the Meeting dispersed after 8·30 P.M.

(*Vide*, the Amrita Bazar Patrika, 12th, the Englishman, 15th, the Indian Daily News, and the Hindu-Patriot, 16th, and the Indian Mirror, 26th August, 1899, respectively.)

As announced in the local papers, a public meeting, convened by the Society, was held at the premises, No. 84, Nimtola Street, on Saturday, the 12th August, 1899, at 6–15 P. M.

The Meeting was largely attended. Amongst those present were, Pandit Jagadish Chandra Kabya Benada; Babu Chandra Kumar Mukerjea; Babu Hem Chandra Chakerberty; Babu Chandra Kumar Bhattacharyya; Babu Kali Charn Chakerberty; Babu Tarapada Mukerjea; Babu Avinas Chandra Banerjea; Babu Basanta Kumar Mukerjea; Babu Manmatha Nath Ganguli; Babu Ram Lall Chaterjea; Babu Asutose Banerjea; Babu Ram Dass Sarkar; Babu Hari Charn Rudra; Babu Kedar Nath Bhowmik; Babu Devendra Nath Dass; Babu Satya Charn Bose; Babu Balai Chand Chandra; Babu Gosta Behari Dass; Babu Jadu Nath Sarkar; Babu Gopal Chandra De; Babu Nanda Lall Paul; Babu Surendra Nath Ghose; Babu Hari Gopal Bose; Babu Tin Cowri Mitra; Babu Mahendra Lall Mitra; Babu Raj Naraiyan Bose; Babu Besheshwar Kundu; Babu Kamini Nath Rai; Babu Sachindra Naraiyan Mazumdar; Babu Sarat Chandra Bysack and others.

On the motion of Babu Nilmani Dutt, *Zemindar*, seconded by Babu Panna Lall De, Babu Panch Cowri Banerjea, B.A., Editor, Basumati, was voted to the chair.

On the Chairman taking his seat, amidst cheers, Pandit Radha Govinda Goswami sang a sweet song.

Babu Sham Lall Day, the *Founder and Secretary to the Society*, then read the *Proceedings of the last Meeting*, which, having duly been confirmed, the Chairman called upon Pandit Madhu Sudan Goswami, of Sribrindaban, to deliver his third lecture to the Society on—

Sri Gouranga Avatar:

The learned lecturer dwelt upon his subject for more than two and half hours; in the course of which he said that, God is love. All lovely things of the world can only be known by illustration. Some people give sixteen, some twelve, and others eight illustrations. In Nya Philosophy there are four, but, in the Vedanta, there are three illustrations. All the illustrations are to be found included in the latter three; Viz:—(1) Observation, (2) Contemplation, and (3) Sound.

(1) All things, that we see in this world, are the result of observation.

(2) After seeing a thing several times, we begin to contemplate it. This is called contemplation.

(3) Such things as cannot be perceived by observation or contemplation, can be known by sound.

God cannot generally be known by the senses. That is the reason, why He cannot easily be seen by us. We can neither see, nor contemplate God. He can only be seen by the spectacle of reason. How God incarnated himself, and why He did so, these are two different subjects. Therefore, I should not dwell upon them now.

It is an acknowledged fact that God incarnated himself. He had several incarnations. Before the creation, the surface of the earth was all covered with water. At that time, the fishes were the only living beings. According to Hindu shastras, God incarnated Himself in ten principle avatars; *Viz:*—

Firstly, God incarnated himself in the form of a fish. Because, If God was to incarnate himself, as a lion or a serpent, all human beings would be frightened, and would then leave the world.

Secondly,—God incarnated himself as a crocodile which partly lives in land, and partly in water.

Thirdly,—God incarnated himself as baraha or swine.

Fourthly,—God incarnated himself as half-animal and half man, (*i. e.*,) Nrisinha Avatar.

Fifthly,—God incarnated himself as a dwarf, (*i. e.*,) Baman Avatar.—Mr. Darwin has described human beings of this period to be dwarf fish.

Sixthly,—God came into the world as Parasuram, when civilization had not made sufficient progress.

Seventhly,—God came into the world as Ram Chandra, who was an emblem of obedience to his father, and love to his brother, when man became civilized.

Eighthly,—God appeared in this world as Sri Krishna, when the world had reached the zenith of knowledge.—For this reason, Sri Krishna is described as possessor of the fullest wisdom and knowledge. Whatever Sri Krishna had done, shows that He was all-wise. From youth to manhood, He was an emblem of perfection. He is, therefore, described as supreme avatar.

Ninthly,—God incarnated himself as Buddha, when the world made great progress in Logic.

Tenthly,—Sri Gouranga was the Avatar of faith and devotion. With the advancement of Nya Philosophy, faith began to grow in the world. *Sri Gouranga* was full of faith, full of mercy, full of love, and full of devotion.

Some people doubt AS TO THE AUTHENTICITY OF SRI GOURANGA'S BEING a part OF GOD HIMSELF—They say, He is a DEVOTEE. The Hindu SHASTRA does not bear any testimony regarding it. But, I can un-hesitatingly assert that the VEDAS, the PURANAS, the TANTRAS, and all other SHASTRAS bear ample TESTIMONY AS TO SRI GOURANGA being a REPRESENTATIVE of God Himself. *(Cheers.)*

If we see things with the EYE OF FAITH, all our doubts would cease to exist. When the world is covered with sin, some RIGOUROUS ADMINISTRATION is necessary. I can, therefore, prophesy that GOD will appear as KALKI AVATAR some time in the present KOLI YOGA. But that time is not very near.

After the VENERABLE PANDIT had finished his SPEECH, the CHAIRMAN spoke a few words. He highly EULOGISED THE LEARNED LECTURER.

PANDIT Radha Govinda GOSWAMI then entertained the audience with TWO of his MELODIOUS SONGS regarding SRI GOURANGA AVATAR, which were composed by him for the occasion.

After a vote of thanks accorded to the CHAIR, the MEETING dissolved at 9-15 P.M.

(VIDE, the *Amrita Bazar Patrika*, 14th, the *Englishman*, 15th, the *Indian Daily News* and the *Indian Mirror*, 16th, and the *Hindu Patriot*, 31st August, 1899, respectively.)

As announced in the local papers, a public *Meeting*, convened by the *Society*, was held at the premises, No. 84, Nimtola Street, on the 20th August, 1899, at 6 P. M.

The *Meeting* was largely attended. Among others, the following Gentlemen were present:—*Pandit* A. P. Tewari of Lucknow; *Pandit* Bhagirath of Delhi; *Pandit* Ramdass Purchit of Bikanir; *Pandit* Kashi Nath of Benares; *Pandit* Mohun Lall Purchit of Burabazar; Babu Hari Deva Singh of Patna; Babu Suk Deo Singh of Patna; Babu Dakhi Singh of Azimgarh; Babu Nepal Chandra of the Panjab; Babu Mohun Lall of the Panjab; Babu Suryya Ram Sett of Bikanir; *Pandit* Jagadish Chandra *Kabya Venada*; Babu Nilmani Dutt, Zemindar; Babu Nibaran Chandra Banerjea; Babu Kumad Behari Banerjea; Babu Chandra Kumar Mukerjea; Babu Manmatha Nath Chakerberty; Babu Bhushun Chandra Sanyal; Babu Ram Lall Chatterjea; Babu Kali Charn Chakerberty; Babu Naraiyan Chandra Banerjea; Babu Avinash Chandra Banerjea; Babu Heralall Dutt; Babu Gopal Chandra De; Babu Lalit Mahan Dass; Babu Kherad Chandra Dass; Babu Boloram Rai; Babu Chandra Kumar Rai; Babu Faninda Nath De; and Babu Keran Chandra Ghose.

On the motion of *Pandit* Basudeva Tripati of the *Bangabasi* Office, seconded by *Swami* Paramananda *Saraswati* of Rajputana, *Pandit* Gokul Chand of Agra was voted to the Chair.

After the *Proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, the *Chairman* asked *Pandit* Kasi Nath of Benares to recite a few *Vedic Hymns* from the *Yayur Veda Sanhita*.

After the learned *Pandit* had finished his *Vedic Hymns*, the *Chairman* asked *Pandit* Ram Krishna to deliver his lecture on—

The effects of Idol worship:—

The *Pandit* spoke on the *Subject* for nearly half an hour, in the course of which he said that, we all know that the worship of *Idols* is not universally liked. Some people say that, *Idol Worship* is not fair in itself. It tends to demoralize man. I deny this statement. Because, unbelievers can only dare to make such a mis-statement.

Those, who are unable to form any idea of God, their intellect being un-cultivated, can alone realize the presence of God, through *Idol Worship*. When they see an *Idol*, they say that the *Image* represents the likeness of *God Himself*. So that, if we worship the *Image*, we worship *God* through it. If we make offerings to the *Idol*, *God* accepts the same. Because, He knows that those offerings are made by His own children. Thus, their fault, in this respect, is extenuated. If *God* cannot find fault with those men, we ought not to find fault with them. Because, by so doing, we would be acting against the *will of God*.

The effect of *Idol Worship* is always beneficial. Because, it tends to make men *God-fearing*. It enables them to avoid *sin*, which they consider to be culpable and hateful in the *eye of God and man*.

Man's *nature* is to avoid doing such things, as are despicable. Man shrinks from doing act, which other people despise. If this was possible with every body, we shall get rid of our criminal population. No body will commit any crime, because, he will see and feel that it is hateful, and liable to punishment. (*Cheers*)

Babu Nilmani Dutt, zemindar, having proposed a vote of thanks to the chair, which was carried by acclamation, the *Meeting* dissolved at 8 P.M., with the singing of a few *Sanskrit Hymns* by the *Pandits*, present on the occasion.

(*Vide*, the *Hindu Patriot*, 14th Sept., 1899.)

As announced in the local papers, a public *Meeting*, convened by the *Society*, was held at the premises, No. 84, Nimtola Street, on Monday, the 21st August, 1899, at 6-30 P.M. The *Meeting* was fairly attended.

On the motion of Babu Chandra Kumar Mukerjea, seconded by Babu Priya Nath Banerjea, Babu Nilmani Dutt, *Zemindar*, was voted to the chair.

After the *Proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, the *Chairman*, in a few appropriate words, introduced *Swami* Ala Ram Sagar Sanyasi of the N. W. P. to the *Meeting*, and asked him to deliver his First lecture to the *Society* on—

The Progress of the Soul:—

The Venerable *Swamiji* spoke on the *Subject* for more than two hours, and the audience heard his discourse with rapt attention. The *Swamiji* said that, until our passions, anger, ambition, desire of having the worldly things, and conceit are got rip of, our *Soul* cannot be sanctified, our health cannot improve, and our country cannot prosper.

It will be found in the *Bhagbat Gita* that, the *Passions* owe their origin to the *Will*. And from the *Passions* proceeds *Anger*. *Ambition* is also produced from *Anger*. From *Ambition* proceeds *love of the world*.

The Will for Action is either good or evil. We always ought to relinquish evil acts, and perform good deeds. A *Hermit* is strictly prohibited from co-habiting with Females. We should look upon young females as our own daughters, wives of others as our sisters, aged women as our mothers, and so on. Females are intended not only for the propagation of the human race, but, also, to look after the house-hold affairs of man. (*Cheers*).

The *Swamiji* continued that, if the branch of a tree is cut off & separated from its leaves, the tree does not wither. But, if its root is cut off, the tree is at once destroyed. In like manner, men should never waste their intellects. After the birth of a child, a husband should not go to his wife for at least two years. Judgment will then be necessary for him to control his *evil passions*.

As an angry man knows no reason, we should always be away from him. Men require the Arm of forgiveness for controling anger. Our deeds will well be judged in the next world, as we perform them here.

Contentment is essentially necessary to destroy ambition. Our body consists of bones, flesh, muscles, blood, &c. The *Soul* cannot be purified, unless the body is clean. Faith, love, and trust cannot exist without abstimiousness. (*Cheers*).

The learned *Swamiji* then illustrated this by an example. He said that,—there lived in a country a *Jola*, (a low class weaver), who was instructed by his mother to be *quick and quick* in all times. *Jola* committed this to his memory. He often uttered that word. One day, he saw a fowler catching birds in a forest. He came there, and as soon as he began to utter *quick and quick*, the birds flew away. The fowler, on seeing this, chastised *Jola* and beat him. *Jola* asked the fowler the reason of his doing so. The fowler explained, *Jola* was then taught by the fowler to say *fly and fly, but come quickly*.

Afterwards, a thief was seen stealing in a house. *Jola* happened to be there, reciting the words, *fly and fly, but come quickly*. The thief, being enraged at this, gave *Jola* a good thrashing. *Jola* asked the reason, and this was explained. *Jola* was then commanded by the thief to say *bring and bring and keep this here*.

After a few days, the Prince of the city died suddenly. When the relatives of the deceased Prince were lamenting, and brought the corpse for cremation, *Jola* happened to be there, reciting the words *bring and bring and keep this here*. The kinsmen of the deceased Prince were so much pained at his word, that they also beat *Jola*.

Having asked them the reason, which was clearly explained. *Jola* was then ordered to say, *this is not good, this is not good*.

Sometime after, a Zemindar was celebrating the *Rice* ceremony of his child. He saw *Jola* there, uttering the words, *this is not good and this is not good*. On hearing that unpleasant word, the Zemindar severely beat *Jola*, they, at the same time, advised him not to utter that unpleasant word any more, but to say *this is good, this is good*.

After a while, several houses of the locality had suddenly caught fire. *Jola*, on seeing that, began to recite there, *this is good, this good*. The people was much enraged at this, and thinking *Jola* had set their houses on fire, wounded *Jola* so severely, that he died a few days after.

Now *Gentlemen*, what we learn by this story?—We learn that as *Jola* disobeyed his mother's command, but, repeated the sayings of other men, he felt his consequence very soon, and ultimately met with an untimely death.

We should always stick to the precepts of our good parents, and act accordingly. Because, by so doing, we may spend our days happily in this world. (*Cheers*)

The learned *Swamiji* having resumed his seat, amidst shouts of applause, the *Chairman* spoke a few words, and eulogised the lecturer.

The *Meeting* dissolved at 9-30 P.M., with a vote of thanks to the chair.

(*Vide*, the *Hindu Patriot*, 25th August, 1899.)

As previously announced in the local papers, *Swami* Ala Ram Sagar *Sanyasi* of the N.W.P. delivered his *Second lecture to the Society* on—

The Cleanliness of Mind :—

at the premises, No. 84. Nimtola Street, on Tuesday, the 22nd August, 1899, at 7 P. M., under the presidency of Babu Nilmani Dutt, *Zemindar*, &c.

After the *Proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, the *Chairman* asked the lecturer to deliver his *Second lecture*.

The learned *Swamiji* dwelt on his *Subject* for more than two hours, in the course of which he said that, unless our body is clean, our *Soul* cannot be purified. As our *hands and feet* are cleaned by *water*, so our *tongue* is purified by *Knowledge*, the *Intellect* by *Reason*, and the *Mind* by *Truth*. *Bharti Rishi* said that, *pious men act justly*. As *Sandal wood* does not lose its perfume by being rubbed in stone, so, the *Store of wisdom of educated men* is seldom exhausted.

The *Indian Munis and Rishis of old* were also also *true Reformers*. As sugarcane becomes ripe and ripe, it gives more and more sweet juice, as gold is refined by fire, and becomes bright, so, pious men remain honest, no matter, whatever difficulties may beset their path. *Idleness is the Mother of Vice*, so it should at once be shunned. As the black colour remains black, and the red colour remains red, so the mind of man may be coloured, as it may be tinged. Unless, our *Passions* are brought under our subjugation, nothing can be satisfactorily done.

As the leaves of a tree always move to and fro, the flag waves by the wind, the lightening shines, and the crocodile moves, so, the *Mind* of man is always restless. Because, the *Mind* goes on to the sky in a moment, then to the bottomless deep, and travels instantly from one region to another. The *Mind* sometimes imagines to be a King, and sometimes his subject. Until the *Mind* is purified, the *Soul* cannot be sanctified. *Manu* says that, as the *Mind cannot be purified until it becomes truthful*, so, the *Intellect also cannot improve*, until *knowledge is acquired*.

True Reason purges the *Intellect*. We may lead our *Mind* in four different ways; *Viz* :—

(1.) *By True friendship*,
(2.) *By Studying the Veda*,
(3.) *By Studying the Yoga*,
(4.) *By Pure Meditation*.

Ratnakar, (afterwards called *Valmiki Rishi*), was, by birth, a *villain*. His *Nature* was at last so *purified* by his having associated with the *Aryan Rishis* for several years, that his name is still remains *as bright as the Rays of the Sun*. You should always associate and cultivate friendship with those, who are good, great and merciful.

Association with *evil men* destroys the *Virtues of our past life*. So, it should always be shunned. *Good stone* converts *Iron* into *Gold*, but, it cannot impart its virtues to Iron. The *Sandal wood* is cool, and when applied to *head-ache*, it removes the heat, and soon cures it. The *Mind* should be divested of ignorance, It will be found in the *Hindu Shastras* that the visit paid to a *Holy person* can bring back *the virtues of past life*.

Idleness brings sleep, un-easiness, and at last fever. *Scanty meals* drive away idleness. By reposing trust in others, a person can become devoid of fear. But, by reposing *confidence* on the *Yoga*, *the Mind is enlarged*. (*Cheers*).

The *Swamiji* then gave several illustrations.

After the *Swamiji* had finished his *Speech*, the *Chairman* spoke a few words, and thanked the lecturer.

The *Meeting* terminated after 9-30 P. M., with a vote of thanks to the chair.

(*Vide*, the *Hindu Patriot*, 28th August, 1899.)

As announced in the local papers, *Swami* Ala Ram Sagar *Sanyasi* of the N. W. P. delivered his *Third lecture to the Society on*—

The Knowledge of God :—

at the premises, No. 84, Nimtola Street, on Wednesday, the 23rd August, 1899, at 7-15 P. M., under the presidency of Babu Nilmani Dutt, *Zemindar*, &c.

Babu Sham Lall Day, *the Founder and Secretary to the Society*, having read the *Proceedings of the last Meeting*, which were duly confirmed, the *Chairman* asked the *Swamiji* to deliver his lecture.

The Venerable *Swamiji* dwelt upon his *Subject* for nearly three hours, in the course of which he said that, it is written in the *Yoyur Veda* that "whoever does not know what the *Soul* is, does not understand any thing." It is written in the *Hindu Shastras*, that on studying the four *Vedas*, (*Shyam, Rig, Yoyur and Atharva*), a man may attain a full knowledge of the *Soul*.

The *Swamiji* then gave the following illustration on the *Subject*. He said :—

A *Pandit* was once lecturing to a King—— *What the Soul consists of.* The King, on hearing his lecture, asked the *Pandit* to bring a *Soul* to him. At this, the *Pandit* could not satisfactorily reply.

So, the King confined the *Pandit* in prison. The King, in like manner, put several *Pandits* in confinement within a very short time, as they all could give no satisfactory reply to his querry.

After a few days, a *Paramhansa* visited the King. The King, in like manner, asked him to bring a *Soul* to him. The *Paramhansa* replied that, if the King would bring to him a precious diamond, and send for some of the best Jewellers of his State, his question may easily be answered. The King consented to this, and sent for the best Jewellers of His Majesty's Kingdom.

When the Jewellers came to the King, the *Paramhansa* asked them, one by one, to appraise the value of the *Diamond Ring*. Some Jewellers valued the *Ring* Ten Thousand Rupees, some Fifteen thousand, some Twenty thousand, and so on. To this, the *Paramhansa* asked the Jewellers to give him *the Wisdom*, by which they appraised the value of the precious Ring. To this, the Jewellers could not reply. The *Paramhansa* then asked the King that, as the Jewellers could not give him the *Wisdom*, so he could not bring a *Soul* to the King. Hearing that, the King paused for a moment. He then asked the Jewellers to import *the Wisdom* to the *Paramhansa*. The Jewellers replied that — *Wisdom* is neither a brick, nor a stone, that they could give him. But, if the *Paramhansa* be associated with them for several years, he could obtain some knowledge of the *Wisdom*. The King thought the Jewellers were very right in their sayings, and told the *Paramhansa* to do that.

The *Paramhansa* replied, that if by becoming a companion of the Jewellers, he would attain the *Knowledge of Wisdom*, the King would better associate with the *Sages*, in order to enable him to obtain a *Knowledge of the Soul. (Cheers)*

The King meditated on this, and all his doubts were then removed. He handsomely rewarded the *Paramhansa*, and, at once released all the *Pandits* from their confinement. *(Cheers).*

The *Swamiji* then gave another illustration on the *Subject*. He said that, a merchant was once going to his garden, accompanied with his Dewan. After walking there for two hours, he got upon his carriage, and asked his Dewan that he wanted to return home, as he had then taken fresh air.

The Dewan smiled and said, as he was hungry, he would ask for some fresh air. The merchant remarked that, the air was neither a cake, nor a fruit, that he give it to him by hands. *(Cheers.)*

Ignorance prevents people from having a knowledge of the *Soul*. But, when that ignorance is removed, one can understand what the *Soul is*.

The *Swamiji* illustrated this with an example. He said that, a *Pandit* was once reading the *Bhagbat Gita* before a King. The King asked the *Pandit* why Rajah Parikhita was freed from his sins, on hearing the *Bhagbat Gita* ?—At this, the *Pandit* could not reply. Next day, the King put the same question to him, and the *Pandit* could not give a satisfactory reply. At last, a *Paramhansa* came to the King. The King asked him whether by hearing the *Bhagbat Gita*, Rajah Parikhita was freed from his sins ?—At this, the *Paramhansa* replied, that if the King would allow him to rule over his kingdom only for two hours, his question might easily be answered by him. The King complied with his request.

The *Paramhansa* then ordered the servants of the *Raj* to tie the King with a rope to one pillar, and similarly his *Pandit* to another. The servants complied with his request.

After a few minutes, the King asked the *Paramhansa* to release him, as he was then suffering. The *Paramhansa* replied that, a third man would be necessary to release the King.

As the King and the *Pandit* could themselves not be released, the *Paramhansa* himself made them at last free.

The *Paramhansa* continued that, the King was all along busy with the affairs of his *Raj*, and as long as he gave them up, he could not be relieved. The *Pandit*, in like manner, was subject to *worldly gains, and courteousness*. Until, he gave them up like *Sukdeva*, he cannot be expected to acquire *Salvation*. *(Cheers).*

Most of the rich seldom associate with the *learned men*. As they are always surrounded by *temptation*, they have not the opportunity of knowing the *Soul*. They hate *the Puranas* and the *Shastras*, and thereby, they become proud of themselves. So, where is the way of their *Salvation*!

Some people call the body *Soul*. Others call the five senses *Soul*. Again, there is a sect who call air *Soul*, life *Soul*, wisdom *Soul*, and so on. But, they are greatly mistaken in thinking so. Because, the body is formed only of *material substances*, so, it can never be called the *Soul*.

Neither is the body, nor are the five senses, or any material *thing* — *Soul*. — The *Soul* exists only in itself. It is *infidility*, which calls any thing *Material*, *Spirit* or *Soul*. Man acts accordingly as his *Soul* wills. *(Cheers).*

The *Meeting* dispersed at 10-15 P.M, after a vote of thanks to the Chair.

(*Vide*, the *Hindu Patriot*, 1st *September*, 1899.)

As announced in the local papers, *Swami* Ala Ram Sagar *Sanyasi* of the N.W.P. delivered his *Forath* lecture to the *Society* on—

Idol Worship :—

at the premises, No. 84, Nimtola Street, on Thursday, the 24th August, 1899, at 7-15 P.M., under the presidency of Babu Nilmani Dutt, *Zemindar*.

The *Meeting* was fairly attended.

After the *Proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, the *Chairman* asked the *Swamiji* to commence with his lecture.

The *Swamiji* dwelt upon his *Subject* for nearly three hours, in the course of which he said that, the *Hindus*, the *Mahamedans*, the *Christians*, and other Races, all worship *Idols*. The *Mahamedans* declare that *God* had given them a big *Stone*, which had been placed in Mecca. By worshipping this *Stone*, the heart becomes purified.

Let those, who wish to worship *Idols*, continue them to do do so. You should never laugh at them. You should also *not slander* the *Idols* of other races.

The *Christians* worship the *Image of Christ*, and that of *Mary* The *Roman Catholics* also worship those *Images* The *Hindus*, in like manner, worship the *Images* of Sri Krishna, Siva, Durga Devi, Kali Mata, Luchmi, Sri Ram Chandra, Nrishinha Avatar, and other gods and goddesses.

The *Infidels* declare that, there is no good in worshipping *Idols*. This is absurd. Akbar, the Great Mogul Emperor, once asked his Minister Birbal, why the *Hindus* worshipped *Idols* ? The Minister replied, because, God is propitiated by worshipping the *Idols*. Akbar asked the reason. Birbal prayed for six months' time to answer his master's querry. The Emperor complied with his request.

Birbal then erected a Temple, and placed there an *Image*, or bust of Akbar. He also engaged an old lady to worship the same every day, so that she might see the Emperor.

Thus, the old lady began to pray the *Image of Akbar* regularly once a day.

After a few days, Akbar heard the news. He at once went personally to the temple and saw the woman there worshipping his image. On seeing this, he asked the woman why she was every day worshipping his image there? The woman replied, because, she wanted to see the Emperor. Akbar said, there he was and she can see him. At this, the woman knelt down and began to pray to the Emperor for sometime. Akbar was so much pleased at the solemn sight, that he offered her some jaghir. Birbal, on seeing this at, asked the Emperor the reason for his doing so. Akbar replied his motive clearly to him.

Now, Birbal explained the Emperor how God is propitiated by the worship of Idols every day. He continued that the Emperor only rules over his own Kingdom, but God, out of his infinite Mercy, governs the Universe (*Cheers.*)

The Swamiji continued, the question is often asked, why the Images are made of clay and stone?—The answer is because, the Images of Sri Krishna, Siva, Durga Devi, Kali Mata, Saraswati, Lachmi, Sri Ram Chandra, Nrishinga Avatar, etc., are often worshipped by the Hindus. Sincere worship presents those Images before the mind's eye.

The second question is asked, why the Hindus strike the gong at the time of their worshipping Idols?—The answer is because, by that they know the people that the time of worshipping God is commenced, and that people might join with them in the worship.

The third question is asked, why the Hindus sing songs in the presence of Idols?—The answer is because, their motive is to create Spirit of Devotion in the minds of those who hear them.

The last question is asked, why the Hindus place sweetmeats and fruits before the Idols at the time of their worshipping, and distribute the same to those who attend there, and then to their relatives and friends?—The reply is because, it creates satisfaction in the minds of those, who eat them, and thereby induce them to come and worship the Idols again.

The worship of Images is essentially necessary. Because, by so doing, we can fix our attention to the object which we cannot see by our naked eyes. We see before us fire, air, earth and water, and by so doing, we can form an idea of those objects.

Sri Ram Chandra, by worshipping the Image of Durga Devi, enabled to conquer the Empire of Ravana. In ancient time, Hanuman, by worshipping the Image of Sri Ram Chandra, enabled to set fire to Ravana's Domininions. Guru Govinda Singh, by worshipping the Image of Durga Devi, was equally—successful in destroying the Infidelity and Sin that prevailed during his time.

I, therefore, insist upon Idol Worship, which our forefahers observed in a Spirit of Devotion, and thereby lived happily in this world and led a Religious life. (*Cheers.*)

After the learned Swamiji had finished his speech, the Chairman spoke a few words, and thanked the Swamiji for his instructive lecture.

The Meeting came to a close at 10-30 P.M., with a vote of thanks to the chair.

(VIDE, the HINDU PATRIOT, 2nd September, 1899.)

As announced in the local papers, Swami Ala Ram Sagar Sanyasi of N. W. P. delivered his Fifth lecture to the Society on—

Efficacy of Pilgrimages :—

at the premises, No. 84, Nimtola Street, on Friday, the 25th August, 1899, 7 P. M., under the presidency of Babu Nilmani Dutt, zemindar, &c. The Meeting was fairly attended.

After the Proceedings of the last Meeting had been read by Babu Sham Lal Day, the Founder and Secretary to the Society, which were duly confirmed, the Chairman asked the Swamiji to begin with his lecture.

The Swamiji dwelt upon his subject for more than two hours, in the course of which he said that, the fruits of Pilgrimages are writtten in the four parts of the Veda. Viz:—(1) Rig (2) Yayur. (3) Shyam and (4) Atharva.

In the Atharva Veda, it is distinctly written that whoever will bathe in the holy River Ganges and its tributaries will be divested of all his Sins. Yayur Veda also acknowledged the same, and so did the Manu and Bhatri Rishis. A person becomes freed from his sins by uttering the sacred word Swaha.

A person is delivered of his sins by offering his prayer to Sri Krishna, Sri Ram Chandra and the holy River Ganges. The Ocean is called a place of pilgrimage by Balmiki Rishi. The names of the holy rivers the Ganges, Brahmaputra and the Saraswati are mentioned in the Rig Veda to be the places of Pilgrimages.

The Ganges possesses the virtues, which others have not. If you put the water of the Ganges in a phial, it seldom becomes dry, while other waters soon dry.

Indigestion is removed by drinking the water of the holy River Ganges, as insects do not live in it. The water of the River Ganges does not emit any bad smell. By bathing in the River Ganges, the body becomes perfumed and purified.

As long as the Sun and the Moon shine in the sky, the purity and the glory of the holy River Ganges will not be destroyed. God is in the Ganges. By worshipping the water of the Ganges, God is propitiated. The places of pilgrimages are the most suitable places for Devotion, as many Sadhus (Holy men) are to be met there, and as their company does great good to us. Unna Chatra (Oceans of Rice) are opened in places of pilgrimages, where thousands of people receive their food. The Government, the Railways and the shop-keepers derive immense profits from places of Pilgrimages.

Infidels declare that Malaria fever is produced from the places of Pilgrimages. But that is not the case. Malaria fever is seen to be prevalent in small villages. There is no Malaria fever in Calcutta and Bombay, which are overcrowded. Cholera is found in America, Germany, Russia, England and other countries, although these are always kept clean. Cholera breaks out, to some extent, in places of pilgrimages, because, food-venders prepare there many adulterated-food, which produce indigestion.

Songs in praise of Sri Krishna are always sung in Sri Brindabun. If you go there, you should bathe in the holy River Jumna, because, by so doing, you can attain Salvation. A man, dying in Brindaban, goes to Vishnu Loka and a man, dying in Benares, goes to Siva Loka. the Munis and Rishis of old, had written much in praise of Pilgrimages.

Religious creeds contain arguments in favor of Pilgrimages. As the Mahamedans acknowledge that by bathing in a certain River in Mecca, they may attain Salvation. the Christians also declare that by bathing in the River Jordon, the Salvation is attained. The Hindus, similarly, call the Ganges, the Jumna, the Saraswati, the Brahmaputra, the Godavary, and the Ganga Sagar. Benares, Allahabad, Mathura, Dwarka, Somnath, places of pilgrimages. Because, by bathing in the waters of these Holy Rivers, with Devotion, man attains Salvation.

The Hindus call Rameswar, Amritsar, and Bhadra-Kali, also places of Pilgrimages. A man can attain Salvation by worshipping the shrines of these places. Let the people act according to their own faith. You should never slander them.

The Swamiji said that, the Infidels declare before the ignorant that Nature is all powerful, and so, there is no need of visiting places of pilgrimages. But, common sense will tell you that they are mistaken in thinking so. Because, by visiting the places of Pilgrimages, much benefits can be derived. If the Infidels do not get drinking water for ten days, they will surely die.

In the Hindu Shastras, there are three different classes of Karmas ; Viz:—(1) Nitya Karma (2) Naimitic Karma and (3) Prayaschitra Karma. Sandhea, Gaitri and Tarpan, are classified under the head of Nitya Karma. The Soul becomes purified and saved. By them Sradh ceremony and acts performed during the eclipse of the Sun and the Moon are called the Naimitic Karma. By these acts, the Soul also becomes purified. There are certain ceremonies, mentioned in the Veda, which can also drive away our Sins. These are called expiation.

Again, expiations, are of two kinds ; Viz. (1) Common and (2) Un-common. Sins committed unknowingly. Common, Expiation is necessary. But Sins committed knowingly, Uncommon Expiation is necessary.

The Temple of Siva contains the emblem of God, which, in other words, called Siva Linga. The Goddess Kali Mata represents the power of God. Therefore, Kali Mata and Durga Devi are called powers of God Without Sakti (power) God is powerless The power of drinking water inheres in quenching the thirst. The power of Fire inheres in destroying things. The power of the Sun and the Moon inheres in giving strong and mild light. The power of the earth inheres in containing all creatures. The power of air exists in attracting all things respectively. These are called powers of God. Without Sakti, (power), God could not create the world. (*Cheers.*)

After the learned Swamiji had finished his speech, the Chairman spoke a few words. The Meeting terminated after 9 P. M., with a vote of thanks to the Chair.

(*Vide*, the *Hindu Patriot*, 2nd September, 1899.)

As announced in the local papers, SWAMI Ala Ram Sagar SANYASI, of the North-Western Provinces, delivered his SIXTH LECTURE TO THE SOCIETY ON—

The Humanity to Animals :—

at the premises No. 84, Nimtola Street, on Saturday, the 26th August, 1899, at 7 P M, under the presidency of Babu Nilmani Dutt, ZEMINDAR, &c. The MEETING was fairly attended.

After the PROCEEDINGS OF THE LAST MEETING had been read by Babu Sham Lall Day, the FOUNDER AND SECRETARY TO THE SOCIETY, which were duly confirmed, the CHAIRMAN asked the SWAMIJI to begin with his lecture.

The learned SWAMIJI dwelt upon his SUBJECT for nearly two hours, in the course of which he said that, GRATITUDE is essential to YOGA, which is divided into several parts. One of these YOGAS consists of (1) HUMANITY TO ANIMALS; (2) Truth; (3) Not to Steal; (4) Brahmacharyya; (5) Celibacy and (6) Humanity to human beings.

The HINDUS, the MAHAMEDANS, the BUDDHISTS, &c, all should show HUMANITY TO ANIMALS. In the BIBLE, it is distinctly written ENVY NOT. In the KORAN, it is also written ENVY NOT, but, be KIND TO THE DUMB ANIMALS. ALANGIR advised his son not to go quickly, lest he would tread upon insects and thereby kill them. SHAIK SADI also advised NOT TO HURT EVEN THE SMALL ANTS. It is written in the YOYUR VEDA that Animals should be protected by men. Manu wrote in his works that RIGHT PERSONS were capable of INHUMANITY to a SINGLE LIFE; *Viz* :—(1) He who advises to kill; (2) He who gives his consent to kill; (3) The person who kills; (4) He who sells the meet; (5) He who buys the meet; (6) The Cook; (7) He who distributes the cooked meat and (8) He who eats.

Manu wrote in his works that, he, who kills a dumb animal without any offence, will be destroyed as many times as the number of hair in the body of the animal killed. He will also be born in his next life in the womb of the animal killed for his food or pleasure in this world. A butcher, named *Sudna* used to kill goats. He was a professional butcher. One day, a customer came to his shop to buy some meet. The butcher brought a goat to kill. At this, the goat seemed to smile. The butcher thought the reason. The goat appeared to reply thus :—that he can finish his duty, as in previous life the goat was butcher and the butcher was goat, and so he, (the goat), killed the butcher. In this life, he was born as a goat and he, (the goat), will kill him again. This is the rotation and command of God. Thinking this, the butcher paused for a while, pondered over the matter, and at last gave up his professional butchership and began to lead a pious life for the remainder of his days.

MANU also wrote in his works that, he who eats the flesh of an animal for the sake of pleasure, his flesh will, in like manner, be eaten by the same animal in his next life. Gentlemen, so it is not advisible to live in flesh. The *Swamiji* remarked that he was then four scores of years old, and he had never touched any flesh. He had also never used spectacles, like most of the *College and school students*. He could even read books and write easily at night. He could still work hard, which *many youths* could not.

Those, who say that *Manu* advised to eat flesh, are greatly mistaken. Because, *Manu* distinctly wrote in his works that it was a great virtue not to live in flesh. A person keeps good health, by not eating flesh. It is, therefore, not just to sacrifice animals before the Goddess *Durga Devi* and *Kali Mata*, when sweet-meats and fruits would serve the purpose, instead of animal flesh. It is written in the *Veda* that the Goddess *Kali is the Universal Mother*. So before the mother her children should *never be sacrificed*.

Fish-lovers declare that, they eat fish, because, it has good taste. They are not right in thinking so. Because, unless you *cook* fish with *ghee, spice, &c., it is not delicious to eat*. From this, it shows that *ghee*, SPICE, &c., possess good taste. So, Gentlemen, I advise you to take *ghee* and *spice* instead of *fish*. More over, the *fish* had bad smell. Doctors are also of opinion that *fish* create *indiegstion headache, sickness* and other numerous *diseases*.

Milk drives away *indigestion*. It strengthens the eyes, the body and the brain, and it helps in curing sickness. For these reasons, you should always take *milk* instead of *fish*. It is a mistake to think that *fish strengthens the body*. The elephant, the camel, the horse, &c., never take *fish* for their food and bread. See how they have got good strength! Sri Ram Chandra and his dutiful brother Luchman never took fish, and see *how mighty they were*! They killed, in action with the great *Ravana*, who used to take *fish*. *Sri Krishna*, abstained from fish-eating, killed the powerful *Kansa*, who took fish. *Fateh Singh*, a *Sikh*, never took *fish*, and how he defeated a *mighty Mahomedan*, who used to eat *fish, in arm to arm fight*! The *Sikhs* and the *Rajputs* do not take fish up to the present time, but see *how mighty they are now*!

The *Munis* and *Rishis of old* always used to live on *vegetables* and milk and behold! how educated they were! Our boys, take fish now-a-days instead of taking milk, and so, they use spectacles from their *Infancy*, because their eyes become *dimmed*.

You should not kill goats and sheeps, because *their milk* prove *efficacious* in helping to cure several diseases. The *Sibereans* worshiped *the goat*, as its skin provided them with hats, coats, pantuloons, &c., which protected them from severe cold. You should not kill *sheep*, because, its milk is of great use in curing hard diseases and its wool, too, provides men with *shawls, linen, &c*. You should always take particular care of the *cows*, as their *milk* nourish children of all classes of people in all ages and thereby strengthen them. About fifty years ago, a *cow* that could be had for *Ten Rupees* in *Maharajah Ranjit Singh's Dominions, in the Panjab*, can now seldom be had for *One hundred Rupees*! At that time pure milk sold there for two pice *a seer*, and it now cannot be had for even one anna a seer! Formerly *ghee* could be had at *two seers a rupee*. *Grain* was sold at that time at *eight annas a maund*, and now it sells at *three Rupees a maund*! *Oats* sold for *five maunds a rupee* and now it cannot be had at *twenty seers a rupee*.

The *urine of cow* is also of great use in curing diseases of the *stomach*. A *European*, in a mofussil station, sent for milk to drink tea. His servant went to a cow-shed, and bought pure milk for him. The *European* was much pleased with the servant for his bringing *pure sweet milk*. If we can have *pure milk*, it will do us *great good*.

You have a *Society* here called, *the Society for the Prevention of Cruelty to Animals*, of which His Excellency the Viceroy is the *Patron*. This is no doubt, a humane act, In sections 428 and 429 of the *Indian Penal Code* provide punishment for those, who, in any way, are disposed to injure *dumb creature*. Thus, you see our *benign Government* is also fully aware of its sense of duty towards *mute animals (Cheers.)*

After the learned *Swamiji* had finished his *speech*, the *Chairman* spoke a few words, and thanked the lecturer.

The *Meeting* dissolved after 9-30 P.M., with a vote of thanks to the chair.

(*Vide, the Hindu Patriot*, 9th September, 1899.)

As announced in the local papers, *Swami* Ala Ram Sagar *Sanyasi* of N. W. P. delivered his *Seventh lectur to the Society* on—

Do not be jealous :—

at the premises, No. 84, Nimtola Street, on the 27th August 1899, at 7 P.M., under the presidency of Babu Nilman Dutt, *Zemindar*, &c. The *Meeting* was fairly attended.

After the *Proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, the *Chairman* asked the *Lecturer* to begin with his lecture.

The learned *Swamiji* spoke on the *subject* for nearly two hours, in the course of which he said that, the *Yogi* are *not in enmity* with any body, as it destroys *virtue* and creates *misery*. It is written in the *Rig Veda* that men should give up *jealousy*. They should love each other People should be of *one mind*. In the *Atharava Veda*, it is written that father and mother should love each other father and son, husband and wife, brother and sister should also love each other. We should obey the *Tenets of the Veda*, and act accordingly. *Balmiki Muni* wrote in his works that *Sri Ram Chandra* went to the wilderness, in obedience to his father's command. *Every son* should similarly obey his father. *As Sita Devi* went to the wilderness with her beloved husband *Sri Ram Chandra* so, *every wife* of a *Hindu family* should always be submissive to her husband. *Sri Bharat Chandra* never sat on the *Throne, after the death of his father Dasarath*, as his eldest brother *Sri Ram Chandra* was then in *wilderness*. He knew well that he was *not the due successor*, but, that was his eldest brother. He regarded his eldest brother thus.

Every brother should love his brother similarly *Sri Ram Chandra* killed *Baly Rajah*, because, the latter had *illegal connection* with *Tara*, the wife of his brother Sugrib. *Sri Luchman* cut the nose and ears of *Surpanakha*, sister of *Ravana*, because she wanted to marry him and his brother, *Sri Ram Chandra*, by forsaking her own husband. *Hanuman killed Kalnemi Asura*, because, the latter disguised himself as *Hanuman*. *Sri Ram Chandra* gave *Lanka to Bebheeshan*, brother of *Ravana*, after conquering it, because he had no ambition. So, we ought to love each other and thereby live in place. We should not be *jealous* of any body.

In a village, there lived two friends. They always lived together and thus spent their days happily for some time.

An *envious fellow* tried to *create enmity* between *them*. He sought to hit, but, failed. At last, he went to one of them and said that he had to tell him somthing. When the friend came to him, the *envious* fellow told him that he had already said his private word to his other friend, and when the other friend came to him, the *envious fellow* told him that he had *just* told his friend his word and that he could know that from him. Thus, the two friends asked each other, *what the envious fellow had said*. The one said to the other nothing, and, thus, they quarrelled amongst themselves, saying that, *he no longer wished to remain his friend*, because, he was conceiling what the envious fellow had said. Thus, the two friends remained separate for ever.

The lecturer gave *another illustration on the subject*. He said that, there lived in a village a *Brahmin*, a *Khatriya*, a *Vaishya*, and a *Sudra*. They remained for a long time *true* friends to each other. One day, they took their walk in an *orchard*, and ate the fruits of the ga rden. The gardener, on seeing then came to them, and bowed to the *Brahmin*, the *Khatriya*, and the *Vaishya*, saying that they were all good men, as they did no harm to his *orchard*. The *Sudra* had eaten all his fruits and he should, therefore, be punished. Thus, he tied the *Sudra* with a rope on the branch of a tree and beat him. Afterwards, the *gardner* tied the *Vaishya*, in like manner and beat him, saying that he had eaten *all his fruits*. He dealt similarly with the *Khatriya*, and, at last, he treated the *Brahmin* in similar way. The *story* teaches us we should *never be disunited, but live in unity. Unity is strength*, otherwise we shall share the same fate as the *Brahmin*, the *Khatriya*, the *Vaishya* and the *Sudra*.

In a village, a tiger used to kill every one that came before him. The *Hindus* the *Mahamedans* and the *Christians* inhabitants of the village *united* themselves one day in a body, and killed the tiger. The village was thus freed from its enemy and the people thereby lived happily in peace.

The Yogis seldom quarrel among themselves. They live in amity with each other. We should learn *to love each other* and *live in amity, peace* and *happiness*. *(Cheers.)*

After the learned *Swamiji* had done, the *Chairman* spoke a few words and thanked the lecturer. The *Meeting* dissolved after 9 P.M., with a vote of thanks to the chair, *(Vide*, the *Hindu Patriot*, 9th September, 1899.)

As announced in the local papers, *Swami* Ala Ram Sagar *Sanyasi* of N. W. P. delivered his *Eighth lecture to the Society* on—

Truth and Brahmacharyya :—

at the premises, No. 84, Nimtola Street, on Monday, the 28th August, 1899, at 7 P. M. The *Meeting* was fairly attended.

On the motion of Babu Chandra Kumar Mukerjea, seconded by Babu Ram Lall Chatterjea, Babu Kali Charn Chakerborty was voted to the chair.

After the *Proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, the *Chairman* asked the lecturer to deliver his lecture.

The learned *Swamiji* delivered his lecture for nearly two hours, in the course of which he said that, *Yogis should always be truthful*. The *Veda and the command of God are just*. The *Upanisads* insist upon *speaking the truth*. *Vedabyas* has written in his *Mahabharat* that *truth should always be maintained*. *Manu* has also written in his works that, *truth always imparts pleasure in the heart of man*. You should always speak kind words to others. If you call a blind man *blind*, he becomes sorry. But, if you tell him what has become of his eye-sight, he is not dissatisfied. If you call a boy that his mother's husband is going, he becomes angry. But, if you tell him that his father is going, he is not displeased.

A disciple of a *Paramhansa* was accustomed to tell lies, in spite of the latter rebuking him often for his fault. One day the disciple returned home late at night, and explained his reason to the *Paramhansa*, thus :—that as an elephant pursued in the *jungle*, he got upon a tree. The elephant followed him, and climed the same tree. He then fell from the tree and was drowned into a *kuńandal*. The elephant also did the same. He then escaped out of it, but, as the elephant tried to be out, his tale was so entangled that it remained there, and could not be out of it. That was the reason of his returning at night. Hearing his story, the *Paramhansa* told the disciple that as he was still a great liar, and could not mend his habit, so, it would not be possible for him to study the *Yoga Vidya* any more, and he must, therefore, go away from him.

Whoever tells an untruth, is a sinner, and whoever speaks the truth is virtuous. This is the *maxim of Munis and Rishis*, and they often stick to it.

Man should never steal. If he takes a thing without the permission of its owner, he is called a thief. *Munis and Rishis* passed their life in virtuous deeds.

Whoever can control his *passions* is a *Brahmachari*. But, it is generally said that whoever studies the *Veda* is a *Brahmachari*. That is *not the case*.

There are Eight kinds of *Byabhichar* ; Viz :—

(1) To hear the words of a *woman*.

(2) To recollect often *the image of a woman* whom he saw before.

(3) To speak in praise of *woman*.

(4) To think of a *woman* with a bad motive.

(5) To speak with a *woman courteously*.

(6) To think of *co-habiting with a woman*.

(7) To ask a *woman* to live with him.

(8) To secure a *woman* at last.

He, who can abstain from these Eight kinds of *byabhichar*, may be called a *true Brahmachari*. *Manu* wrote in his works that, *whoever thinks of the passions, is subject to much sufferings at last*. Suicide is a great sin. It should always be prohibited according to the *Hindu*, the *Mahamedan*, and the *Christian Religion*.

The *Swamiji* continued to say that, *Bhoj Raj* once went to the wilderness at the dead of night, garbed as a *Hermit*. He saw there *four virgins*, speaking to one another. One amongst them said that, those who ate fish were happy. The second said, No.—Those who drank much were happy. The third passed her opinion that those who visited concubines were happy, at last the fourth said that, those who *abstained from these sins* were happy. BHOJ RAJ heard their conversations privately from out side. He appeared before them, noted down their names and addresses, and went away, after writing what he had heard from them. Next day, BHOJ RAJ sent for these *four virgins*. They were brought in his presence. BHOJ RAJ asked them repectively, to explain how they thought that the *meat-eater*, *the drunkard*, and the *whore-mongers* were happy. The *virgins* bautifully answered *his querries*, gave their reasons, and then went away, rewarded.

Gambling should always also be avoided, and the *passions* should also be *controled*. The *Brahmacharies* ought to look upon all men with an *impartial eye*, as dissensions arise by ordinary people, considering other men inferior to them.

By *indulging the passions*, a man looks upon a woman *with a lustful eye*. This should be avoided. RAVANA lost his kingdom by an *undue indulgence of passions*; *Keechuk* lost his life by doing so. An *undue indulgence of the passions* leads to the use of *intoxicating drugs*, which weakens the mind and body. It is, therefore, condemned by the HINDUS, MAHAMEDANS and CHRISTIANS ALIKE.

It is written in the BHAGBAT GITA that GOD GAVE WINES TO ASURAS TO CAUSE THEIR DESTRUCTION, as they became vicious to men. One day, a DRUNKARD was lying in the street, a dog came, and discharged its urine upon his face. Several men were returning home at the time after hearing a lecture. They passed by him, remarking that the discourse given was sweet, to which the drunkard replied no,—it was rather saltish.

The Ignorant declare that, SRI KRISHNA was passionate as He married *sixteen thousand* FAIR SEX. This is not true. Those who think so, are mistaken. Because, SRI KRISHNA began to amuse himself with the company of FEMALES IN RASH LILA. He never indulged in any thing that was harmful *(Cheers.)*

After the learned *Swamiji* had finished his *speech*, the CHAIRMAN spoke a few words, and thanked the lecturer.

The *Meeting* dissolved after 9 P. M., with a vote of thanks to the Chair.

(Vide, the *Hindu Patriot*, 12th September, 1899.)

As announced in the local papers, *Swami* Ala Ram Sagar *Sanyasi* of N. W. P. delivered his NINTH LECTURE TO THE SOCIETY on—

Chastity :—

at the premises, No. 84, Nimtola Street, on Tuesday, the 29th August, 1899, at 7-30 P. M. The *Meeting* was fairly attended.

On the motion of Babu Chandra Kumar Mukerjea, seconded by Babu Rajendra Lall Sett, B. L., TRANSLATOR, HIGH COURT, Babu Nilmani Dutt, ZEMINDER, &c., was voted the Chair.

After the PROCEEDINGS OF THE LAST MEETING had been read by Babu Sham Lall Day, the FOUNDER AND SECRETARY TO THE SOCIETY, which were duly confirmed, the CHAIRMAN asked the lecturer to begin with his lecture.

The *Swamiji* dwelt upon his *subject* for more than an hour, in the course of which he said that, according to *Hindu Religion*, *Chastity* is looked upon as a *great virtue in females*. *Manu* wrote in his works *that a wife, who is always subject to her husband, should never be abandoned*. A wife should live with her sons after the death of her husband. At *infancy* a *girl* should live at her *parents*

When *young*, she should live with her *husband*. Whatever ignorant and addicted to drinking and prostitution the husband may be, he should be worshipped by the wife as an *Idol*. *Widow-marriage* is not prevalent amongst the *Hindus of Orthodox class*. The *Veda* do not sanction *Widow-Marriage*. It prevails amongst the *Brahmas*, the *Mahamedans*, and *the Christians*.

There are four kinds of *virtuous females* mentioned in the *Tulsi Ramayan*,, *viz.* :—

(1) Those, who worship their husbands as God,

(2) Those who look upon young men as their sons, able-bodied men as their brothers, and old men as their fathers.

(3) Those who never look upon other men with a lustful eye.

(4) Those who maintain *chastity*

In the *Hindu Shastras* it is written that, *Arundhati*, *Anusua*, *&c*, were renowned for maintaining their *female-virtues*. *Madhab Rishi* wrote :—The *sun* once did not rise continually for eight days, *in honor of a virtuous female* At *Amritsar*, the *leprosy of a husband* was cured by the *virtue of his chaste wife*. As a thief gives up his profession of stealing on inflicting of a punishment, so a wife *maintains chastity*, on receiving instruction on *Female virtue*. If the *Widow-Marriage system* had been prevalent amongst the *Hindu Society*, I fear our females would become *ir-religious*. *Widow-Marriage* is prevalent in *England*. A woman can kill her several husbands for the sake of getting re-married. At *Lahore*, a wife killed her several husbands for the sake of *Widow-Marriage*. Girls are generally married in India at the age of Twelve, as its climate is hot, and especially because, they arrive at *puberty* almost at that age. The climate of *England* is cool, and girls of that country arrive at *puberty* at the age of *Sixteen*. If a husband marry several wives, he must have many issues. But, if a woman takes several husbands, she seldom gets *any child*. Husbands should always provide *good food and clothing* for their wives, and to impart them *instructions on Female Chastity*.

In a certain country a *Yogi* saw a girl, whose parents had recently gone on a *pilgrimage*, He asked her to live with him. Hearing this, the girl brought a precious diamond and gave it to the *Yogi* and told him to appraise it. The *Yogi* went to a jeweller and asked him to appraise it. The jeweller set a high price upon it. The *Yogi* then returned to the girl and told her the price of the diamond. The girl, after this, burnt the diamond and gave it again to the *Yogi* to appraise it. The *Yogi* went to the *same jeweller* and asked the price of the *burnt diamond*. The jeweller, after examining the diamond, returned it to the *Yogi*, and rebuked him for his folly. The girl, on being informed of this, explained the *Yogi* that if she lived with him, she would lose her virtue like the diamond, and become a laughing-stock to the world. The *Yogi*, after meditating this, begged her forgiveness, left the place and spent the remaining of his life in solemn prayer in wilderness.

A widow arrived at a Railway Station with a child in her arm. The station-master on seeing her, detained her in a waiting room for an immoral motive. The widow knowing this, asked the station master that as she would go to a call, of *Nature* so she would wish to go out once for a short time. The station master complied with her request. She then went out of the room and locked the door from outside. The station master, after a while implored the widow to open the door, else, he would kill her child. The widow replied from out side that he can do whatever he wished, but she will not open the door, and lose her virtue. A little while after a train arrived, the guard asked the widow where the station-master was. She related to him all the circumstances, and the station-master was then handed over to the Police.

A *Yogi* wished to see a widow at Gurdaspore. The widow, after being informed of his motive, told him to see her another day, when she took physic, and cut a part of her body. The *Yogi*, on seeing her next day, could not recognize her. He asked the woman where the widow was, whom he saw before ? The woman replied that she was the same widow. The widow, thus expostulated the *Yogi*, who was much ashamed. He asked her forgiveness, and then went away to wilderness for prayers for the remainder of his days.

Hindu ladies are most virtuous. The custom of a widow, dying with the last remains of her husband, still exists in *Nepal*.

The *Swamiji* said that, he had given several examples and hoped that the audience would much be profited by them. He wished that both men and women would learn to lead *Religious* lives for their own good. *(Cheers)*.

After the learned *Swamiji* had finished his speech, *Chairman* spoke a few words, and thanked the lecturer.

The *Meeting* came to a close after 9 P.M., with a vote of thanks to the chair.

(*Vide*, the *Hindu Patriot*, 7th September, 1899.)

As announced in the local papers, SWAMI Ala Ram Sagar *Sanyasi* of N. W. P. delivered his *Tenth lecture to the Society* on—

Sanctity and knowledge:

at the premises, No. 84, Nimtola Street, on Wednesday, the 30th August, 1899, at 7-30 P.M. The *Meeting* was largely attended.

On the motion of Babu Madhab Krishna Bysack, seconded by Babu Harendra Kumar Bose, Babu Chandra Kumar Mukerjea was voted to the Chair.

After the *Proceedings of the last Meeting had been* read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, the *Chairman* asked the learned SWAMIJI to begin with his lecture.

The *Venerable speaker* dwelt upon the subject for nearly three hours, in the course of which he said that, *Sanctity* is *holiness*. A *Holy person always speaks the truth*. He, who bathes in the holy River *Ganges* and worships there every morning, he who keeps his body clean, he, who never takes intoxicated food, he, who does not talk in vain, and he, who always lives on vegetable is a *sacred person*. He, who does not keep his body clean, and, bathe daily, becomes lazy and sickly. He seldom enjoys *peace of mind*, and thereby unable to judge what is right and what is wrong. But a sick person should not bathe. Man should avoid anger, jealousy, insincerity and dishonesty. Contentment consists in avoiding *evil acts* and *performing good deeds*. It is written in the HINDU *Shastras* that *he, who does good to others* always lives happily. A *vacant* mind has *no inclination*. By the force of man's, will, a lion may easily kill an elephant. *Basistha Rishi* remarked *Rajah Ram Chandra* that he, who had no *strong will, could never prosper* in any business. By the force of *strong will a* man can do much. *A knowledge of the Yoga* can be attained by *strong inclination*. Hermits should always remain contented. They should extract honesty from dishonesty, as the gueese drink milk and leave the water aside.

True knowledge cannot be attained by simpiy speaking different languages. It consists in the *attainment of wisdom*. Once, the primary *Sanskrit* language was prevalent in the world. Other languages were born after it, as their root can be traced in the *Sanskrit*, which is the mother of *all the languages*. From the *Sanskrit*, অ is derived *A* ; from ব+ই is derived *B* ; from ক+ই is derived *C* ; from উ+ই is derived *D* ; and so on. From the *Sanskrit*. আ+ল্+ফ is derived Alpha ; from the Sanskrit বা+ঞ is derived Ba, and so on. I have thus illustrated the root to which the *English* and *Urdu* languages derived their origin. Unless you know *Foreign languages* as well as *Sanskrit*, you will not be able to understand how the former are derived from the latter. It is written in *Patanjali*, by *Mahabhaskar Rishi* that every man should know at least several languages, and impart a knowledge of them to his children.

In every town and village there ought, at least, to be a *school* for the study of *Sanskrit*, *Urdu and English*. Because, by so doing, the people will be able to acquire *true knowledge*, and thereby perform *good deeds*. *Ignorant is the Mother of all Vices*. By the power of *knowledge*, the English have constructed engines and machineries telegraphs and electricities, and many such wonderful things. The poor is known by his relatives only, the rich is honored by his zemindaries, the King, in his own kingdom, but the wise are honored throughout the world. For these reasons, the *superiority of knowledge* is acknowledged every where. Those, who do not educate their children from infancy, are considered to be their enemies after wards.

Manu wrote in his SANHITA that the GIFT OF TRUE KNOWLEDGE is superior to all other GIFTS in the world.

SANKARACHARYYA. VEDABYAS, GOUTAMA, PATANJAL. MANU, &c., were very pious and educated Rishis. They are *still* respected in every civilized country.

Manu wrote that *neither longivity, grey hair, nor wealth makes a man great. True greatness* consists in the ATTAINMENT OF KNOWLEDGE AND WISDOM. *Knowledge* often protects a man from danger like his parents. *Knowledge* can neither be stolen like wealth, nor does it decrease by GIFTS TO OTHERS. It goes on increasing the more and more as man imparts it to his *fellow-brethern (Cheers)*.

After the learned *Swamiji* had concluded his speech, the *Chairman* spoke a few words, and thanked the lecturer.

The *Meeting* dissolved after 10-15 P. M., with a vote of thanks to the chair.

(*Vide*, the *Hindu Patriot*, 14th September, 1899.)

As announced in the local papers, *Swami* Ala Ram Sagar *Sanyasi* delivered his *Eleventh lecture* on—

The Devotion to God :

at the premises, No. 84, Nimtola Street, on Thursday, the 31st August, 1899, at 7-15 P. M., under the presidency of Babu Nilmani Dutt, *Zemindar*, *&c.*

After the *Proceedings of the last Meeting* had been read by Babu Sham Lall Day, *the Founder and Secretary to the Society*, which were duly confirmed, the *Chairman* asked the *Swamiji* to deliver his lecture.

The venerable *Swamiji* spoke on his *Subject* for more than two hours, in the course of which he said that, a man can obtain *Salvation*, by his *sincerely* worshipping God at least once in a day. *Rig Veda* says that, by so doing, his heart becomes purer day by day, and finally it will turn out to be a *pious man*.

It is distinctly written in the *Shyam Veda* that, when Indra became proud, after defeating the *Asuras* in great battle, God, in disguise, appeared before him in the form of a man with four hands to destroy his pride.

Rajah Indra could not, at first recognize Him. So, he commanded *Air* to ask his whereabouts. The AIR obeyed him and went to *God*. *God* asked him, *who he was ?*—The *Air* replied, he was the *God of Air*. *God* said, *what power he possessed ?*—The latter replied that, in his way, everything flew away. *God* gave a *bit of straw* and asked him *to show his power*. The *Air* failed in his utmost attempt, and thereby being much ashamed, went back to RAJAH *Indra* and told him what had happened. *Indra* sent the *God of Fire* to *God*, who asked him, who he was, and what power he possessed ? —He replied that he was the *God of Fire*, and his duty was to consume every thing before him to ashes. God gave him *the same bit of straw* and commanded him to reduce it to ashes. The latter failed in his utmost attempt, and being ashamed, returned to *Rajah Indra*.

So, RAJAH *Indra* commanded his other gods one after the other to go to God, but, all having failed to carry out the latter's command, went back to *Rajah Indra* with shame.

Indra on seeing that, at last *himself* went to God, who then suddenly disappered. *Rajah Indra* was much grieved at this. A *voice from the Heavens* then suddenly told *Rajah Indra* that as he had become *proud of his might*, so, *God* appeared before him and destroyed his *vanity*. *Indra*, on hearing this, gave up his pride from that day. (*Cheers*)

By this, it appears, that *God incarnates Himself*, when necessary. *God* has His *own* image *inside the* Sun, where He is worshipped. By worshipping *this Image*, man also attains his *Salvation*.

Without a name, nothing can be fixed in this world. As a child becomes a favorite with his father, by constantly calling his name, so, when *God is solemnly worshipped*, man attains His blessings. GOD *incarnates Himself to protect His sons*. When the world was full of sins, the RISHIS and *Munis* began to sing *His* praise constantly, and at last *God incarnated Himself* in the *image of* SRI RAM CHANDRA to rid the world of its sins. (CHEERS.)

Ajamil was a great sinner. He never worshipped God. He had a wife of whom a son was born. A *Paramhansa* kept the name of the child *Narayan*. *Ajamil* often called his son by this name, and what the result was ?— He at last attained his Salvation and went into the heaven, by often calling his son— *Narayan*. (*Cheers*).

After the *Swamiji* had resumed his seat, the *Chairman* spoke a few words, and thanked the lecturer.

The *Meeting* dissolved after 9-30 P. M., with a vote of thanks to the chair.

As announced in the local papers, *Swami* Ala Ram Sagar *Sanyasi* of the N. W. P. delivered his *Twelfth lecture to the Society* on—

Yoga :—

at the premises, No. 84, Nimtola Street, on Friday, the 1st September, 1899, at 7-30 P. M., under the presidency of Babu Nilmani Dutt, *Zemindar*, &c.

After the *Proceedings of the last Meeting* had been read by Babu Sham Lall Day, *the Founder and Secretary to the Society*, which were duly confirmed, the *Chairman* asked the lecturer to begin. The *Swamiji* spoke on the *Subject* for more than an hour, in the course of which he said that, by the performance of *Yoga*, the *Soul* becomes purified. It is written in the *Atharva Veda* that, our *senses* can be governed by *Yoga*. The *senses* are divided into two parts ; Viz.:—

(1) REASON and (2) EXTERNAL SENSES.

(1) REASON leads over the following five senses, Viz.:—

(1) Ear, (2) Eye, (3) Tongue, (4) Nose, and (5) Touch.

(2) The EXTERNAL SENSES are hands, legs, &c.

YOGIS should subdue THEIR EXTERNAL SENSES, because, these bring all evil passions.

Men are enamoured of the world by objects around them, and the result is that, they are destroyed in the end !

Bees are enamoured of the honey of the different flowers, which at last kill them.

Men become voluptuous by the charming objects, which they see around them. The YOGIS fix their attention upon the ASAN, on which they are seated, so as to settle their minds. This is called YOGYASAN.

There are several kinds of ASAN; Viz :—PADYASAN, YOGYASAN, etc. (CHEERS.)

After the SWAMIJI had finished his speech, the CHAIRMAN spoke a few words, and thanked the learned lecturer.

The MEETING separated after 6 P. M., with a vote of thanks to the chair.

As announced in the local papers, SWAMI Ala Ram Sagar SANYASI of the N. W. P. delivered his THIRTEENTH LECTURE TO THE SOCIETY on—

Incarnation and Sradh Ceremony :—

at the premises, No. 84, Nimtola Street, on Saturday, the 2nd September, 1899, at 7 P. M., under the presidency of Babu Nilmani Dutt, ZEMINDAR, &c. The MEETING was largely attended.

After the PROCEEDINGS OF THE LAST MEETING had been read by Babu Sham Lall Day, THE FOUNDER AND SECRETARY TO THE SOCIETY, which were duty confirmed, the CHAIRMAN asked the lecturer to begin with his lecture.

The SWAMIJI dwelt upon his SUBJECT for nearly two hours, in the course of which he said that, according to the HINDU SHASTRAS, a person is born again after his death, and reaps the fruits of the acts of his past life, (*i.e.*), if he does GOOD ACTS in his present life, he will be born with a *silver-spoon* in his mouth in his SECOND BIRTH after his death, and if he does EVIL ACTS, he will suffer great distress in the end, and, also in his next life. He had seen an insect with several feet. He placed it on a stone, and he watched it in his own eyes that, it had THREE BIRTHS in the course of a week, after which, he saw it flew away towards the sky The body of the decea sed, after its SECOND BIRTH, was found on the stone, and so of the THIRD BIRTH also.

According to the VEDA, the wise and the religious are not born again in this world, but, they go and remain in heaven. The sinners are born again and again to reap the fruits of their past crimes. They begin to repent for their past evil deeds, but, Alas ! it is then, of no avail!

According to the same *Vedantic Tenet*, the relatives of a *deceased person* should observe annually the performance of *sradh ceremony*, for the good of the *deceased in his next life*. This is evidently supported. Some say that, the deceased person can not know his relatives after his death. This is absurd. The relation between father and son continues to exist, after the death of the former. For this reason, the *Hindus* annually perform the *sradh ceremonies* of their *deceased relatives*. A son should duly perform the *Annual sradh ceremony of his deceased parents*. The *image of the father* is seen by his son in his dream, which means that, the father appears himself before his loving son from time to time.

Some say that, when a person eats, the hunger of his relative is not appeased. They are mistaken in thinking so. Because, when a son eats, his mother is quite satisfied. When a wife eats, the hunger of the infant in her womb is appeased.

Five years ago, there was a great conference at *Lahore*, on —the *Necessity of Sradh Ceremony*. The arguments were written, and papers were submitted to *Professor Max Mullar* for his opinion.

That eminent linguist replied that, in the *Rig Veda*, there are arguments in *support of Sardh ceremony*, which are reasonable, and cannot be refused.

Manu says, it is written in the *Bhaghat Gita* that, a son, who does not perform the *annual sradh ceremony* of *his deceased* forefathers, goes at last to hell.

In the CHRISTIAN & *Mahamedan Religions*, the necessity of distributing alms in the names of *deceased* persons is insisted upon.

As the necessity of performing the *Annual sradh ceremony, tarpan* and *distributing alms*, &c., in the names of *deceased persons*, sufficient illustrations were given in the *Veda*. (CHEERS.)

After the learned *Swamiji* had finished his speech, the *Chairman* spoke a few words, and thanked the lecturer.

The *Meeting* terminated after 9 P. M., with a vote of thanks to the chair.

As announced in the local papers, *Swami* Ala Ram Sagar *Sanyasi* of the North-Western Provinces delivered his *Fourteenth lecture* to the *Society* on—

God and Man :—

at the premises, No. 84, Nimtola Street, on the 3rd September, 1899, at 7-30 P. M., under the presidency of Babu Nilmani Dutt, *Zemindar*, &c.

After the *proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, the *Chairman* asked the lecturer to begin with his lecture.

The lecturer spoke on his *subject* for nearly an hour, in the course of which he said that, God was present every where and He heard every thing that was passing around *Him* in this world.

We cannot conceal anything from the sight of *God*. *He* sees all our actions and scans our heart. *He is* always *just*, but *His justice* is always mingled with mercy. He is fair and impartial. *He* never makes any mistake. One bench of our judges can convict, and another bench of the same court can let off one and the same criminal. *God's* ways are mysterious, but *His justice* is always *un-mistakable*. Although, we cannot see God, in our naked eyes, yet we can see *His actions*, throughout the universe. He made the

Sun to shine. He made the Moon to give us her soothing light. He made the wind to blow. He made the cloud to give us rain. He made the tree to grow flowers, and to give us delicious fruits for our daily food. He sows the corn with His own hands, through the farmer in the field, and supplies us with the staff of life.

The heading of my lecture pre- supposes that, I should speak something of *Man*. I have already said what I had to say of God, and *His works*. If I were to expatiate about His works, that would fill a *column*, and what I would say would be endless.

God is infinite in *wisdom*, in mercy and in power. These three attributes cover every thing that we can say of God. Now then what is *Man?*—Man is a finite being. He cannot do any thing of his own will. He is solely dependent upon *God* for every thing that he does. Man is weak. *God* is strong. Man is always erring. But God never makes any mistake. Man is im-perfect, but, *God* is perfect. Perfection means power,—*full power*,—absolute power. The cyclone can over-turn everything. It can weed out large trees, which are of centuries old, in a moment. *God's* power and command can alone stop the cyclone. Earth-quakes can shake the foundation of our houses, bring them down in a trice and break them to pieces. We are helpless, and powerless. We cannot do anything without the help of God. We are but men—puny creatures—frail beings—mortals—subject to death at every moment of our life. It is God, who protects us. We must, therefore, depend upon God for everything and be prayerful unto Him, and abide by His will. *God's will* must be done on earth, as it is in Heaven. That ought to be our *Motto* and we can then make no mistake, and suffer no misery, (CHEERS).

After the *Swamiji* had finished his speech, the CHAIRMAN spoke a few words and thanked the lecturer.

The Meeting dissolved at 9 P. M., with a vote of thanks to the chair.

As announced in the local papers, *Swami* Ala Ram Sagar *Sanyasi* of the N. W. P. delivered his *Fifteenth lecture to the Society* on—

The effects of studying the Veda :—

at the premises, No. 84, Nimtola Street, on Monday, the 4th September, 1899, at 7-30 P. M., under the presidency of Babu Chandra Kumar Mukerjea.

After the *Proceedings of the last Meeting* had been read by Babu Sham Lall Day, *the Founder and Secretary to the Society*, which were duly confirmed, the *Chairman* asked the lecturer to deliver his lecture.

The Venerable *Swamiiji* dwelt upon his *subject* for about an hour, in the course of which he said that, by *studying* the *Veda*, we can comprehend God. The SWAMIJI then illustrated his *subject* by an example. He said that :—

One day a *Paramhansa* was reciting the *texts of the Veda* before a large concourse of people. A lad of twelve summers happened to be there. The *Paramhansa*, in the course of his speech, addressed the assembly that, each word of the *Veda* was worth *a lac of Rupees*. On hearing this, the lad went to a smith next morning and asked him to sharpen his knife. The smith demanded one pice for his labor. The lad said that, he would recite a few *Slokas of the Veda*, the worth of a word of which is *One lac of Rupees*. The smith laughed at this and drove the lad away from his shop. The lad then returned to the *Paramhansa* and stated to him the dealings of the smith.

The *Paramhansa* directed him to go to his King, who appreciated *the true value of the Veda*. The lad did so, and recited a few *Slokas of the Veda* to him. The King was so much pleased with the lad that, he rewarded him with *five valuable diamonds*. The lad received the *diamonds* and came back to the *Paramhansa* and narrated him the circumstances.

The *Paramhansa* ordered the lad to go to the market, and buy some vegetables with one piece of the *said diamond*. The lad complied with his request. He went to the market and bought some vegetables from a vendor. The vendor having asked the price of the vegitables from him, the lad offeged him one piece of the said diamond.

The foolish vendor, not knowing the real value of the precious diamond, rebuked the lad for his folly, and drove him away from his shop. So, the lad wept bitterly. He at last returned to the *Paramhansa* and stated to him what the vendor did.

The *Paramhansa*, on hearing him, sent the lad to a Jeweller, with one piece of the said diamond, and instructed him to sell that to the Jeweller, and to take the price from him in lieu of the diamond. The lad did so. The Jeweller, on seeing the diamond, offered the lad *Five hundred Rupees* for the same. The lad having agreed to that, the Jeweller paid him the price. The lad, after taking the money, went back cheerfully to *Paramhansa*.

The *Paramhansa* then told the lad that, as the Jeweller was fully aware of the *value of the diamond*, he had bought that easily. In like manner, a man of *real intelligence* like the King can know *the value of the Veda*. (*Cheers.*)

Whoever hears the *Veda*, should know *its merit*. Every one wishes to be happy. By studying the *Veda*, a man can live in peace and contentment, and thereby he becomes happy. Man attains his *salvation* by studying the *Veda*. (*Cheers*).

After the *Swamiji* had finished his speech, the *Chairman* spoke a few words, and thanked the lecturer.

The *Meeting* broke up after 9 P. M., with a vote of thanks to the chair.

As announced in the local papers, *Swami* Ala Ram Sagar *Sanyasi* of the N. W. P. delivered his *Sixteenth lecture to the Society* on—

Salvation :—

at the premises, No. 84, Nimtola Street, on Tuesday, the 5th September, 1899, at 7-30 P. M., under the presidency of Babu Nilmani Dutt, *Zemindar*, &c.

This being the last lecture of the *Swamiji*, the *Meeting* was densely crowded.

After the *Proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, the *Chairman* asked the SWAMIJI to begin with his lecture—

The *Venerable Swamiji* dwelt upon the *Subject* for nearly an hour, during which, he was frequently applauded.

He said that, it is written in the *Puran* that, those, who perform *Yogna*, (oblique ceremonies), at their dwelling houses,, distribute alms, feed the poor, and make presents to *Brahmins*, are loved by God, and at last go to heaven. Those, who perform religious deeds, also, attain *God*. *Manu* wrote in his *Sanhita* that, every man should study his own *Shastras*, so as to *sharpen his intellect*.

It is also written in the *Veda* that, the *palm must be given to superior intelligence*. No person can attain *God*, unless he acquires *high wisdom, and fully cultivate his reason*. By keeping an eye constantly over wealth and the riches of the world, no one can be happy and free from care and anxiety. We should, therefore, give up covetousness entirely from our heart, and pray to God, at least, once a day.

The wise abandons *false arguments*. To be pious, we should cultivate *Friendship* with the learned and the *religious sages*. *Rishis* and *Munis* of old declared that there are several methods of attaining *Salvation*.

But we should particularly observe the following; *Viz* :—

(1).—We should try to acquire a knowledge of *Self*.

(2).—We should gain a *knowledge of the world*.

(3).—We should learn to subjugate our *worldly desires*.

(4).—We should keep our *passions entirely under our control*.

There are two sorts of creatures in this world ; Viz.:—

(1).—*Rational*.

(2).—*Ir-rational*.

(1).—*Rational* creatures are human beings possessed of intellectual faculties, reason, understanding, senses, &c.

(2).—*Ir-rational creatures* are deaf and dumb animals, possessed of *senses only*.

Whether the dumb animals are endowed with any intellect is questionable, which cannot be decided to the satisfaction of all. Some people argue that a dog knows his own master, and response to his call. How is it then that the dog can show the symptom of possessing some thing, which enables him to know his master?

In this way, it is argued that, an animal possesses *something much superior to the senses*,—we mean sense of taste, sight, hearing, &c.

Rational creatures can alone hope to obtain *Salvation*, by leading lives of *self-obligation*, by making several *self-sacrifices*, by rigidly leading virtuous lives, and by devoting themselves to the *service of God*, and their *fellow-creatures*.

The learned SWAMIJI also illustrated that by several illustrations, which greatly pleased the audience.

After the SWAMIJI had finished his speech, the Chairman spoke a few words, and thanked the lecturer.

The Meeting dissolved after 9 P. M., with a vote of thanks to the chair.

As announced in the local papers, a public *Meeting*, convened by the SOCIETY, was held at the premises, No. 84, Nimtola Street, on the 10th September, 1899, at 6 P. M.

The *Meeting* was largely attended. Among those present were, *Pandit* Amulya Charn Dass, *Pandit* Jagadish Chandra *Kabya Venada*, Babu Hera Lall Mukerjea, Babu Hari Charn Bose, Babu Bemala Charn Chakerberty, Babu AvinashChandra Banerjea, Babu Kumad Kanta Banerjea, Babu Tarak Nath Chakerberty, Babu Ram Krishna Chatterjea, Babu Naraiyan Chandra Haldar, Babu Nut Bahari Mazumdar, Babu Chander Kumar Banerjea, Babu Tarini Charn Guha, Babu Gopal Chandra Banerjea, Babu Nalmani Bysak, Babu Kali Charn Mitra, Babu Madhav Chandra Bysak, and others.

On the motion of Babu Nilmani Dutt, *Zemindar*, seconded by *Pandit* Jai Chandra *Sidhanta Bhushan*, *Swami* Ala Ram Sagar *Sanyasi* of the N.-W. P. was voted to the chair.

After the *Proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, the *Chairman* asked the *Venerable Pandit* Krishna Dass *Vedanta Bagis* of KALIGHAT to diliver his *First lecture* to the Society on—

Devotion and Religion :—

The learned *Pandit* dwelt upon his *subject* for more than one hour, in the course of which he said that, we are *Aryans*. We prove every thing by what is laid down in our *Shastras*. What we see, we do not forget that soon. If we see a *glass* before us, we call that the *glass exists*. Our *knowledge of things* is derived from the following *Senses* ; Viz. :—

(1) The eye.
(2) The ear.
(3) The nose.
(4) The tongue.
(5) The touch.

The *Aryans* declare that, what we see in our naked eyes, is not always the exact thing. As we sometimes mistake a piece of rope for a *Serpent*, as we consider a mirage to be an ocean, so, the present and the future state of existence sometimes becomes objects of delusion Sometimes, we commit such blunders that, instead of going to the *East*, we go to the *West*.

The *Aryans* do not always believe what they see. We can know a Gentleman by seeing his legs, but a farmer, by seeing his body. So, the object is different from the person, who sees it.

An *object of enjoyment* is different from the person, who *enjoys it*. The body is an object, which we see. A person, who sees it, is different from the body itself. What we see, becomes an *object of thought*. A *vision* is deception, therefore, we cannot think of it properly What we cannot see with our naked eyes, needs the proof of the *Shastras*. What is contained fn the *Shastras* cannot be known in any other way, except by *a reference to the Shastras* itself. The SHASTRAS is true. We have no right to violate its TEACHINGS. The sayings of the learned should always command respect. *Sankhya*, *Nayu*, and all other HINDU PHILOSOPHY, were written according to the direction contained in the *Vedas*. There can be no mistake in the *interpretation of the Vedas* and other *Shastras*.

Without *Devotion*, we can seldom acquire a *knowledge of the Soul*. This is the reason why the SHASTRAS is universally acknowledged to be infallible, and why its *texts* are universally regarded. If, after studying the *Shastars*, a person does not obey its TEACHINGS, all his *knowledge* then become fruitless. The *Soul* always hankers after a *knowledge of Spiritual wisdom*.

If we study the *Vedas*, with all our hearts, we can acquire *true wisdom*.

A bird lays eggs, it hatches upon them. When the young ones begin to have feathers, they fly from their parents for ever, and never return. Similarly, the approach of death takes away from man all the objects, which he had before that time enjoyed as his own. In the *purity of character* consists *Real virtue*. Without *Religion*, a person can hardly acquire *True Reason and Faith*. (*Cheers*).

By practicing the *Yoga*, a person becomes *virtuous*. *Patanjal Rishi* wrote in his work that, by *Devotion to God*, man can only be saved. If we can resign ourselves to GOD entirely, then, we can hope to be called *Devotees*. If we leave every thing to the *will of God*, all the acts that we then perform, would be acknowledged to be due to *His goodness*.

We are surrounded in all sides with *temptations* in this world. We should not be led away by them. Let us love *God*. Let us worship *Him*. Let us resign ourselves entirely to *His will*, and we shall then be blessed for ever. *No* care and *no anxiety* will overtake us. We shall all be freed from every worldly desire, and thereby enjoy *health of body, peace of mind*, and attain everlasting happiness. (*Cheers.*)

The *Soul* cannot live separate from *God*. There is no value that can be set upon the pleasure, which is derived from *His company*. *Pralhad* said that, he got more than he wanted from *God* Himself. When *God* appeared and said unto him that he can have *whatever blessings he wanted*, *Pralhad* abruptly replied as follows :—

(1) He wanted nothing, but the blessings of *His feet*.
(2) He wanted *the blessings*, that he would never *lose sight of God*.

As the Queen, in consequence of the blessings, which Her Majesty enjoys in the *King's household*, never desires to forsake the KING, similarly, *Pralhad* prayed unto *God* that, he may be blessed with the desire of *never-parting from His company*.

As a wife loves her husband with all her heart, so his *Soul* loved to offer itself on the altar of *Devotion*. (CHEERS.)

When *Ravana* was asked why he stole *Sita Devi* in the disguise of a *Hermit*, and not as *Sri Ram Chandra* ? —He replied that, he could not gain his object, if he had assumed the *garb of the latter*.

The dumb eats, but he cannot say how he relishes the thing given to him. In the same way, we cannot say by word *what happiness we derive by true Devotion* (*Cheers*).

After the learned *Pandit* had finished his *speech*, the *Chairman* spoke a few words, and thanked the lecturer.

The *Meeting* dissolved at 8-45 P. M., with a vote of thanks to the chair.

A public *Meeting*, convened by the *Society*, was held at the premises, No. 84, Nimtola Street, on Monday, the 11th September, 1899, at 6-30 P. M.

The MEETING was largely attended. Among those present were, *Pandit* Amuiya Charn Dev *Sarma*, *Pandit* Jagadish Chandra *Kabya Venada*, Babu Hera Lall Mukerjea, Babu Kumada Kantha Banerjea, Babu Madhub Krishna Bysak, Babu Avinas Chandra Banerjea, Babu Tarak Nath Chakerberty, Babu Bemala Charn Chakerberty, Babu Nilmani Bysak, Babu Ram Krishna Chaterjea, Babu Naraiyan Chandra Haldar, Babu Nut Behari Mazumdar, Babu Chandra Kumar Banerjea, Babu Tarini Charn Guha, Babu Gopal Chandra Banerjea, and several others.

On the motion of *Pandit* Baikuntha Nath Mukerjea NYARATNA, and seconded by Babu Avinas Chandra Mukerjea, *Pandit* Jai Chandra *Sidhanta Bhushan* of Santipur was voted to the chair.

After the *Proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, the *Chairman* called upon the *Venerable Pandit* Krishna Dass *Vedanta Bagis* of *Kalighat* to deliver his *Second lecture* to the Society on—

Transmigration :—

The learned *Pandit* dwelt upon the *subject* for more than two hours, in the course of which he said that, although the *infidels* disbelieve *Transmigration*, yet, they believe in the *next world*. We will share the effects of our works in the next world, as we perform them here. We enjoy things with the help of our *Senses*. As the blind cannot see, the deaf cannot hear, those, who have no tongue, cannot taste, so, if there is no *Transmigration*, then how is it possible that we enjoy *happiness*, or suffer *misery* in this world ?

In *Heaven* there is *Eternal Happiness*, and in *Hell* there is *Misery*. Nothing is *Infinite* By this, we easily understand that, what is produced on earth is *destructible*.

Let us remember that for our *sins*, we will be driven to *hell*, and that as a reward for our *virtues*, we will go to *heaven*.

If we had no eyes, nose, ears, &c , we could not have thought of any thing in this world. In like manner, if we had no *Transmigration*, there would be no reward for *virtue*, and no punishment for *Sin*. This is the saying of the *Aryan Sages*.

We should always speak kind words and show kindness to all beings. Because, by so doing, we shall remain cheerful. Kind words make men happy.

There is no birth in *heaven*, but in *hell*. A person lives *in heaven* or in *hell*, according to his *acts* in life. After our *death*, we will enjoy for our *virtue* or suffer for our *sin*. Those, who perform *Religious Acts*, ascend in *heaven*, and, those, who lead *Ir-religious lives* descend to *hell*. The *Soul* can never be divided. A tree can be cut, because, it is *Material*. *The Soul is Spiritual*. It is formless. It can never be seen, and is indestructible. When we dream, we imagine the things, which we then see are *as if Real*. But, when, we awake, we perceive that, they were mere *visions*. Our body is composed of such things as smell so badly, and, so, it is difficult to approach it after our death.

When a child is born, it comes out of the womb with closed fists, which means that the *world is at his command*. But, when he dies, he goes out of the world with open fists, which means, that the *things of this world are no longer his* !

We should give up *all vanities*. When the eyes become still, it is clear that the person must *ceased* to exist. He can see and feel that, he is *departing from this earth* to some other world. As GOLD, being mixed with borax, becomes purified on the application of *quick-silver and fire*, so, our *Intelligence* would be sharpened by *constant association with good and wise men*.

As the *image of a person* is re-flected in the looking-glass, so, the whole world is reflected in the mind of man. A person, whose mind has become wedded with evil thoughts, can never give up his early tendencies of *vicious habits*. Every person ought to *purify his mind* by the help of the teachings of the *Bhagbat* GITA. The human body when burnt, is reduced to *ashes*. If, not burnt, it becomes *putrid* and is also covered with *insects*.

Man is born in this world for *purposes of enjoyment*. The abandonment of all worldly desires is the only *true way to* SALVATION. We are all ensnared with the ties of this world. We first desire,—then act. So long as we cannot give up worldly desires, we will have to remain tied to the things of this world, and thereby cannot expect *Salvation*. (CHEERS.)

After the lecturer had finished his *speech*, the *Chairman* spoke a few words and thanked the learned lecturer.

The *Meeting*, dissolved at 9-30 P. M., with a vote of thanks to the chair.

As announced in the local papers, a public *Meeting*, convened by the SOCIETY, was held at the premises, No. 84, Nimtola Street, on Shturday, the 23rd September, 1899, at 5 P. M.

The *Meeting* was not so largely attended as was expected before, owing to *incessant rain*. On the motion of Babu Chandra Kumar Mukerjea, and seconded by Babu Kali Charn Mitra, Babu Nilmani Dutt,, *Zemindar*, was voted to the chair.

After the *Proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, the *Chairman* asked the renowned *Pandit* Nil Kantha Goswami of *Sri Brindaban* to deliver his *First lecture to the Society* on—

The knowledge of the Soul :-

The learned *Pandit* dwelt on the *subject* for nearly an hour, in the course of which he said that, the *body and Soul* are quite distinct from each other. The world consists of *material* and *immaterial objects*. The *Soul of man* is susceptible of continual development. *Sin loses its influence* by constant *prayer*. *Repentance follows sinful acts*. When a person sincerely *repents* for his crimes, he is forgiven by God.

A thief is sentenced to imprisonment for his correction. We turn to the *Shastras* for *Instruction*. When a child destroys a *valuable thing*, his parents do not chastise him, because, it did so from *ignorance*. But, if a grown-up boy destroys the same, his parents reprimand him for his fault.

The *Laws of God* are uniform. When beasts and birds snatch other's food, they are excusable. But, when a *Man* does so, he is seldom excused. Because, he is possessed of *Reason*. As the body of *Man* is nourished by *food*, so his *Soul* by *prayer*.

The trees draw sap from the earth, and thereby nourish themselves. The beasts take their food with their mouth, but a man takes his food by his hands. The *Soul of man* should always be kept *sacred*. Man should live in this world carefully, and should try to advance in *knowledge and reason*. When a man thinks of objects in the day, he imagines them again in his *dream at night*, because, his mind is then free from earthly care and anxiety, and *rules supreme* in the body. Thus, then, if you wish to lead a pious life, you should often avoid sin. When a child meets with danger, it cries for its parents to help him. We should, in like manner, learn to pray to God, in order to be *freed from all dangers and sins*. (*Cheers.*)

After the learned *Pandit* had finished his *speech*, the *Chairman* spoke a few words, and thanked the lecturer.

The *Meeting* dissloved at 7 P. M., with a vote of thanks to the chair.

As announced in the local papers, a public *Meeting*, convened by the *Society*, was held at the premises. No. 84, Nimtola Street, on Sunday, the 24th September, 1899, at 6 P. M.

The *Meeting* was densely crowded. Among those present were, Babu Raj Naraiyan Bysak. *Attorney-at-Law*, Babu Manmatha Nath Ganguli of the *Duff College*, *Kabiraj* Durga Dass Gupta, Babu Manmatha Nath Paul, Babu Gour Charn Ghose, Babu Keran Chandra Dutt, Babu Bejoy Gopal Mukerjea, Babu Kali Krishna Dutt, Babu Sarat Chandra Chowdhery, Babu Manmatha Nath Mitra, Babu Hera Lall Dutt, Babu Harendra Kumar Bose, Babu Panchanand Chowdhery, Babu Sital Charn Ghosal, Babu Umesh Chandra Dutt, Babu Surendra Nath Sarkar, Babu Asutose Chowdhery, Babu Hari Dass Mullick, Babu Upendra Nath Sarkar, and several others.

On the motion of Babu Nilmani Dutt, *Zemindar*, and seconded by Babu Kali Charn Mitra, *Dr.* Kali Prasanna Ghosal was voted to the Chair.

After the *Proceedings of the last Meeting* had been read by Babu Sham Lall Day, the FOUNDER AND SECRETARY TO THE SOCIETY, which were duly confirmed, the *Chairman* asked SWAMI Saradananda, a disciple of the late SRI RAM KRISHNA PARAMHANSA of Dakhineswar to deliver his FIRST LECTURE TO THE SOCIETY on—

Vedanta and Devotion :—

The learned SWAMIJI dwelt on his SUBJECT for more than one hour. He said that, GOD can only be known by DEVOTION. REASON and *Devotion* are two different things. By *Devotion*, a person spends his life in prayer, singing the name of the *Almighty* GOD, and giving up *all earthly pleasures and desires*. *Narad Muni* always spent his days by singing the name of the *Creator*. He said that, God IS FULL OF LOVE.

SANDAL MUNI says that, *resignation to* GOD *is Devotion*. *Pralhad* was an *Avatar of Devotion*. He also says that, if we learn to love GOD, as we love the world and all other earthly things, we shall be saved. We shall really grow in *Reason*, if we can centre all our *desires on* GOD—and GOD *alone*, as all our desires are at present centred in worldly objects.

SRI *Ram Krishna Paramhansa* says that, we always cry for children, for wealth, &c., but, *we never cry for the* Creator. *Ignorant people* are fond of the worldly things. If we become *fond of* GOD, we can easily attain SALVATION.

Worship GOD, *pray unto* Him, and you will then become a DEVOTEE. DEVOTION is the fruit of *earnest longing after* GOD. All worldly gains become trivial, when the doors of Heaven are thrown open to us by *Devotion*. We begin to act then, in accordance with the *will* of GOD.(CHEERS.)

We go as we are led by Him. *Who I am ?—Where I am ?*—In all these *querries*, we are led by pride. *The wise* declare that, GIVE *up every thing, then you will become little in your own estimation*. To day you possess power, but, to-morrow it will go away ! The SOUL REIGNS *supreme in the body*. *You cannot burn* or *destroy it*, at your pleasure, because, it *is indestructible*, But the body is destructible.

Know your *Self*, and then you will be entirely *free from all worldly pangs and miseries*. *The wise man* will say that, *you have conquered death*. You have to scan the SOUL. But, first you should acquaint yourself with *all its powers*, and then you will have to judge of them. When we see people suffering from distress, we do not feel for them. But, when *we ourselves are in distressed circumstances*, we feel the pangs of want.

So long as *I* exist—the world is *mine*. You can train your mind *in any way you like*. The fire burns *every thing*. But, it helps us in preparing our food, and keeps us warm. If you can use your powers *in all that tend to benefit mankind*, you would become really great in *the estimation of the world*. (CHEERS.)

SRI *Ram Krishna Paramhansa* also said that, *the teachings of all the Shastras are the same, as the cries of Jackals*. Give up all your desires to GOD—ALL YOUR PASSIONS TO GOD—your *anger*—your *covetousness to* GOD—Resign *your-self entirely to* GOD. The *Soul* possesses great power, and the body derives all its powers from the SOUL.

By *Devotion*, you can have *faith*. You can also learn to repose all your trust in GOD. *Do not envy*—and you will see GOD. Hear, judge for yourself, and learn to pray. The wise man says that, *I am a Devotee, so, I am doing every thing*. But, a TRUE DEVOTEE will say that, GOD IS DOING EVERY THING—I AM NOTHING.

If we understood each other, then the *Christians* would not go against the *Mahamedan* or the *Hindu Religions*, as the object of all *Religious teachings* is one and the same. When the world goes to sleep,—GOD ISAWAKE. It is written in the *Vedas* that, you should put your trust in your *own faith*. But, you must not slander *the religion of other races*. All worldly things will decay one after the other, and at last have an end ! GOD *only is im-mutable*. His has no beginning, no decay and no end. (CHEERS)

Never think that I am great and he is low. All this dis-appears in the *Kingdom of* GOD. The rich and the poor, the great and the low, the strong and the weak, all will go to one place of rest after death, and, thereby make no distinction of race, color, or creed. (CHEERS.)

After the learned SWAMIJI had finished his *speech*, the *Chairman* spoke a few words, and thanked the lecturer.

The MEETING dissolved at 8-30 P. M., after a vote of thanks to the chair.

A public MEETING, convened by the SOCIETY, was held at the premises, No. 84, Nimtola Street, on Monday, the 25th September, 1899, at 7 P. M The MEETING was fairly attended.

On the motion of Babu Chandra Kumar Mukerjea, and seconded by Babu Kali Charn Mitra, Babu Nilmani Dutt, *Zemindar*, was voted to the Chair.

After the PROCEEDINGS OF THE LAST MEETING had been read by Babu Sham Lall Day, the FOUNDER AND SECRETARY TO THE SOCIETY, which were duly confirmed, the *Chairman* asked the RENOWNED PANDIT Atul Krishna GOSWAMI OF KHURDA to deliver his lecture on—

God and the Devotee :—

The PANDIT spoke on the SUBJECT for more than two hours, in the course of which he said that, unless a man is in *need* of a thing, he cannot *desire*. If he is asked—What he wants? He will reply either *money, service, or honor*. No body will say that, he wants only GOD. Because, every one wants *happiness*.

The WISE MAN says that, there is no limit to human desires. If a man enjoys things for thousands of years, still, he will *not* say that, his desires have been fulfilled.

The fire will go on consuming and still it will consume. There will be no end to burning. We want *such a thing to which there will be a limit—and that* is ONLY GOD.

Before going to a KING'S DURBAR, we need first of *an* INTRODUCTION. No body can give SUCH INTRODUCTION, unless, he is known to the King. Similarly, NO BODY CAN INTRODUCE A PERSON TO GOD, UNLESS HE IS A DEVOTEE. BEFORE KNOWING GOD, we should first of all search for a DEVOTEE. We ought to have a TRUE DEVOTEE. Unless, a person can know a TRUE DEVOTEE he CANNOT APPROACH GOD. So, we first need of si to search for a TRUE DEVOTEE.

GOD SAID unto UDHAB that, 'if he worshipped Him, that would not suit Him'. GOD ALSO SAID TO ARJUNA that, He loved those, who worshipped His Devotes. In a CONFERENCE with GOD, NARAD MUNI said that, GOD WAS Great—But, the latter replied,—No.—he, (NARAD), was great, because, he WAS A DEVOTEE. Unless a person knows his own GURU, and a TRUE DEVOTEE, he cannot have an easy ACCESS TO GOD.(CHEERS.)

The WORSHIP OF IDOLS IS THE TRUE WAY TO GOD. Because, by worshipping the IMAGES OF IDOLS, a person can acquire A TRUE KNOWLEDGE OF THE DIVINE, and he sees that, GOD IS PRESENT IN THE IDOL. SRIMATI RADHICA represents TRUE BHAKTI (DEVOTION). If a person solemnly worships SRIMATI RADHICA, he CAN HAVE EASY ACCESS TO SRI KRISHNA. It is written in the BHAGBAT GITA that, every person ought to look upon his follow-brethern with a good eye. Those, who sit at a distance from fire, cannot warm their body. This is their own fault. So, GOD is near unto us, if we fail to realize HIS PRESENCE,—this is OUR OWN FAULT.

A person, who drinks, does not know that drinking blinds him. Similarly, we are all *intoxicated* with the love of wealth, love of family and children, love of worldly things and the like, and thereby do not know that we are really blind to our own good. A man who loves his brother as himself, can feel for his brother likewise. Whatever proceeds from selfishness, cannot in the end, tend to true happiness. Because, a selfish man can never have all his desires fulfilled. If one thing is given to him, he asks for another, and so on, till there is no end to his desires.

If a person worships God with a selfish motive, his prayer is not fulfilled. Be not selfish, therefore, in all you do, and especially when you worship God, and by so doing, you will attain Him. Because, he is Omnipresent. He sees everything. He sees the innermost heart. No body can coceal any thing from His sight. Before His eyes everything is nacked, and as clear as noon-day light. Nothing can be hidden from His sight. He, who tries to do so, deceive himself, and the doors of *heaven* are closed against him for ever (*Cheers*).

After the learned lecturer had finished his speech, the Chairman spoke a few words and thanked the lecturer. The Meeting dissolved after 9 P. M., with votes of thanks to the chair and the lecturer

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As announced in the local papers, a public *Meeting*, convened by the *Society*, was held at the *Albert Hall*, College Square, on Wednesday, the 27th September, 1899, at 5 P. M.

The Meeting was largely attended. Among those present were, Babu Surendra Nath Bose, Babu Satish Chandra Banerjea, Babu Asutose Mukerjea, Babu Surendra Kumar Rai, Babu Amulya Krishna Sen, Babu Nagendra Nath De, Babu Khagendra Bhushan Chakerberty, Babu Nani Krishna Nandi, Babu Asutose Chowdhery, Babu Sarat Chandra Chakerberty, Babu Jiban Krishna Ghose, Babu Phanindra Nath De, Babu Shyam Lall Laha, M. A., B. L., Pandit Asha Nanda *Swami*, and others.

On the motion of Babu Surendra Nath Bose, seconded by Babu Anukul Chandra Mitra, Babu Gobin Chandra Dhar, *Chairman, Hindu-Family Annuity Fund*, was voted to the chair.

After the *Proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, the *Chairman* asked *Swami* Saradananda, (who had then returned from America), to deliver his *Second lecture to the Society* on—

The Teachings of Bhagbat Gita :—

The learned *Swamiji* dwelt upon the *Subject* for nearly two hours, in the course of which he said that, those, who have read *Bhagbat Gita*,—cannot but entertain the *highest respect for this Great Work*. The Book is a *great favourite* with those, who can comprehend *its teachings*. He had travelled in *America* and in *Europe*, and found that *Bhagbat Gita* was *a great favourite with the people* in those countries. A person, who was travelling by the *Railway*, had a copy of the *work* in his pocket, so that, he might read it in the carriage, whilst proceeding from one place to another. The *teachings*, contained in it, I must confess, are *superior to the teachings contained in other Religious works*. I have no doubt that, as the people of the *West* will advance in *Sanskrit learning*, *the Bhagbat Gita* will become an *Universal Bible*, in course of time, and when the people of the *West* and the *South* will adopt it, as their *Holy Bible*, the *people of India*—the *educated Indians* will not be slow to follow their example. (*Cheers.*)

The *Bhagbat Gita*, indeed, is one of the best books ever produced by any man in the world. In *India*, there are persons—especially in the *Western Presidency*, who do not take their morning meals, without once going through a chapter or two of this *Sacred Book*. He had no wish to speak in disparagement of the *teachings of Avatars—Bhagbat Gita* is the greatest gift of *God*, and it is written by our *Munis and Rishis of old*. This *work* has come down to us from generation to generation, which still cherishes a profound respect for the work. This is not a new thing to us.

Prverty, in European countries, means a villain, who can do any thing, and every thing. He will go about stealing, robbing, picking the pocket, and sometimes even grievously hurting a person, so as to earn his daily bread. The result is that, he is at last sent to prison or the work-house for correction.

Proverty in India means, a person, who will go about *singing the name of God* from street to street, begging for alms from door to door, in order to satisfy his hunger. This is due to the *teachings of the Bhagbat Gita*. The *dignity of those teachings is universally confessed*. And to *that dignity*, we owe the *dignity of our countrymen*, both rich and poor, high and low. *That dignity* is derived from *the teachings of Sri Krishna*, who was the greatest of *all Incarnations*. (*Cheers.*)

In the *Bhagbat Gita* are recorded the conversations between *Sri Krishna* and *Sri Arjuna*, which display wonderful tact on the part of the former, in giving directions to the latter, how to conduct the *Wars of Kurukhetra*. In the course of that conversation, *Sri Krishna* urges upon *Sri Arjuna* to be strong in his mind, in order to be victorious. When *Sri Krishna* saw persons arrayed on both sides in the battle-field were *his own kinsmen*, and he thought of the blood, which must be shed, in order to bring the *Great War* to a *successful issue*, he did not shrink from the duty, which he had to perform in taking the side of *Sri Arjuna*. In the great battle-field, there was a mighty *display of arms and heroism* on both sides. What a contrast does the book present to us, when, in the end, *Sri Krishna* urges upon *Sri Arjuna* to give up every thing to abandon *all sacrifices and ceremonies, and thereby to believe in Him only*.

When we go to the other *Religions*, we find it recorded in the *Bible* that, *Christ was crusified*. In this, there was an object to be gained, and *Christ was incarnate* for the fulfilment of that object. He might have brought *all the Angels from Heaven, all the forces of his father*, if he liked, in order to avoid *the disgrace of crusification*. But—No ! - He came to the world, in order *to obey the command of His Father, to sacrifice His life for the benefit of the human race*.

In like manner, when we come to the *teachings of Bhagabat Gita*, we find them to be not only beautiful, but wonderful. *Sri Krishna* tells his disciples to learn to depend upon Him, (*i. e.*) to depend upon *God*, so that, he might obtain *eternal bliss*. There is great harmony in *all the teachings of the Bhagbat Gita*. There is *Philosophy*, here is *Religion*, and there is *every thing*, which you cannot find elsewere.

Be wise, love God above all things, and you will be able to control your *evil* passions, and then, all the wickedness, that reigns in this world, will cease to exist. *Seek truth, and you will find it.* (*Cheers.*)

After the *Swamiji* had finished his speech, the *Chairman* asked the audience, whether they had any remarks to make, or any questions to ask on the *subject of the lecture*. But, none having responded to the call, he proposed a vote of thanks to the learned *Swami* Saradananda, in a few well-chosen words, for the *very excellent discourse*, which they had heard that evening.

He continued that, the rapt attention with which they heard the lecture, fully indicated that, they appreciated *all that the learned Swamiji had said*. There was *great truth in the saying* that one should first learn *to obey*, before he can expect *to command*. *Sri Krishna*, in his *teachings*, had fully impressed this upon *Sri Arjuna*. To the *teachings of Sri Krishna*, we are indebted for the *beautiful doctrines* contained in the *Bhagbat Gita*. All those, who have read the *Bhagbat Gita*, cannot but entertain *the highest respect for its teachings*. Those *teachings* are intended to benefit the *human race*

in all the departments of life. Whether in *Politics*, or in *Tactics of War*, or, in imparting lessons on *Philosophy and Religion*, *Sri Krishna* was, no doubt, *the greatest of the great*; not only the greatest teacher of his own age,—but of *all ages*. *Sri Krishna* is believed to be an *incarnation of the Deity*. So is *Jesus of Nazareth, and other great and inspired men*, who were born in different ages and in different countries. (*Cheers.*)

The learned lecturer has told us that *Sri Krishna* was *the greatest of all incarnations*. Whether great or small, *all the incarnations of the world* have had great objects in view. They had come down to us to fulfil the commands of their father in heaven! They had come and fulfilled the mission, which they were born to fulfil, and they departed from this world, *leaving landmarks of their greatness*, which can bear no comparison. (*Cheers*).

The lecturer, before us, is a *disciple of the Great Sri Ram Krishna Paramahansa of Dakshineswar*. He fitly represented his *Great Master*. I remember seeing the *Paramhansa at Dakshineswar*, where I paid frequent visits to him, in company with the late Babu Keshub Chandra Sen and I must confess that, whilst the *Paramhansa* and *Mr. Sen* conversed with each other on *Religious topics*, the conversation was *higly instructive and edifying*. (*Cheers*).

I will not detain you long. I have no doubt that you will carry home with you and recollect *all that the learned Swamiji had said*, and benefit by them. If you go home and *treasure-up in your mind all that you have heard* this evening, and endeavour to regulate your lives according to *the teachings*, which have been inculcated to us, I would consider that the labors of the *learned Swamiji* have not been fruitless. (*Cheers*).

The vote of the thanks, proposed by the *Chairman*, was carried with acclamation.

The *Meeting* dissolved at 7 P. M., with a vote of thanks to the chair, which was also carried by acclamation.

The *Forty-eighth public Meeting for the Session 1899. of the Calcutta Literary Society*, was held at the hall of the *Keshub Academy*, No. 65, Beadon Street, on Saturday, the 30th September, 1899, at 4-30 P. M., under the presidency of Babu Sarat Chandra Chakerberty, B. A.

After the *Proceedings of the last Meeting* had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, the *Chairman* asked Babu Kherad Chandra Mitra to deliver his *First lecture to the Society* on—

The Necessity of Religion :—

The speaker dwelt upon the *Subject* for nearly an hour, in the course which he said that, we should first of all know, what *Religion is*, and what is its necessity. By its force, we can raise ourselves to the *highest ideal*. *All social organisations have Religion for their basis*. The greatest impulse is brought into play by its *cohesive* force. There are *two theories of Religion*; *Viz*:—

(1) *Spirit.*

(2) *Evolution.*

Let us see where is the *beginning of Religion*. In ancient times, man worshipped *Nature*. In *Rig Veda*, they personified the Sun, the Moon, the Ocean, the Hurricane, &c. They tried to understand the cause of *every Natural Phenomena*.

When we dream, our body becomes *in-active*, but the mind remains active. At the time of *death*, though the body is *in-active*, the mind is not *destroyed*. In this manner, we get the *idea of Immortality*.

Religion is brought into light through *Inspiration*. Not only our *Vedic Religion*, but *every other Religion of the world* has its origin in *Inspiration*.

As our *ancient Munis and Rishis* brought the *Vedas* before us, so the *Great Reformer Buddha*, after having practised *samadhi* for a long time under a tree, discovered the *Truths of Buddhism*. The mind, when inspired, transcends the limitation of the senses.

Every human being has an *ideal of infinite Power*. *Every* human being has an *ideal of infinite pleasure*. But to manifest the *infinite*, throught the *finite*, is impossible. For the body is limited, and the *Senses* are also limited. We can never go beyond that limit. Therefore, the renunciation of individualism is necessary. *Not I—But Thou.—Not self—But Non-self*. This is the *Motto* of the highest state. When we renounce the idea of *Self*, a light comes to us from the *Infinite*.

The *passions* always assume various aspects in our *mental world*, as the clouds causing *different phenomena in the material world*. The mainspring of the strength of every race lies in its *Spirituality*. *The bond of Religion is potent*. *The Great Saint Sri Ram Krishna Paramhansa of Dakshineswar* taught men to abandon *Women and Money* We are all slaves to *women and wealth*, and through these, we cannot form any *idea of Religion*. One servant cannot serve *two masters*. To serve *Mammon and God, at the same time*, is impossible. Therefore, we should try to establish the *kingdom of Spirituality* in place of *Materialism*. (*Cheers.*)

After the speaker had finished his speech, the *Chairman*, after thanking the lecturer, said that, the most important of *all the problems of life* was—*dissolution of Self*. Man's life gradually expands and evolutionises with the process of the sums to come face to face with that problem. *Birth must end in death, and happiness in sorrow*. If they are all relative, and there is no gain-saying, that every thing in this world is governed by the *law of relativity*. People grow experienced day by day with the effects of these *relative varieties*. *Religion* begins *then and then only*. The *material world* re-acts on the mental and helps the unfolding of the *inner regions of our hearts*. Thus, comes the *Age of Philosophy, Ethics, Psychology* and *Religion*. *Religion* is, therefore, the necessary product, the inevitable result of the gradual *evolution of the mental world*.

We can trace the *same evolution in the Vedas* too. The *Rishis*, in the *Sanhita-path*, pour out their hearts in spontaneous outburst to the *praise of different Deities*. *Religion* really begins then and ends in the ultimate unity of the *pervading Soul*. One, with a grain of *Reason*, can never remain satisfied with the relative events of *precarious life*. He is forced by *Reason*, and the inner promptings of the heart to seek for something higher more permanent than this gross material world. (*Cheers*).

The *Meeting* dissolved at 6-30 P. M., with a vote of thanks to the chair,

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As announced in the *Hindu Patriot*, the *Forty-ninth public Meeting, for the Session 1899 of the Calcutta Literary Society*, was held at the hall of the Seal's Free College, No. 8, Halliday Street, on Thursday, the 5th October, 1899, at 4-30 P. M..

On the motion of Babu Gobin Chandra Dhar, seconded by Babu Gopal Chandra Bose, Babu Shyam Lall Laha, *M. A., B. L., Pleader, Judge's Court, Alipur*, was voted to the chair.

After the Proceedings of the last Meeting had been read by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which were duly confirmed, the *Chairman* called upon Babu Kherad Chandra Mitra to deliver his *Second lecture to the Society* on—

Hinduism and Pantheism :—

The speaker dwelt upon the *Subject* for nearly an hour, in the course of which he said that, the first objection, which has been raised against the *pantheistic tendency of Religion*, is that, it is inconsistent with the *idea of a personal God*, which is one of the greatest necessities of our *Spiritual Instincts*. We seek a *nearer God, in whom the Spirit may live and move and have its being*. Is the tendency weakness?—As long as we are not robbed of our *Free will*, as long as our right of choice is drowned in the universal gulf of *God's Omnipresence*, so long *Pantheism* cannot be objected to.

The next objection is that, *Pantheism* undermines *Morals*. There is a limit in *Man's independent power*, and there is a limitation of circumstances, which he can never surmount. At the same time, man can preserve a degree of *Free-will* in himself, which is sufficient for up-holding the *Moral Law*. (*Cheers.*)

After the lecturer had finished his *Speech*, the *Chairman* addressed the *Meeting* for some time.

The *Meeting* then dissolved at 6-30 P. M., with votes of thanks to the *Chair* and to the lecturer.

As announced in the local papers, a very crowded *Meeting* of the *Calcutta Literary Society* was held at the premises, No 84, Nimtola Street, on the 8th October, 1899, at 5 P. M.

The *Proceedings of the Meeting* were opened with a few *Bengali songs* sung by the *Kakurgachi Yogadyan Sankirtan Party*.

Babu Sham Lall Day, the *Founder and Secretary to the Society*, having read the *Proceedings of the last Meeting*, which were duly confirmed, Babu Mana Mahan Mitra, a *disciple of the late renowned Sri Ram Krishna Paramhansa of Daksineswar*, delivered a heart-burning lecture on :—

Yuga Dharma or Religion of the Age :—

The learned speaker dwelt upon the *Subject* for more than an hour, in the course of which he said that, *the state of our Modern Society was deplorable*. The people are drunk with the wine of carnality and dollen worship. Few cultivate *Religion* with sincerity and open-heartedness. The foreign rule and the consequent changes brought upon our *social, educational and professional life*, leave but little time and opportunity to ponder over the *higher and the more important problem of life, the solution of Self*.

The struggle for *existence* is gradually making us *more material and objective, more addicted to vice and insincerity, and more slavish and dependant*. So, a very few of us can have *leisure* to lead an *Ideal Religious life*, as prescribed by the *Hindu Shastras*. Renunciation, which is the *Key-note* of *Religious realisation*, has almost become a *dead-dogma* now-a-days. So, in the *dis-organised Hindu Society*, the people are sinking into the sloughs of sensuality, insincerity, and dishonesty.

Most of those, who have time to cultivate *Religion*, are insincere and hypocrites. Perhaps, many of them, living the rough profligate life at first, suddenly turn to be *religious teachers*, looking solemn and wearing the *holy garb of Sanyasis*. Perhaps, a few of them, by the practice of some sort of *Yoga*, acquire some *psychilic powers*, and think them to be the ultimate reward of religion and remain quite contented with them. The ordinary run of people in *India*, who have long-lost the tree. *Ideal of our Religion*, are deluded by those *professional Gurus*, and, perhaps, begins to practice some sort of *religion* merging either on *insanity* or *fanaticism*.

Ignorance and insincerity are reigning supreme. The *Vedic*, the *Philosophic*, the *Pouranic*, the *Tantric Religions*, and even the most beautiful and beneficient *Religion of the Prophet of Maddea*, have been so deteriorated and demoralised that, the time is ripe for the amelioration, if not, for the destruction of them all. The basis of all *Religions*,—even that of *Christianity* and *Mahamedanism*, has been shaken to its foundation, either by *insincerity*, or, by the *worship of Money*. So that, there has been a most incumbent necessity for the *advent of the God-head* here below.

In the *Divine songs of the Gita*, *Sri Krishna* promised to come down here for the maintainance of *Religion*. His promise has been fulfilled. If we study *Sri Ram Krishna Paramhansa's unique-life*, we shall see in it, the fulfilment of *that Divine promise*.

All the *Religions of the world* have got equal impetus from his *Divine-life*. He, by practicing all the *Religious forms of worship*, at last came to the conclusion that, things were all true. But, he has inculcated that, the same truth can only be realised by renunciation of *women and wealth*. *Different Religions are but different types of the same thing, suited to the different peoples of our Society*. In *Sri Ram Krishna Paramhansa* is the most beautiful reconcilation of all *Religion*, and, therefore, his *Religion of our Age*, or, in other word, it is the *Yuga Dharma*. (*Cheers*).

After the speaker had finished his speech, several songs were sung by the *Kakurgachi Yogadyan Sankirtan Party*.

The *Meeting* dissolved after 7 P. M., with a vote of thanks to the chair.

As announced in the local papers, a large and enthusiastic public *Meeting*, convened by the *Society*, was held with great *eclat*, at Babu Ram Lall Sett's *Thakerbari*, situated at No 5, Banstola Street, *Burra Bazar*, on Monday, the 13th November, 1899, after 7 P.M.

The *Meeting* was very largely attended. Upwards of Two thousand gentlemen assembled at the *Meeting*, and almost *all the leading Marwaris of Burra Bazar* were present.

After Babu Sham Lall Day, the *Founder and Secretary to the Society*, had read the *Proceedings of the last Meeting*, which were duly confirmed, *Pandit* Din doyal, *General Secretary* of the *Bharat Dharma Mahamandal*, delivered his *First lecture to the Society* on—

The Creation of the world :—

The learned *Pandit* spoke on the *Subject* for more than an hour, in the course of which he said that, in the beginining, *God* only existed. He thought of becoming *Many*. Out of the *Sky*—the *Air* was produced. Out of the *Air*, *the Fire* was produced, and out of the *Fire*, *the Water* was produced, and so on. It is a well-known fact that every thing produced in this world is destructible. The world was created out of *atoms* collected together.

According to the *Nya-Philosophy*, the world owes its existence to extraordinary causes. *God's will produced the Creation*. According to *Sankhya-Philosoply*, the world is the work of *Nature*. A child, when conceived, is *the off-spring of God*. *God* protects the child in the *mother's womb*. He nourishes it, till it is ushered into existence.

The learned *Pandit* then dwelt upon the different systems of *Hindu-Philosophy*, produced at diffirent times. Those systems were very abstruse in themselves. They are not easily comprehensible to the common mind.

The *large audience*, which consisted of *learned Pandits*, brought up in different systems of *Philosophy in Western India*, were much pleased with all that the leatned *Pandit* had said. He seemed to have a grasp over his *subject*, which few individuals in the present time could be expected to possess. The lecturer was, however, quite at home and his delivery was very lucid to those, who understood the same.

Pandit Madhav Prasad also spoke on the *subject* for nearly half an hour, and *Swami* Ala Ram Sagar *Sanyasi* of the N. W. P. delivered an impressive address for nearly an hour. He was cheered many times, and the *audience* was much pleased with all the speeches.

The *Meeting* dissolved after 10 P. M.

(*Vide*. the *Englishman*, and the Hindu Patriot, 15th and the *Dainik Chandrika*, 16th November, 1899, respectively).

As announced in the local papers, a public *Meeting*, convened by the *Society*, was held at the *spacious compound of the Thakerbari* of Babu Ram Lall Sett, situated at No. 5, Banstola Street, *Burra Bazar*, on Tuesday, the 14th November, 1899, after 7 P. M.

There was a large gathering of the *leading Marwaris of Burra Bazar* and other places. Upwards of Fifteen hundred *gentlemen* assembled to hear the *Second lecture of Pandit* Din Doyal, *General Secretary* of the *Bharat Dharma Mahamandal* on—

The Relation between Soul and God :—

Before the learned *Pandit* commenced his lecture, *Swami* Ala Ram Sagar *Sanyasi*, of the N. W. P. addressed the *Meeting* for more than an hour, in the course of which he said that, in the *Vedanta*, it is distinctly written that, the *observer* and the *observed* are quite distinct from one another. The *observer* sees, and the *object observed* is seen. The *observer* is animate, and the *observed* is inanimate. The *animate being* is of one kind, and the *inanimate* are of several kinds. The *animate* is indestructible and the *inanimate* is destructible.

What we imagine *in dream*—is *false*. Such is not the relation between *God-spirit* and *Man-spirit*. A false object is indescribable. From our *senses*, we derive pleasures, and the love we owe to each other. *God* existed in all the *Yugas*. He existed when nothing existed. So, the relation between *God and Man* is that of *father and son*.

Some learned *Pandits* have declared that, they and their *Creator* are *one and the same*. There is no difference between *God-spirit* and *Man-spirit*. If a person can cultivate his *Intellect* to the fullest extent, and if he can become *sinless*, then, really there will be no difference between the *Spirit of God*, and that of *Man*. This is the reason why and *idea* prevails amongst *Devout men*, that a certan human being born in one *Yuga*, is *Incarnate*, and is different from other persons.

Some people say, such an *Incarnate Being* may be called *God-man*. He cannot be perfect himself, but, he can approach *God*, in all that is good and true. We cannot have *true notion of God*, until, we can cultivate the *Spirit of Devotion*, such as is calculated to enable us to see *God*, as we see one another. Until, we can attain perfect wisdom, we will have to perform *Rites and Ceremonies*, such as we observe in this world. (*Cheers*).

When we read the *Vedanta*, we derive *infinite pleasure* from it. There are few persons, who can approach *God*, by the eye of *Reason*. But, there are several, who can approach *Him* by the performance of *Rites and Ceremonies*, as I have already said to you.

It is written in the *Yayur Veda* that, those, who cannot comprehend the *Spirit—that is in Him, must go to hell*, It is the duty of *Man* to acquire a *knowledge of Self*. *Bashista Rishi*, *Sankaracharyya*, *Sri Arjuna*, *Bhishnu*, and others acquired a *knowledge of Self*, and they also lived in this world with their family and children. (*Cheers*).

On the *Swamiji's* resuming his seat. *Pandit* Madhav Prasad spoke on the *subject* for about half an hour. *Pandit* Din Doyal then rose, amidst *cheers*, and addressed the *Meeting* for about an hour.

He said that, *Man's duty is*, first of all, *to study the Shastras himself, and then to teach it to others*. Because, by so doing, he will be able to go to *Heaven*. The mind of *Man* is anxious to acquire *wisdom*. If we do not allow the wish to grow, we act against *God's command*. The *Spirit* is the same throughout the universe. *Devotion and knowledge* should go hand in hand. Unto him, who is blessed, and to him the doors of *Heaven* are opened, and they become easy of access.

The *Meeting* dissolved after 10 P. M., with votes of thanks to the learned speakers.

(*Vide*, the *Englishman* 16th, November, 1899.)

As announced in the local papers, a public *Meeting*, convened by the *Society*, was held, (under the patronage and presence of Rajah Sheo Bux Bogla Bahadur, *late Sheriff of Calcutta*), at the *extensive compound of the Thakerbari* of Babu Ram Lall Sett, situated at, No. 5, Banstola Street, Burra Bazar, on Wednesday, the 15th November, 1899, at 7-30 P. M.

Upwards of Fifteen hundred *Gentlemen* were present, including the *leading Marwaris of Burra Bazar*. Among others, the following *Gentlemen* were present:—*Mahamahapadhya Pandit* Govinda Shastri and *Pandit* Lachman Sastri, *Professors* of the *Government Sanskrit College*, *Pandit* Durga Persad Misra, *Editor*, *Uchit-Bakta*, *Pandit* Hari Naraiyan, *Pandit* Sri Naraiyan, *Pandit* Keshub Persad Misra, Rai Hari Ram Goenka Bahadur, Babu Sheo Persad Jhunjhulwala, Babu Bal Mukund, Editor, *Bharat Mitra*, Babu Tula Ram Goenka, *President* of the *Marwari Association*, Babu Ranga Lall Poddar, *Secretary* of the *Marwari Association* and others.

After Babu Sham Lall Day, the *Founder and Secretary to the Society*, had read the *Proceedings of the last Meeting*, which were duly confirmed, *Pandit* Madhav Persad addressed the *Meeting* for nearly half an hour. He was followd by *Swami* Ala Ram Sagar *Sanyasi* of the N.-W. P., who also spoke for nearly half an hour. he said that; the *English* are entitled to our gratitude for the instruction that they are imparting now-a-days in our *Colleges* and *Schools*. Our young men, after acquiring *knowledge*, should stick to their *own* respective *professions*; *Viz.* :—the carpenter should hew wood and make articles of furniture for our *domestic use*, the weaver should weave cloth, the *farmer* should till the field to produce corn, and so on. (*Cheers*).

The *Swamiji* concluded by saying that, when he was at Gurudaspur, in the *Panjab*, he heard a *European* giving lecture to *Hindustani Youths*, saying that, they all can never expect employment after finishing their *English Education* in India. They should, therefore, try to improve their *own professions* by the help of the *knowledge*, they have acquired in their *Colleges and Schools*. This is a *truism*, which we must do well to bear in mind. (*Cheers*).

Pandit Din Doyal, *General Secretary* of the *Bharat-Dharma Maha Mandal*, who on rising, was received with deafening cheers, then delivered his *Third lecture to the Society* on—

The Progress of a Nation :—

He dwelt on the *subject* for more than an hour and a half, in the course of which he said that, if a person wish to make progress, he must, first of all, have *faith in the Religion of his Ancestors*, otherwise, he can seldon expect his conutrymen to make any *real advance in the scale of Nations*.

It is necessary that the following five things should strictly be adhered to ; Viz :—

(1) *The National language*. (2) *The National dress*. (3) *The National food*. (4) *The National habit*. (5) *The Caste system*.

You should always be un-selfish in all your actions. You should always pray to *God* that, *He* may grant you strength to observe all this.

The *National language* referred to is, *Sanskrit and Hindi*. You will learn many things by studying *these two ancient languages*. You should, first of all try to improve these two languages, before you have recourse to others.

The *Foreign dress* not only destroys our beauty, but is also very *expensive*. The *Europeans* and *Foreigners* never give up their *National dress*. It is a pity that now-a-days our young men generally use *foreign dress*.

The duties, you have to perform, will be, in accordence with those laid down in the *Hindu-Shastras*. You should protect the *Brahmins*,—not with a view to derive *instruction* from them, but, because, they are descended from *Holy lineage*.

You should also feed the cow, not for the milk, but because, it is a *sacred animal*. This is distinctly written in *the Hindu-Shastras*. (*Cheers*).

You should never take *European food*, because it not only destroys *health*, *cast*, but is also *expensive*. You cannot easily digest *such food*, as is not suitable to a *hot climate*.

You should love your *own countrymen* above all others. You should live *united*. Because, if you do otherwise, you will bring your own destruction soon. Where there is dissension in a family, you should bear in mind, that, it will be followed by your *own ruin*.

Gentlemen when you get up in the morining, you must pray every day. you must love your parents brothers and sisters dearly. The husband should love his wife, and the wife her husband too. Thus *amity and peace will reign in a family*. You must be humble and always endeavour to acquire *knowledge*. (*Cheers*.)

The *Meeting* dissolved about 11 P. M. with a vote of thanks to the learned lecturers.

DEDICATION.

THE

TWENTY-FIFTH

ANNUAL REPORT

OF

The Calcutta Literary Society,

is dedicated, by permission,

TO

His Highness Suryya Kanta Acharyya,

THE

MAHARAJAH BAHADUR OF MYMENSINGH

IN RECOGNITION OF HIS GREAT TALENTS,

DISTINGUISHED PUBLIC CAREER,

WELL-KNOWN LITERARY ABILITY,

AND

MANY ACTS OF PUBLIC AND PRIVATE MUNIFICENCE,

By his most obedient Servant,

SHAM LALL DAY,

Founder & Secretary to the Society.



MAHARAJAH SURYYA KANTA ACHARYYA BAHADUR OF MYMENSINGH,
An Illustrious Patron of the Calcutta Literary Society.

Sulov Press,—Jorasanko, Calcutta.

THE RAMAKRISHNA MISSION INSTITUTE OF CULTURE
LIBRARY
CALCUTTA

Preface.

WE think it due to His Highness Suryya Kanta Acharyya, the Maharajah Bahadur of Mymensingh, as one of the *illustrious Patrons* of the Calcutta Literary Society, to give a short sketch of his life. This part of the Proceedings of the Society is dedicated to His Highness in token of the Society's gratitude for his patronage, support, & interest in its affairs.

THE Maharajah Bahadur is a distinguished Scion of the well-known Acharyya Family of Mukhagachha, who trace their pedigree to Udayana Acharyya Bhaduri,—*the Great Commentator of Kusumanjali.* His Highness is the Fifth in descent from Srikrishna Acharyya, *the Founder of the Family,* who obtained the Perganah Alapsing as a gift from the Emperor of Delhi.

HIS Highness was born in the year 1852. As the Maharajah Bahadur was a Minor, at the time of the demise of his illustrious mother, the ancestral property was taken over by the Court of Wards, and the young Zemindar was sent to the Calcutta Wards' Institution for his Education.

THE Maharajah Bahadur was married to Sreemati Raj Rajeswrai Devi during his Minority. But, unfortunately, the Maharani Sahiba died within a few years of their marriage, in 1292, B.S., leaving the Maharajah Bahadur disconsolate. The Maharajah Bahadur has since remained a widower.

THE Mymensingh Water Works have been presented to the *town* by the Maharajah Bahadur in memory of His Highness' *beloved wife.*

IN 1867, His Highness attained his Majority, and assumed himself the charge of his vast Estate. By successful and exceptionally able administration, he managed to increase his rent-roll, and to add to his property by wise purchases of large Zemindaries.

Maharajah Suryya Kanta Acharyya Bahadur stands at the head of the present Mymensigh Family & all *Eastern-Bengal Zemindars,* being the *Premier Hindu Nobleman of that part of the country,* and is well-known for his princely liberality and benefactions. A few among many of his Acts of Public Spirit were noticed in the speech made by *His Honor the Lieutenant-Governor of Bengal,* when conferring the title of Maharajah on him.

His Honor the Lieutenant-Governor of Bengal said:—

"MAHARAJAH,—*Born as you were, in a* Family of Distinction, *you have worthily upheld, and more than upheld, the credit of that* Family, *you were vested with the title of* Rai Bahadur, *on the occasion of the* Imperial Assemblage, *on the 1st January 1877.*"

"*You were made a* Rajah *in 1880, and* Rajah Bahadur, *at the celebration of the Jubilee of Her Majesty's Reign in 1887. But, though you had attained these high distinctions, You none the less continue to pursue that Honourable Course of conduct by which you had gained them.*"

"*As a wealthy Zemindar, you have had many opportunities of doing good, and your Noble Liberality in improving the* Water Supply of Mymensingh, *is only one of your numerous titles to the Public Gratitude, though it is the most conspicuous of them. But, not merely your own Ryots and Neighbours have received your Bounty,* the Thompson Medical Hall *at Dacca,* The Imperial Institute *in London,* The Jubilee Sanitarium *in Darjeeling, and other Institutions, have reaped the benefit of your far-reaching Liberality. But the distribution of Money is not the only form in which the Liberality is shown. You are known as a* Man of Liberal Views, *and a Promoter of Learning.*"

"It has been felt that such Merits as those deserve recognition, both as an acknowledgment due to you personally and as an encouragement to others, to imitate so excellent an example, you have, now, therefore, on the auspicious occasion of the Diamond Jubilee of Her Majesty the Empress, *been raised to the Rank of* Maharajah, *and it is with great pleasure that I present to you the* Sanad, *conferring the* Dignity *upon you, and the* Khilat, *which accompanies it."*

THIS sketch, as it is imperfect, of the **Maharajah's career**, would be incomplete if we did not notice the fact that His Highness is a born *Shikari*. It is, perhaps, generally not known that the **Maharajah Bahadur** possesses remarkable *literary talents*.

IN early years, His Highness was in the habit of contributing to various **Journals**: and the public is to be congratulated on the fact that His Highness has taken up the pen again, and is contributing to a Bengali Monthly Magazine, named **NIRMALLYA**,—the tale of His Highness' **Shikar**, which has greately impressed the *Literary World* by the richness of its language, beauty of its similes, and by its brilliant epigrams. It is also known, among the intimate circle of his friends, that he is the author of a remarkable book of Verses, which, it is to be hoped, will someday be given to the world.

HIS chief pastime is *Shikar*. He keeps a *Fine Stud of Elephants*, numbering over Fifty, for that purpose. The *distinguished Sportsman*, Sir Samuel Baker, who once joined his *Shikar Party*, made flattering remarks regarding the steadiness of the **Maharajah Bahadur's** line of Elephants in his book, *Wild Beasts and their ways*.

HIS Excellency General the Right Hon'ble Sir George Stewart White, V. C., K. C. B., G. C. S. I., C. I. E., *Late Commander-in-Chief of Her Majesty's Forces in India*, the Hon'ble Sir Comer Pitheram, Kt., *Late Chief Justice of the Calcutta High Court*, the Hon'ble Sir Francis Maclean, Kt., Q. C., K. C. S. I., *Chief Justice of Bengal*, and other distinguished personages, like the Right Hon'ble Lord Durham, M. P., the Right Hon'ble Lord Hchester, M. P., as also as some *Russian Noblemen* had, with pleasure, from time to time, joined His Highness, in his *Annual Shooting Expeditions*.

The Maharajah Bahadur is also an expert in *khedda operations*. His Highness is, at the present moment, engaged in *extensive operations* of that kind. Up to this time, His Highness has captured several scores of elephants.

As would appear from the *Portrait*, we publish, the **Maharajah Bahadur** is, in every way, striking and handsome in his appearance. His Highness is tall and well-built, and carries himself well.

Since the destruction from *Earthquake in* 1897 of His Highness' Crystal Palace—the **Sashi Lodge**, His Highness has been obliged to live in Calcutta. What, however, is an undoubted loss to Mymensingh, is a distinct gain to Calcutta, as his residence here has become the resort of some of the most brilliant men of our town.

The Maharajah Bahadur is, however, accessible to all, and full of sympathy. A great personality he makes himself, felt as soon as one comes in contact with him. Men such as he is, are rare in all ages and times.

May God bless His Highness with a long life, prosperity and happiness.

The Calcutta Literary Society,
21, NIMTOLA STREET,
Calcutta, 19th November, 1900.

Sham Lall Day,
Founder-Secretary, Cal. Lit. Society.

Proceedings of the Twenty-fourth Anniversary Meeting of the Calcutta Literary Society, *held with great* Eclat, *at the hall of the Calcutta University Institute, College Square, on Monday, the 22nd January, 1900, at 6 p. m., under the presidency of the Hon'ble Vedya Benada M. Ry.* P. *Ananda Charlu Avargal, Rai Bahadur, B.L., Companion of the Order of the Indian Empire, Madras Representative of the Governor-General's Legislative Council, &c., &c., &c. The Meeting was very largely attended- the Members of the Society, the Graduates and Under-Graduates of the Metropolis composed the bulk of the audience.*

The Twenty-fourth Anniversary Meeting of the *Calcutta Literary Society* was held at the hall of the *Calcutta University Institute*, College-Square, on Monday, the 22nd January, 1900, at 6 P.M. The Meeting was very largely attended—the Members of the Society, the Graduates and Under-Graduates of the Metropolis composed the bulk of the audience. The Hon'ble *Vedya Benada* M. Ry. P. Ananda Charlu, Rai Bahadur, C.I.E., Madras Representative of the Governor-General's Legislative Council presiding. The Hon'ble Chairman, on entering the hall, was received with an out-burst of universal applause.

In proposing the Hon'ble Rai Bahadur to preside, Babu Asutose Sen, of the Nashipur Raj, said, "Gentlemen when Babu Sham Lall Day, Secretary to the Society invited the Hon'ble Rajah Ranjit Sinha Bahadur of Nashipur, Member, Bengal Legislative Council, to preside in this Meeting, he accepted the invitation. But owing to the sudden illness of his wife - the Rani Sahiba—he was obliged to go home immediately on receipt of a telegram. So, I beg to propose that the Hon'ble Rai P. Ananda Charlu Bahadur, B.L., C.I.E., do take the chair, in his place this evening." He was seconded by Babu Bhuban Krishna Mitra, Zemindar, and carried with acclamation.

The Hon'ble Chairman, on taking the presidential chair, rose up amidst cheers, and addressed the Meeting thus: "Gentlemen, how I come to occupy the chair this evening, requires some explanation. I was only this afternoon when I was writing a letter, the indomitable Secretary of the Society sent up his name to me, and asked me if I would condescend to preside at their this *Twenty fourth Anniversary Meeting*. On the perusal of the letter, it sent a thrill of terror into my heart. However, I could find no other alternative but to accept his kind-invitation, and this is the reason how I come among you this evening. With these words, I now call upon the Secretary to read the Report of the Society, for the year ending 1899."

Babu Sham Lall Day, the Founder and Secretary to the Society then said.

Address by the Secretary:—

Hon'ble Rai Bahadur and Gentlemen,

We gladly welcome your presence here this afternoon, and feel sincerely thankful for the honor you have done us in accepting our invitation to preside at this our *Twenty-fourth Anniversary Meeting*, in spite of numerous calls on your time, and for your taking a great interest for the prosperity of this Literary Institution from several years.

As the *Calcutta Literary Society* originated with the humble individual, who is now standing before you, I feel special pleasure in announcing to you, that smoothly passing many a storm, it has now entered upon the *Twenty-fifth year* of its existence with un-interrupted success. I cannot allow this opportunity to slip away, without expressing my heartfelt gratefulness to the Almighty Disposer of Events, for His unusual kindness that has been vouch-safed to the Society.

The Society was founded in the year Eighteen hundred and Seventy-five with the object of advancing literary culture in this country, and promoting social fellow-ship between Europeans and Indians.

The means hitherto adopted have been the convening of public meetings for lectures and discourses in English and Indian Vernaculars, on subjects of literary, historical and antiquarian interest. Since the date of its foundation the Society has been able to organize scores of public meetings, presided over by eminent representatives of both classes of Her Majesty's subjects, and by so doing, it has undoubtedly achieved a fair measure of success.

The Society has enrolled among its Honorary Members the flower of the European and Indian communities. Dozens of distinguished Graduates of the *University of Calcutta* and several European Advocates have gladly and willingly joined the Society as *Honorary Members*.

In submitting the *Twenty-fourth Annual Report of the Society*, allow me to congratulate you on its exertions in inducing illustrious literary men to come forward, and favor the Society with various interesting and instructive lectures at its public meetings.

There were fifty-two public gatherings, convened by the Society, you will be glad to learn, held during the year 1899, at the hall of the different educational institutions of the town, at which the Members and Pandits of the Society took active parts in the proceedings.

Amongst those, who were good enough to edify the public by their lectures, were very eminent and high personages, such as His Holiness Paramhansa *Jagat-Guru* Sri Sankaracharyya Raj Rajeswar Sankarasram *Swami* Maharaj of the holy temple of Dwarka, who had temporarily sojourned to Howrah, and was residing at the Temple of *Sri Sri Satya Naraiyanji*, belonging to our illustrious citizen Rajah Sheo Bux Bogla Bahadur, situated at No. 11, Cullen's Place Howrah.

When I had the honor of paying my first visit to His Holiness, he expressed his desire to give a series of lectures, under the auspices of this Society. His request was at once most gladly complied with.

The Twenty-third Anniversary Meeting, of the Society was held with great *eclat* at the hall of the *Calcutta University Institute*, College-Square, on Wednesday, the 4th January, 1899, at 5 P.M., when

Mr. J. N. Roy, Barrister-at-Law, delivered his first lecture, before a large and appreciative gathering, on the *Present Day Problems*, under the presidency of Mr. N. N. Ghose, Barrister-at-Law, Editor, *Indian Nation*, Honorary Presidency Magistrate, Municipal Commissioner, etc., etc., etc.

Besides the Anniversary Meeting, the following lectures were delivered during the year 1899; *viz*:—

(1). On the *Study of History*, by Mr. J. N. Roy, Barrister-at-Law, under the presidency of Babu Shyam Lall Law, M.A., B.L., Pleader, Judge's Court, Alipur, at the hall of the *General Assembly's College*, Cornwallis' Square, on Tuesday, the 8th January, 1899, at 5 P.M.

(2). On *India's Call to Her sons*, by Professor M. N. Chatterjea, M.R.A.S., (London), of Patiallah State, under the presidency of the Hon'ble *Vidya Benada* M. Ry. P. Ananda Charlu Avargal, Rai Bahadur, B.L., C.I.E., Madras Representative of the Governor-General's Legislative Council, at the premises of the *M. L. Jubilee Institution*, 89, Harrison Road, on Monday, the 30th January, 1899, at 5 P.M. The Meeting was densely crowded.

(3). On the *Improvement of Sanskrit Education in Bengal*, by Pandit Hari Deva Shastri,(of Benares), Professor, *Bishop's College*, under the presidency of Mr. Cecil Bendall, M.A., (Cambridge), M.R.A.S., Professor of Sanskrit, *University College*, London, at the *Albert Hall*, College Square, on the 5th February, 1899, at 4-30 P.M., before a large and appreciative audience.

(4). On the *Existence of the Almighty God*, by His Holiness Paramhansa *Jagat-Guru* Sri Sankaracharyya Raj Rajeswar Sankarasram *Swami* Maharaj of the holy temple of Dwarka, under the presidency of the Hon'ble *Vidya Benada* M. Ry. P. Ananda Charlu Avargal, Rai Bahadur, B.L., C.I.E., Member of the Viceroy's Legislative Council, at the hall of the *Sri Sri Satya Narayanji's Temple*, No. 11, Cullen's Place, Howrah, on Thursday, the 23rd February, 1899, at 6-30 P.M. The Meeting was densely crowded,

(5). On *Veda—the word of God*, by His Holiness Paramhansa *Jagat-Guru* Sri Sankaracharyya Raj Rajeswar Sankarasram *Swami* Maharaj of the holy temple of Dwarka, under the presidency of Pandit Prithi Raj, Professor, Government Sanskrit College, Calcutta, at the hall of the *Sri Sri Satya Narayanji's Temple*, No. 11, Cullen's Place, Howrah, on Friday, the 24th February, 1899, at 7 P.M. The Meeting was densely crowded.

(6). On *Veda and its Division into Upanishads*, by His Holiness Paramhansa *Jagat-Guru* Sri Sankaracharyya Raj Rajeswar Sankarasram *Swami* Maharaj of the holy temple of Dwarka, under the presidency of *Mahamahapadhya* Pandit Gobinda Shastri, Professor, *Government Sanskrit College*, Calcutta, at the hall of the *Sri Sri Satya Narayanji's Temple*, No. 11, Cullen's Place, Howrah, on Saturday, the 25th February, 1899, at 4-30 P.M. The Meeting was largely attended.

(7). On the *One hundred and fifty-six parts into which the Upanishad is divided*, by His Holiness Paramhansa *Jagat-Guru* Sri Sankaracharyya Raj Rajeswar Sankarasram *Swami* Maharaj of the holy temple of Dwarka, under the presidency of Rajah Sheo Bux Bogla Bahadur, at the hall of the *Sri Sri Satya Narayanji's Temple*, No. 11, Cullen's Place, Howrah, on the 26th February, 1899, at 7 P.M., The Meeting was densely crowded.

(8). On the *Classes who are entitled to re the Veda*, by His Holiness Paramhansa *Jag Guru* Sri Sankaracharyya Raj Rajeswar Sank asram *Swami* Maharaj of the holy temple Dwarka, under the presidency of Babu Got Chandra Dhar, Chairman, *Hindu-Family Annu Fund*, at the hall of the *Sri Sri Satya Naraiyan Temple*, No. 11, Cullen's Place, Howrah, on M day, the 27th February, 1899, at 7-30 P.M. T Meeting was largely attended.

(9). On *Why the Sudras were excluded fr studying the Veda ?* by His Holiness Paramha *Jagat-Guru* Sri Sankaracharyya Raj Rajesw Sankarasram *Swami* Maharaj of the holy tem of Dwarka, under the presidency of Pandit S Nath Dobay, of Benares, at the hall of the *Sri Satya Naraiyanji's Temple*, No. 11, Cullen's Pla Howrah, on Tuesday, the 28th February, 1899, 7-30 P.M. The Meeting was largely attended.

(10). On the *Efficacy of Rituals*, by His H ness Paramhansa *Jagat-Guru* Sri Sankarachary Raj Rajeswar Sankarasram *Swami* Maharaj the holy temple of Dwarka, under the presiden of the Hon'ble Babu Norendra Nath Sen, Attorn at-Law, Member of the Legislative Council His Honor the Lieutenant-Governor of Beng Editor, *Indian Mirror*, Honorary Presidency Mag trate, Municipal Commissioner, &c., &c., &c., the hall of the *Sri Sri Satya Naraiyanji's tem* No. 11, Cullen's Place, Howrah, on the 5th Mar 1899, at 5 P.M. The Meeting was largely attende

(11). On the *Philosophy and Psychology of Bu dhism*, by Countess M. DE. S. Connavarru, America, under the presidency of the Hon'l Babu Norendra Nath Sen, Attorney-at-Law, Me ber of the *Bengal Legislative Council*, Editor, *Indi Mirror*, Honorary Presidency Magistrate, Mu cipal Commissioner, &c., &c., &c., at the hall of t *Metropolitan College*,—Sankar Ghose's Lane, Cor wallis' Street, on Saturday, the 18th March, 18 at 5 P.M. The Meeting was densely crowded.

(12). On *Karma*, by Countess M. DE. S. Co navarru, of America, under the presidency of t Hon'ble Babu Norendra Nath Sen, Attorney-a Law, Member, *Bengal Legislative Council*, Edit *Indian Mirror*, Honorary Presidency Magistra Municipal Commissioner, &c., &c., &c., at the h of the *City College*,—Mirzapur Street, on Wedn day, the 22nd March, 1899, at 5-30 P. M. T Meeting was largely attended.

(13) On the *General Principles of Nirban*, Countess M. DE S. Cannavarru, of America, und the presidency of the Honb'le Babu Norend Nath Sen, Attorney-at-Law, Member, *Beng Legislative Council*, Editor, *Indian Mirror*, Hon rary Presidency Magistrate, Municipal Comm sioner, &c., &c., &c., at the *Albert Hall*, Colleg Square, on Saturday, the 25th March, 1899, 5-30 P. M. The Meeting was fairly attended.

(14.) On *How to Comprehend God*, by *Swa* Nityanandji *Saraswati* of the Panjab, under t presidency of Babu Gobin Chandra Dhar, Cha man, *Hindu-Family Annuity Fund*, at the *Alb Hall*, College Square, on Tuesday, the 28th Mar 1899, at 5 P. M., The Meeting was largely attend

(15.) On the *Refutation of Anti-Vedic Doctrin* by *Swami* Nityanandji *Saraswati* of the Panj under the presidency of Pandit Bhimji Bhai Sah of Guzerat, at the premises No. 8, Roop Cha Roy's Street, Burra Bazar, on Wednesday, the 29

arch, 1899, at 6 P. M., The hall was densely)wded.

(16.) On *Yoga* by *Swami* Nityanandji *Sarasti* of the Panjab, under the presidency of Pandit)kul Chand of Agra, at the premises No. 8,)op Chand Roy's Street, Burra Bazar, on Thurs-y, the 30th March, 1899, at 7 P. M., The hall is crowded to suffocation.

(17.) On the *Law of Karma* by *Swami* Abhayanda of Chicago, in America, under the presidency of the Hon'ble Babu Norendra Nath Sen, torney-at-Law, Member, *Bengal Legislative uncil*, Editor, *Indian Mirror*, Honorary Presidency Magistrate, Municipal Commissioner, &c., ., &c., at the *Classic Theatre*, Beadon Street, on)nday, the 3rd April, 1899, at 6 P. M., The eeting was largely attended.

(18.) On *Salvation Versus Liberation*, by *)ami* Abhayananda of Chicago, in America, der the presidency of Roy Yatindra Nath Chowery Bahodur, M. A., B. L., Zemindar of Taki, at e hall of the *Metropolitan College*,—Sanker)se's Lane, Cornwallis' Street, on Tuesday, the), April, 1899, at 6 P. M., The Meeting was gely attended.

(19.) On *How to Earn One's Liveli-hood, without serving any body*, by *Anagarika* H. Dharmapala Ceylon, at the *Albert Hall*, College Square, Thursday, the 18th May, 1899, at 5 P. M.

(20.) On *His Experiences in travelling in America, Europe, the Far East, and India*, by *Anagarika* Dharmapala of Ceylon, at the *Albert Hall*,)llege Square, on Friday, the 19th May, 1899, at P. M.

(21). On the *Efficacy of Rituals*, by the Venerle Pandit Madhu Sudan Goswami of *Sri Brinhan*, under the presidency of Babu Gobinda)andra Dutt, Zemindar and Secretary, *Sabitri hrary*, at the hall of the *Aheerectola Mohakali)lika Vidyalaya*, No. 84, Nimtola Street, on Thurs-y, the 10th August, 1899, at 6 P. M. The Meeting is largely attended.

(22). On the *Kingdom of God*, by the Venerle Pandit Madhu Sudan Goswami of *Sri)indaban*, under the presidency of Babu Gobin)andra Dhar, Chairman, *Hindu Family Annuity)nd*, at the *Classic Theatre*, Beadon Street, on)iday, the 11th August, 1899, at 6-15 P. M. The eeting was largely attended.

(23). On *Gouranga Avatar*, by the Venerable)ndit Madhu Sudan Goswami of *Sri Brindaban*,)der the presidency of Babu Panch Cowri Banerjea, A., Editor, *Basumati*, at the hall of the *Aheerec-la Mohakali Balika Vidyalaya*, No. 84, Nimtola reet, on Saturday, the 12th August, 1899, at 15 P. M. The Meeting was largely attended.

(24). On the *Effect of Idol Worship*, by Pandit)mkrishna Sarma, under the presidency of Pandit)kul Chand of Agra, at the hall of the *Aheerec-la Mohakali Balika Vidyalaya*, No. 84, Nimtola reet, on the 20th August, 1899, at 5 P. M. The eeting was largely attended.

(25). On the *Progress of the Soul*, by *Swami* la Ram Sagar *Sanyasi* of N. W. P., under the esidency of Babu Nilmoni Dutt, Zemindar, at e premises No. 84, Nimtola Street, on Monday, e 21st August, 1899, at 6-30 P.M.

(26). On the *Cleanliness of Mind*, by *Swami* la Ram Sagar *Sanyasi* of N. W. P., under the presidency of Babu Nilmony Dutt, Zemindar, at the premises No. 84, Nimtola Street, on Tuesday, the 22nd August, 1899, at 7 P. M.

(27). On the *Knowledge of God*, by *Swami* Ala Ram Sagar *Sanyasi* of N. W. P., under the presidency of Babu Nilmony Dutt, Zemindar, at the premises No. 84, Nimtola Street, on Wednesday, 23rd August, 1899, at 7-15 P. M.,

(28). On *Idol Worship*, by *Swami* Ala Ram Sagar *Sanyasi* of N. W. P., under the presidency of Babu Nilmony Dutt, Zemindar, at the premises No. 84, Nimtola Street, on Thursday the 24th August, 1899, at 7-15 P. M.

(29). On the *Efficacy of Rituals*, by *Swami* Ala Ram Sagar *Sanyasi* of N. W. P., under the presidency of Babu Nilmony Dutt, Zemindar, at the premises No. 84, Nimtola Street, on Friday, the 25th August, 1899, at 7 P. M.

(30). On the *Humanity to Animals*, by *Swami* Ala Ram Sagar *Sanyasi* of N. W. P., under the Presidency of Babu Nilmony Dutt, Zemindar, at the premises No. 84, Nimtola Street, on Saturday, the 26th August, 1899, at 7 P. M.

(31). On *Do not be Jealous*, by *Swami* Ala Ram Sagar *Sanyasi* of N. W. P., under the Presidency of Babu Nilmony Dutt, Zemindar, at the premises No. 84, Nimtola Street, on the 27th August, 1899, at 7 P. M.

(32). On the *Brahmacharyya*, by *Swami* Ala Ram Sagar *Sanyasi* of N.W.P., under the presidency of Babu Kali Charn Chakerberty, at the premises No. 84, Nimtola Street, on Monday, the 28th August, 1899, at 7 P. M.

(33). On the *Chastity*, by *Swami* Ala Ram Sagar *Sanyasi* of N. W. P., under the presidency of Babu Nilmony Dutt, Zemindar, at the premises No. 84, Nimtola Street, on Tuesday, the 29th, August, 1899, at 7-30 P. M.

(34). On the *Sanctity and Knowledge*, by *Swami* Ala Ram Sagar *Sanyasi* of N. W. P., under the presidency of Babu Chandra Kumar Mukerjea, at the premises No. 84, Nimtola Street, on Wednesday, the 30th August, 1899, at 7-30 P. M.

(35). On the *Devotion to God (Harinam)*, by *Swami* Ala Ram Sagar *Sanyasi* of N. W. P., under the presidency of Babu Nilmony Dutt, Zemindar, at the premises No. 84, Nimtola Street, on Thursday, the 31st August, 1899, at 7-15 P. M.

(36). On the *Yoga*, by *Swami* Ala Ram Sagar *Sanyasi* of N. W. P., under the presidency of Babu Nilmony Dutt, Zemindar, at the premises No. 84, Nimtola Street, on Friday, the 1st September, 1899, at 7-30 P. M.

(37). On the *Incarnation* and *Sradh Ceremony*, by *Swami* Ala Ram Sagar *Sanyasi* of N. W. P., under the presidency of Babu Nilmony Dutt, Zemindar, at the premises No. 84, Nimtola Street, on Saturday, the 2nd September, 1899, at 7 P.M.

(38). On *God and the Man*, by *Swami* Ala Ram Sagar *Sanyasi* of N. W. P., under the presidency of Babu Nilmony Dutt, Zemindar, at the premises No. 84, Nimtola Street, on the 3rd September, 1899, at 7-30 P. M.,

(39). On the *Effects of Studying the Veda*, by *Swami* Ala Ram Sagar *Sanyasi* of N. W. P., under the presidency of Babu Chandra Kumar Mukerji, at the premises No. 84, Nimtola Street, on Monday, the 4th September, 1899, at 7-30 P. M.

(40). On *Salvation*, by *Swami* Ala Ram Sagar *Sanyasi* of N. W. P., under the presidency of Babu Nilmony Dutt, Zemindar, at the premises No. 84, Nimtola Street, on Tuesday, the 5th September, 1899, at 7 P. M.

(41). On *Devotion and Religion*, by the Venerable Pandit Krishna Dass *Vedanta Bagis*, of Kalighat, under the presidency of *Swami* Ala Ram Sagar *Sanyasi* of N. W. P., at the premises No. 84, Nimtola Street, on the 10th September, 1899, at 6 P.M. The Meeting was largely attended.

(42). On the *Transmigration of the Soul*, by the Venerable Pandit Krishna Dass *Vedanta Bagis*, of Kalighat, under the presidency of Pandit Jai Chandra *Sidhanta Bhushan*, of East Bengal, at the premises No. 84, Nimtola Street, on Monday, the 11th September, 1899, at 6-30 P.M. The Meeting was largely attended.

(43). On the *Knowledge of the Soul*, by the Venerable Pandit Nilkantha Goswami of Santipur, under the presidency of Babu Nilmony Dutt, Zemindar, at the premises No. 84, Nimtola Street, on Saturday, the 23rd September, 1899, ar 5 P.M.

(44). On *Vedanta and Devotion* by *Swami* Saradananda, a disciple of the late Ramkrishna Paramhansa of Dakhineswar, under the presidency of Dr. Kally Prasanna Ghosal, at the premises No. 84, Nimtola Street, on the 24th September, 1899, at 6 P.M. The hall was densely crowded.

(45). On *God and the Devotee*, by the Venerable Pandit Autul Krishna Goswami of Khurdah, under the presidency of Babu Nilmony Dutt, Zemindar, at the premises No. 84, Nimtola Street, on Monday, the 25th September, 1899, at 7 P.M.

(46). On the *Ethics of the Bhagbat Gita*, by *Swami* Saradananda, a disciple of the late Ramkrishna Paramhansa of Dakhineswar, under the presidency of Babu Gobin Chandra Dhar, Chairman, *Hindu-Family Annuity Fund*, at the *Albert Hall*, College Square, on Wednesday, the 27th September, 1899, at 5 P.M. The Meeting was fairly attended.

(47). On the *Necessity of Religion*, by Babu Kherad Chandra Mitra, under the presidency of Babu Sarat Chandra Chakerberty, B.A., at the hall of the *Keshub Academy*, Beadon Street, on Saturday, the 30th September, 1899, at 4-30 P.M.

(48). On *Hinduism and Pantheism*, by Babu Kherad Chandra Mitra, under the presidency of Babu Shyam Lall Laha, M.A., B.L., Pleader, Judges' Court, Alipur, at the hall of the Mati Lall Sil's *Free College*, No. 8, Halliday Street, on Thursday, the 5th October, 1899, after 4-30 P.M.

(49). On the *Religion of the Age*, by Babu Monomohan Mitra, a disciple of the late Ramkrishna Paramhansa of Dakhineswar, at the premises No. 84, Nimtola Street, on the 8th October, 1899, at 5 P.M. The lecture was preceded and followed by the *Kakurgachee Yoga-Udyan Sankirtan Party*. The hall was crowded to suffocation.

(50). On the *Creation of the World*, by Pandit Din Doyal, General Secretary, *Bharat Dharma Mahamandal*, under the presidency of *Swami* Ala Ram Sagar *Sanyasi*, at the spacious compound of the Sett's *Thakerbary*, situated at No. 5, Banstola Street, on Monday, the 13th November, 1899, at 7 P.M. The Meeting was densely crowded, and upwards of two thousand gentlemen were present.

(51.) On the *Relation between Soul and G* by Pandit Din Doyal, General Secretary, *Bha Dharma Mahamadal*, and *Swami* Ala Ram Sa *Sanyasi* of N. W. P., at the spacious compound the Sett's *Thakerbary*, situated at No. 5, Bans Street, on Tuesday, the 14th November, 1899, 7 P.M. The Meeting was densely crowded, a upwards of two thousand gentlemen were presen

(52). On the *Progress of a Nation*, by Pan Din Doyal, General Secretary, *Bharat Dhar Mahamandal*, and *Swami* Ala Ram Sagar *San* of N. W. P., at the spacious compound of the Se *Thakerbary*, situated at No. 5, Banstola Street, Wednesday, the 15th November, 1899, at 7 P The Meeting was densely crowded. Upwards two thousand gentlemen were present.

From the above roll call of public Meetings will be observed that the Society is not inacti but is exerting its best to diffuse a taste for in lectual culture by means of discourses on subj social, literary and scientific. How far it has s ceeded in its laudable efforts, I leave the pul to judge.

A very interesting Meeting, largely and fluencially attended, of the Society was hel the premises of the *M. L. Jubilee Institution*, 89, Harrison Road, on Monday, the 30th Janu 1899, at 3 P.M., on the occasion of presenting *Address of Congratulation* to the Hon'ble Ra Sinha, Raja Banadur of Nashipur, and an an friend and well-wisher of the Society, on his pointment as an *Hon'ble Member* of the *Leg tive Council* of His Honor the Lieutenant-Go nor of Bengal, on the 16th January, 1899. At Meeting the Hon'ble *Vidya Benada* M. R. Ananda Charlu Avargal, Rai Bahadur, B.L., Madras Representative of the Governor-Gene Legislative Council, presided. The proceeding the Meeting, the copy of the Address, the Hon Rajah Bahadur's reply and the Hon'ble Chairm speech will be found, published in the *Indian Mi* 12th; the *Hindu Patriot*, 4th; the *Amrita B Patrika*, 8th February, 1899, and other papers

The following is a summary of the busi transacted during the session, 1899:—

(1). On the 3rd January, 1899, a letter congratulation was sent to the Hon'ble Rames Singh, Maharajah Bahadur of Durbhangah, is one of the illustrious members of this Soc since the year 1882) on His Highness' receiving distinction of *Maharajah Bahadur*, to which following reply was received:—

Raj Durbhanga
6th January, 18

DEAR SIR,

I am desired by His Highness Maharajah Ram Singh Bahadur to thank you and the Calcutta Literary So for your letter of congratulation.

To Sham Lall Day, Esq.,
Secy. Calcutta Literary Society,
24, Nimtola Street, Calcutta.

Yours faithfull
Chandra Sekar B
Assistant Man

(2). On the 22nd January, 1899, the So presented an *Address of Congratulation* to Highness the Hon'ble Rameswar Singh, Mahar Bahadur of Durbhanga on the auspicious occa of His Highness' Installation to the *Gaddee* o extensive Durbhangah Estate, by His Hono John Woodburn, K.C.S.I., Lieutenant-Governo Bengal, on the 23rd Idem, in succession to

Highness' late beloved brother the Hon'ble Maharajah Sir Lakshesswar Singh Bahadur, G.C.I.E., of Durbhangah, who was also one of the distinguished Patrons and Members of this Society since the year 1880 till his untimely melancholy demise on the 17th December, 1898. The Society also congratulated therein on His Highness' appointment as an *Hon'ble Member* of the Viceroy's Legislative Council, on the 18th Instant, in the place of His Highness' late-lamented brother, to which the following reply was received :—

Raj Durbhangah,
DEAR SIR, The 28th January, 1899.

Yours of the 22nd Instant to hand. The Congratulatory Addresses were duly received and placed before His Highness, and I am desired by him to thank you very much for the same.

To Babu Sham Lall Day,
Secy., Calcutta Literary Society,
24, Nimtola Street, Calcutta.

I remain,
Yours sincerely,
CHANDRA SEKAR BOSE.

(3). On the 15th February, 1899, a letter of congratulation was sent to His Highness the Hon'ble Sir Ahsunnollah Khan, K.C.I.E., Nawab Bahadur of Dacca, on his re-appointment as an *Hon'ble Member* of the Imperial Legislative Council, to which the following reply was received :—

Ahsun Munzil,
DEAR SIR, Dacca, 22nd February, 1899.

Thank you for your kind congratulations on my being appointed a Member of the Supreme Legislative Council. * * *

To Babu Sham Lall Day,
The Secy., Calcutta Literary Society,
24, Nimtola Street, Calcutta.

Yours faithfully,
N. AHSUNNOLLAH.

(4). On the 23rd April, 1899, a letter of congratulation was sent to His Highness the Chatrapati Maharajah Bahadur of Kolhapur, G.C.I.E., on the auspicious occasion of the birth of a male child, to which the following reply was received :—

To Sham Lall Day, Esq.,
Founder and Secretary,
Calcutta Literary Society.

No. 1785 of 1899.
Dewan's Office.
Kolhapur, 19th May, 1899.

SIR,

In acknowledging the receipt of your congratulatory letter dated the 23rd ultimo, I am directed by His Highness the Maharajah to inform you that * * His Highness appreciates the zeal and good intentions of the Society, as well as the work done by its Members since its establishment in the year 1875. * * *

Yours faithfully,
RAO R. V. SABHU'S, B.A.,
DEWAN OF KOLHAPUR.

(5). On the 25th May, 1899, a letter of congratulation was sent to His Highness Bejoy Chand Mahtab, Maharaj-Adiraj Bahadur of Burdwan for his successfully passing the *Entrance Examination of the University of Calcutta*, to which the following reply was received :—

No. L24—679.
Burdwan Raj Estate,
Manager's Office.

The Palace,
BURDWAN,
The 5th June, 1899.

DEAR SIR,

With reference to your letter dated the 27th ultimo to the address of the Maharaj-Kumar of Burdwan, I beg to convey to you his thanks for your kind congratulation on his passing the Entrance Examination. * * * * *

To The Secretary,
Calcutta Literary Society,
24, Nimtola Street, Calcutta.

Yours faithfully,
B. B. KAPUR,
Manager.

(6). On the 28th November, 1899, a letter of congratulation was sent to His Highness the Rajah Bahadur of Sirmoor-Nahan State, to which the following reply was received :—

From The Secretary to
His Highness of Sirmoor, Nahan.

No. D. O.
Dated, 15th Dec., 1899.

To The Secretary,
Calcutta Literary Society,
No. 24, Nimtola Street, Calcutta.

SIR,

I am directed to convey to you His Highness' thanks for the congratulations for his birthday, as expressed in your letter of the 28th November, 1899.

I have, &c.,
NARAIN SINGH,
Secretary to His Highness.

(7). On the 4th December, 1899, a letter of congratulation was sent to His Highness Colonel Sir Nripendra Naraiyan Bhup, G.C.I.E., Maharajah Bahadur of Cooch Behar, on the auspicious occasion of the nuptial of His Highness' eldest daughter, to which the following reply was received :—

Office of His Highness the Maharajah of Cooch Behar,
Woodlands, Alipur,
DEAR SIR, Dated, 8th December, 1899.

I have received your letter of the 4th Instant, and have, as desired, conveyed the congratulations of your Society to His Highness on the happy occasion of his Eldest Daughter's marriage ceremonies. He wishes me to thank the members of your Society for the same.

To Sham Lall Day, Esq.,
Secy., Calcutta Literary Society,
24, Nimtola Street, Calcutta.

Yours truly,
PRIYA NATH GHOSE.

(8). On the 26th December, 1899, the Society presented an *Address of Congratulation* to His Highness the Nizam Sahib of Hyderabad-Deccan, G.C.I.E., one of its illustrious members, on the occasion of His Highness' arrival at Calcutta for the second time, on the 23rd Idem. The *Address* was duly submitted to His Highness by His Highness' Private Secretary.

Among the many Members that joined the Society during the year, prominent mention may be made of Countess M. De S. Cannavarro of America; *Swami* Abhayananda of Chicago, in America; Mr. Cecil Bendall, M.A., (Cambridge), M.R.A.S., Professor of Sanskrit, University College, London; the Venerable Pandit Madhu Sudan Goswami of Sri Brindaban; Pandit Radha Gobinda Goswami; Pandit Hari Deva Shastri, Professor, *Bishop's College*, Calcutta; Pandit Din Doyal, General Secretary, *Bharat Dharma Mahamandal*; Mr. H. Oung; Babu Visheshar Sanyal, Zemindar; Babu Shyam Lall Mullick, and others. *(Cheers.)*

During the year under review, *death* has been very busy in thinning our rank of Members! It is with profound sorrow that the Society begs to record the untimely death of its three distinguished members, viz :—(1) His Highness the Nawab Sahib of Bahawalpur, G. C. S. I., who was one of its most illustrious Patrons since the year 1880; (2) Dr. Jogendra Nath Bhattacharyya, M. A., D. L., *Law* Examiner, *Calcutta University*, and the *President* of the Institution, who rendered valuable services to the Society since the year 1893, from which year he acted most successfully as *President* till the time of his untimely death, in succession to his late brother Babu Mahendra Nath Bhattacharyya, M.A., B.L., who was also *President* of the Society for a series of years; and (3) Rajah Joy Mangal

Singh Bahadur, of Jhariah, a Member, who rendered valuable aid to the furtherance of the objects of the Society.

The office of the Institution was closed for three days to mark its respect and esteem for the deceased on each occasions! *Letters of condolence* were duly sent to the *bereaved families* on the 17th February, 22nd June, and September, 1899, respectively. (*Vide*, the *Hindu Patriot*, 18th, the *Indian Mirror*, 19th, the *Amrita Bazar Patrika*, 20th February, 1899, regarding the death of His Highness the late Nawab Sahib of Bahawalpur, G.C.S.I.)

The best thanks of the Society are due to the Proprietors and Principals of several Colleges and Head Masters of Schools, and the Manager of the *Classic Theatre*, for lending the use of their halls to hold the *Meetings of this Society*. Also to the *Editors* and *Reporters* of the daily and weekly English and Bengali Newspapers, for publishing Reports of Proceedings and the Lectures delivered at the several Meetings of the Society, as well as to the Gentlemen, who presided at its Meetings, and the Lecturers, who, at considerable sacrifice of their time and labor, delivered their speeches therein for the edification of the public.

Before I resume my seat, I will be wanting in my duty if I allow this opportunity to slip away, without expressing my most cordial and heart-felt thanks to the Patrons, the Members and the well-wishers of the Society, who have by their sympathy and active co-operation furthered materially the success of the Society.

My special thanks are also due to the *Hon'ble Chairman* of this Meeting for his kind condescension in coming over here this evening and encouraging us by taking the chair.

In conclusion, I fervently hope that, by the blessing of the Almighty, our Society may go on prospering in the career of usefulness year after year. *(Cheers.)*

The reading of the Report being over, the Hon'ble President asked Babu Benayendra Nath Sen, M.A., Professor of the *Presidency College*, to proceed with his lecture on

Our social Resources.

The learned Professor addressed the Meeting for more than an hour. He said,that the future of Indian Society must be a subject full of interest to every lover of India. There were, perhaps, people whose idea was that the Indian Society of the future would exactly be shaped on the model of Western Civilization. Undoubtedly, there were forces at work, some of them explicit, others secret, which were modifying our ideas, over aspirations, our social and industrial organization and institutions, all tending to recast our Society on a new basis. But he thought it would be a misfortune if under the onslaught of this Western Civilization India were to lose her own distinctive spirit and character. That distinctive character was looklng upon the interests of the Spirit as supreme, and dealing with every affair of life from a spiritual stand point. This characteristic had marked her civilization in the past, and in the future, India, amongst all the Nations of the world, and in the midst of a universal materialism, would have to hold up the banner of the Spirit. The lecturer then proceeded to apply these remarks to three important questions of the day ; viz :—(1) the Question of Livelihood, (2) the Question of Education, and (3) the Question of Religion.

With regard to the first, the lecturer observe that the spirit of the modern age was freedom i industry, and so far as the demands of this spir went. Indian industrial organization had been, an would still further have to be, modified and recas but in three cardinal points the tendencies brough from the West would have to be restrained by th spiritual instincts of the East ; viz :—

(1). Contentment regarding the needs o the body.

(2). Distribution of wealth on principles o justice and sympathy and not mere individualisti competition.

(3). Work, not for the sake of wages, bu from a higher impulse.

With regard to Education recognising grate fully all that Government had so far done and wa doing in this direction, still it was a patent fact tha all future progress would more and more depen upon our own exertions. We should have to re member particularly that the object of all educa tion is to strengthen a man for the struggle of lif and this could be secured only if three condition were satisfied ; viz :—

(1). Education must be based upon a stric discipline and obedience to Law, so as to forc habits, which would be a perennial source o strength in future struggles.

(2). Education must give true guidance an light for the direction of one's career.

(3). The atmosphere of the place, where edu cation is given, must be full of the spirit of sym pathy and love, so as to call forth every laten power and strengthen every good impulse.

Lastly, with regard to Religion, the lecture observed, that the characteristics of the genius o our national religion were world-wide catholicism toleration, meditativeness, and intense depth o devotion ;—but there were certain serious defect which must be remedied ; such as, a certain lac of the sense of individual responsibility an strength of will, owing perhaps to the prevalenc or a belief in fatality, want of right views abou and also the right spirit of prayer, also perhaps due to the same cause, and the absence of a spiri of progressiveness, which, alone, is the source o never-ceasing energy, and hope crowned wit ever-increasing blessings (Cheers).

After the learned speaker had finished hi speech, the Hon'ble President proposed the adop tion of the Report, which was seconded by Babu Gobin Chandra Dhar, Chairman, *Hindu Family Annuity Fund*, and carried. He next proposed a vote of thanks to the lecturer, which was also unanimously carried.

The Hon'ble President then spoke a few en-ou raging words, and said that he could not make any lengthy remarks, as the inner body was rebellious as the night had advanced. He sat amidst loud applause. Babu Gobin Chandra Dhar then proposed a vote of thanks to the Hon'ble Chairman, which was carried by acclamation, and the Meeting dissolved.

(*Vide*, the *Englishman* 24th, the *Amrita Bazar Patrika*, 27th January, the *Standard* 26th, and the *Indian Mirror*, 7th February, 1900).

A well-attended Public Meeting, under the auspices of the *Calcutta Literary Society*, was held at the premises of the *Classic Theatre*, Beadon Street, on Friday, the 26th January, 1900, at 5 P.M.

On the motion of Babu Gour Hari Sen, Secretary, *Beadon Square Literary Club*, seconded by Babu Chuny Lall Dutt, Government Pensioner, the Hon'ble Rajah Ranjit Sinha Bahadur of Nashipur, Member of the Legislative Council of His Honor the Lieutenant-Governor of Bengal, was voted to the chair amidst cheers.

The Hon'ble Chairman, on taking his presidential seat, asked Babu Sham Lall Day, the Founder and Secretary to the Society, to read the proceedings of the last *Twenty-fourth Anniversary Meeting*. The Secretary having done so, the Hon'ble Chairman called upon Babu Lalit Mohun Ghosal, Municipal Commissioner of Cossipur, to begin with his lecture on

Our Duties in the Present Crisis in the Transvaal.

The learned speaker, with his usual eloquence, delivered his speech. He said, "Hon'ble Chairman and Gentlemen, the other day an esteemed friend of mine asked me *What was my opinion on the Boer War?*—Whether my sympathy was Pro-British, or Pro-Boar? There was a European soldier present. He was standing expectantly to hear my reply. I was silent for a while. My friend again asked me, whether or not I was thinking what answer to give? I said, no——the reply is plain, and on my lips. He said, on what side my sympathy lies?—Whether or not it was for the Government of Her Majesty the Queen-Empress of India?

I replied, if he had totally forgotten the *dark days* preceding the British Conquest of India. The country was, as it were, then, immersed in the depth of misrule—No white cloud as silver linings to be found on the Firmament. The free will of the Emperor, or his subordinates, was the law—No constitution, or safe-guard to protect the weak from the strong! Education was not—or, if it was, it was of a degrading and debarring character. No life was safe. We could not then go from one point of the country to the other safely—the *Decoits* (Villains) and marauders infested the country. There was no convenience of Railway Journey, or Postal or Telegrahphic communications.

These are facts that will suggest themselves to any readers of the history of the period. These are still green in our memory. The English came, and the blending of the Western Civilization with our ancient one was the dawn of a new epock, and we began to make progress as a man does when he awkes from the sleep, of *Rip Van Winkle*, when the conditions are so favourably changed. And do you now ask me whether my sympathy was with such benign Government or not? What else can it be?—It can't be otherwise.

But, I cannot forget one fact—it was a salient fact that *we*, the *Bengalis* are not still allowed to enlist ourselves as *Volunteers*. If the sort-sighted policy of a section of Rulers would not have prevented such happy consummation, then certainly, the British Nation, and for the matter of that the whole of the world's Nations would have witnessed how the *Bengalis* could have shed their hearts' blood for the beloved Queen-Empress of India, and the country! They would have, by, this time, stood in a solid phalanx, and fought shoulder to shoulder the British Arms.

It would have been a spectacle worthy of the gods to see you speak of the reverses of the British soldiers—Reverses there must be for sometime. Will not these reverses make the ultimate victory? a thing of real glory and triumph—If they had gained the day without such distressing circumstances—the lesser would have been the glory of the valliant survivors. The ultimate victory of the English arms is certain, beyond the shadow of a doubt. God cannot but be propitious to the English—the Nation of philanthrophists, the reclaimers of down-fallen nations—the rescuers of the fallen. We should stand firmly by the rulers, and demonstrate our loyalty in an unmistakeable way. Let us explain the real state of affairs to the mass, and pray to God our wish for final triumph of the British. (*Cheers*).

After the lecturer had finished his speech, Babu Panch Cowri Banerjea, B.A., Editor, *Basumati*, addressed the Meeting for sometime. He compared the present state of Bengal with what it was before the British Rule. He particularly impressed upon his audience that it was their bounden duty, as educated men, to go more amongst their less enlightened countrymen, and explain to them the state of affairs in South Africa. Although they were unable to participate in the fighting, they had still a way of showing their high appreciation of the governing nation by doing their best with subscriptions to the *Transvaal War Fund*, not forgetting the generous help which accorded India during the famine of 1897." (*Cheers*).

On his resuming the seat, and no other audience desiring to speak, the Hon'ble Chairman made a fine little speech and he was frequently applauded.

He explained,how the War in South Africa broke out with the Boers, and how heroically the British soldiers are fighting there, and how cheerfully are they lay down their lives for the Sovereign and for the prestige and glory of the British Nation! How the noble families in England have volunteered their services in the War, and some of them even sacrificed their lives in the field! How the sad death happened of the Earl of Ava, and the heir of Lord Roberts! One the son of a former Viceroy of India, and the other, the son of the Ex-Commander-in-Chief of Her Majesty's Forces in India! In either case, the heir to the title and honors has fallen gallantly fighting for his country, and in either case the sympathy of the entire population of India will go forth to the sorrowing parents!

He then briefly pointed out the blessings which British Rule had bestowed on India. He said that before the British advent, they could not call their money their own, and their lives and properties were not safe as now. They had none of the thousand and one advantages of civilization which they now enjoyed. Among Her Majesty's most loyal subjects, Indians would ever take a high place, and although they could not fight, as has been remarked by his friend Mr. Ghosal, they could still show their loyalty to the Queen-Empress by prayers, and by helping to swell the fund which had been opened on behalf of the widows and children of the soldiers that died in South African War. (*Cheers.*)

A vote of thanks to the chair was then put to the Meeting and was cordially carried.

All present were also urged to muster strong at the next day's Town Hall Meeting, convened by the *British Indian Association*, under the presidency of His Highness the Hon'ble Rameswar Singh Maharajah Bahadur of Durbhangah, Member of the Governor-General's Legislative Council, and one of the oldest Members and well-wishers of this Society. (*Cheers*).

(*Vide*, the *Englishman*, the *Statesman*, 27th, the *Amrita Bazar Patrika*, 29th January the *Standard*, 2nd February, 1900, and also other papers.)

As announced in the local papers, a well-attended Public Meeting, convened by the Society, was held at the *Albert Hall*, College-Square, on Monday, the 19th February, 1900, at 5-15 P.M.

On the motion of Babu Durga Nath Sarkar M.A., seconded by Babu Rajkrishna. Dutt, (Zemindar, Municipal Commissioner, and Author of several books), Khan Bahadur Mirza Shujat Ali Beg Sahib, Representative of Her Highness the Nawab Begum Sahiba, of Murshidabad, C.I., was voted to the Chair, amidst shouts of applause.

After the reading of the proceedings of the last Meeting by Babu Sham Lall Day, the Founder and Secretary to the Society, the Chairman called upon Mr. R. Palit, (of Howrah), to deliver his lecture on

Mind in Nature.

The learned lecturer dwelt upon the subject for more than an hour, and he was listened to with rapt attention. He said, "Mr. President, and Gentlemen, the beautiful aspect of *Nature*, which we observe all around us, naturally brings home to our mind the question, *Who is Her Creator?* This is the problem, the solution of which we first tried to find out among the experiences of our boyhood, and, then, when we attain the age of maturity, we repeat the same question. But alas! How few of us try to answer it! It should be the duty of every father to instruct his son in such lessons, as would go towards inculcating in his mind the rudimentary principles of religion.

Beneath the social disturbances of the day —beneath the discussions of Science—beneath the anxiety of some, and the sadness of others—beneath the ironical and more or less insulting joy of a few, we read at the foundation of many intellectual manifestations of our time these gloomy words. *Henceforth, no more God for humanity!* What may well send a shudder of fright through Society—more than threatening war, more than possible revolution—more than the plots which may be hatching in the dark against the security of persons, or of property.—is the number, the importance, and the extent of the efforts, which are making in our days to extinguish in men's souls their faith in the living God.

Religion, (I take this term in its most general acceptation), is not, as many say that it is, either dead or dying. I want no other proof of this than the pains which so many people are taking to kill it. It is often those who say that it is dead, or falling rapidly into dissolution, who apply themselves to this work. They are too generous, no doubt, to make a violent attack upon a corpse; and it is easy to understand, judging by the intensity of their exertions, that, in their own opinion, they have something else to do than to give a finishing stroke to the dying.

Present circumstances are serious, not for religion itself, which cannot be imperilled, but for minds which run the risk of losing their balance and their support. We are apt to think that the times, in which we are living, are extraordinary. That we are passing through an unequalled crisis; but, the more deeply we ponder over the circumstances, which immediately surround us, the more easily we perceive that religious thought has in former times passed through shocks as profound and as dangerous, as those of which we are witnesses.

Still, I take the crisis to be a real one. How many among us idly sleep over the solemn questions of *Religion*, which affect the salvation of our soul! Oh! How we would run mad after the phantoms of this world—never thinking for a moment of the ultimate scope of so grand a human life endowed with an immortal soul revealing in itself the wisdom of a creative mind! There are infidels in every religion, who seldom try to find out the existence of a creative mind in the background of *Nature*.

It has been said with an air of presumption by some of the giants in intellect that Science strictly speaking, confutes the idea of a creative mind in *Nature*, everything we see them over is the product of chance. By this, I do not mean to under-value the researches of the real philosopher or the investigations of the true scientist, because their discoveries enrich literature, confirm the facts of history, and establish the great verities of every religious book.

By all means, let the philosopher pursue his studies in the various walks of science and departments of *Nature*. Let the Chemist daily ply his laboratory to extort the *Secret of Nature*. Let the Astronomer rightly turn his watchful eye to the heavens, exploring the depths of space. Let the Geologist turn over the stony leaves of the old terrestrial books, and read the testimony of the rocks, and let the Physiologist turn his mind to human physiology, with its wonderful organs and functions.

The result of this study, observation, and experience, (if honestly done in the true spirit of Philosophy), will be to bring out more proofs of the power, wisdom, and goodness of God, the Creator, Preserver, and Ruler of the Universe, and also supply fresh illustrations of the truths of Religion.

Everyone, as an anxious inquirer in the field of *Natural Science*, would be delighted to sit at the feet of such men as Professor Huxley, Professor Tyndall, Dr. Darwin, and Sir John Lubbock, when they speak as Scientific Observers and truly inductive Philosophers; but, when these celebrated Scientists speak as Philosophic Theorists exceeding the just bounderies of Scientific precision, mistaking fictions for facts, theories for truth and by it dishonour Science and cast discredit on Religion, he refuses to hear or follow them.

Their teachings, if not imparted on the strong principles of Religion, would surely have the effect of hampering the moral progress of a Nation; and as it is, therefore, as an introduction to this grand subject, I should wish first to give an exposition of the term *Nature*, and secondly, to enquire whether we find sufficient proofs of a *Mind* in *Nature*.

The thoughts of man are innumerable; and still in their indefinite variety, they never relate, but

to one or another of these three objects, viz:—(1) *Nature*, or the world of material substances, which are revealed to our senses. (2) *Created Spirit*, similar or superior to that spirit which is *ourselves*; and (3) God—the *Infinite Being*,—the Universal Creator. Therefore, there are two sorts of atheism, and there are only two. The mind stops at *Nature*, and endeavours to find in material substances the universal principle of existence, or rising above *Nature*, the mind stops at humanity, without ascending to the Infinite Mind,—to the Creator.

The word *Nature*, has various meanings. We employ it here to designate matter, and the forces which set it in motion; those forces being conceived as blind and fatal, in opposition to the conscious and free force, which constitutes *Mind*. Matter and the laws of motion are the object of Mechanics, of Chemistry, and of Physics. Do these Sciences suffice for resolving the universal enigma?—Such is precisely the question, which offers itself to our examination.

Let us first of all determine what, in the presence of the spectacle of the universe, is the natural movement of human thought; when human thought possesses the idea of God: Ah! he would exclaim in the transport of animation: The Creator is, first of all, He, whose glory the heavens declare, while the earth makes known the work of His hands. He is the Mighty One, and the wise, who has given being to *Nature*, and who directs at one the *chorus* of stars in the depths of the heavens, and the drop of vital moisture in the herb which we tread under foot. Let us translate this delightful description into the heavier language of Science.

The intellect is one of the things with which we are best acquainted. Logic is the Science of thought and Logic is, perhaps, among all the Sciences, the one best settled on its bases. The intellect discovers itself to us in the exercise of our activity. We pursue an object, we combine the means for attaining it, and it is the intellect which operates this combination. What happens if we compare the results of our activity with the results of the power manifested in the world! When we consider in their vast ensemble, the means of which *Nature* disposes, when we remark the infinite number of the relations of things, the marvellous harmony of which universal life is the produce, we are dazzled by the splendour of a wisdom which surpasses our own—as much as boundless space surpasses the imperceptible spot, which we occupy upon the earth.

Think of this! The *Science of Nature* is so vast, that the least of its departments suffices to absorb one human life-time. All our sciences are only in their very beginning; they are spelling out the first lines of an immense book. The elements of the universe are numberless; and yet, notwithstanding, all hangs together, all things are linked to one another in the closest connection. The savants, therefore, find themselves in a strange embarrassment. It needs not that we seek very high or very far away for occasions of astonishment: the least of the objects, which *Nature* presents to our view, contains abysses of wisdom.

The acquired results of Science appear simple through the effect of habit. The Sun rises every day—who is still surprised at its rising? The Solar system has been known a long while; it is taught in the humblest schools, and no longer surprises any one. But those who found out, after long efforts, what we learn without trouble, the discoverers reckoned their discoveries very surprising. Kepler, one of the founders of Modern Astronomy, in the book to which he consigned his immortal discoveries, exclaims: "The wisdom of the Lord is infinite, as are also His glory and His power. Ye heavens! sing his praises. Sun, Moon, and Planets, glorify Him in your ineffable language! Praise Him, celestial harmonies, and all ye who can comprehend them! And thou, my *Soul*, praise the Creator! It is by Him,—and in Him only, that all exists. What we know not is contained in Him as well as our vain Science. To Him be the praise, honour, and glory for ever and ever!" These words, Gentlemen, have not been copied from any religious book; they are read in a work, which as all allow, is one of the foundations of Modern Science.

I pass on to another example, and I continue to keep you in good and high company. Newton set forth his discoveries in a large volume all bristling with figures and calculations. The work of the mathematician ended, the author rises, by the consideration of the mutual interchange of the light of the stars, to the idea of the unity of the creation; then he adds, and it is the conclusion of his entire work: "The Master of the heavens governs all things, not as being the *Soul* of the world, but as being the Sovereign of the Universe." It is on account of His sovereignty, that we call Him the Sovereign God. He governs all things, those which are, and those which may be. He is *the* one God, and *the same* God, everywhere and always. We admire Him—because of His perfections. We reverence and adore Him, because of His Sovereignty. A God without Sovereignty, without providence, and without object in His works, would be only destiny or *Nature*. Now, from a blind metaphysical necessity, everywhere and always the same, could arise no variety; all that diversity of created things, according to places and times, (which constitutes the order and life of the universe), could only have been produced by the thought and will of a Being, who is the *Being*, existing by Himself and necessarily."

Nature is verily and indeed a marvel, placed before the observation of our minds. The growth of a blade of grass, the habits of an ant, contain for an attentive observer prodigies of wisdom. A drop of dew reflecting the beams of morning, the play of light among the leaves of a tree, contain treasures of Poetry. But, too often, blinded by habit, we are unable to see; and when our mind is asleep, it seems to us that the universe slumbers. A sudden flash of light can sometimes arouse us from this lethargy. If Science, all at once delivers up to us, some one of those grand laws, which reveal in thousands of phenomena, the traces of one and the same mind, without which, there could be no order in the universe, the astonishment of our intellect excites in our soul an emotion of adoration. When the first rays of morning light up the lofty summits of our Himalayas, when the Sun at his setting stretches a path of fire along the waters of our lake, who does not feel impelled to render glory to the Supreme Artist?

Such is the presence of *Nature*, the spontaneous movement of the heart and of the reason. But a false wisdom obscures these clear verities by clouds of sophisms. When your heart feels impelled to render glory to God, there is danger lest importunate thoughts rise in your mind and

counteract the impulse of your adoration. Perhaps, you have heard it said, perhaps, you have read, that the accents of spiritual song, those echoes, growing ever weaker, of by-gone ages, are no longer heard by a mind enlightened by modern Science. I should wish that in the view of *Nature*, even those who have as yet no wish to adore, with St. Paul and David, the Royal Psalmist, Him whose invisible perfections are clearly seen when we contemplate His works,may at least feel themselves free to admire with Socrates "The Supreme God, who maintains the works of creation in the flower of youth, and in a vigour ever new."

Let us now analyse the ideas of this great Philosopher as thus expounded. We may note these two affirmations ; viz :—

1. The universe displays an admirable order, which reveals the wisdom of the Power which governs it.
2. The universe lives ; it is not fixed, and its variations suppose an intelligent Power which directs it.

When we contemplate within ourselves this wonderful mechanism of the universe, we instinctively recognise therein certain mental operations, such as idealization, pre-science, intentionality, and individuality. Order implies intelligence and will, and the grand synthesis or system, which we call *Nature*, leads the human mind necessarily up to a creative and ruling *Mind*, that is a personal God. A great Philosopher maintains that *Order implies what by Analogy we call Intelligence*, using the word Intelligence, in a sense broader than is ordinarily attached to it ; viz: —as inclusive both of knowledge and volitions. Two or three examples, brought-forward by Janet in his profound treatise. *Final Causes* to set forth what may in an important sense be called the instinctive character of such conclusion, are worthy of reproduction. The first runs thus :—

"The illustrious Kepler, whose soul was as religious as his genius, was powerful, found everywhere material for Philosophic or Scientific reflections. One day, when he had meditated on atoms and their combinations, he was, as he himself relates, called to dinner by his wife, Barbara, who laid a salad on the table. 'Dost think,' said he to her, "that if from the creation plates of tin, leaves of lettuce, grains of salt, drops of oil and vinegar, and fragments of hard-boiled eggs, were floating in space in all directions and without order, chance would assemble them to-day to form a salad ? 'Certainly not so good a one,' replied his fair spouse,—"not so well-seasoned as this."

Let the second example also be presented in Janet's own words:—"A Scottish Philosopher, formed theingenious idea of putting in operation, the proof of final causes to inspire his young child with faith in Providence. This child was five or six years old, and was beginning to read, but his father had not yet sought to speak to him of God, thinking that he was not of an age to understand such lessons. To find entrance in his mind for this great idea in a manner suitable to his age, he thought of the following expedient.

In a corner of a little garden,without telling any one of the circumstance, he drew with his finger on the earth, the three initial letters of his child's name, and sowing garden cresses in the furrows, covered the seed and smoothed the earth. Ten days after, he tells us, the child came running to me, all amazed, and told me that his name ha grown in the garden. I smiled at these word and appeared not to attach much importance t what he had said. But, he insisted on taking me t see what had happened ; 'yes', said I, coming to th place, 'I see well enough that it is so, but there i nothing wonderful in this' ;—it is a mere acciden and went away. But he followed me, and walkin beside me, said, very seriously, "that *cannot* be a accident. Some one *must* have prepared the see to produce the result.

Some Philosophers tried to prove the existenc of the creation, by the theory of *Chance*—a theor traced through successive ages to Epicurus, is a first so risible that it has been given up by Moder Philosophers and Scientists as untenable. Chanc could never have realized so beautiful a co-ordina tion or adjustment of parts, as to have all th elements of stability in it. Every kind of wor or production, which shows signs and marks o design and contrivance, with parts put togethe for a purpose, must be the work of an intelligen mind. Fenelon says :—"The atoms, we are tol have an eternal motion ; their fortuitous concours must already have exhausted, during the eternity infinite combinations.—By infinite is meant some thing that comprehends all without exceptio Among these infinite combinations of atoms, whic have successively happened, there must necessaril occur all those that are possible. The combina tion of atoms, that form the present system of th world, must, therefore, be one of combinations, th atoms have successively had. This principle bein stated, need we wonder that the world is as it is? Thus, we see that Fenelon brings forward thi argument in favour of the theory of a fortuitou concourse of atoms, and let us see how far hi argument stands the test of true Philosophy.

If we think for a moment of the beautiful struc ture of the universe, we would come to a recognitio of the fact, that instead of an infinite number o combinations, there has been a continued marc if not evolution in the accepted sense of the term fr m the simple and indefinite to the comple and definite ; there never were heads witho bodies, branches without trunks, unsuccessfu attempts at organization, products inconsisten with law and order. *Nature* is not merely now a order, but it has been an order from the beginning Its progress has been regulated by law, and m re chance has had no place in its development. S Fenelon's reply to this argument is not needed i these days.

The existence of atoms and their arrangemen into any form or figure have to be explained to gether with the laws impressed on or immanen in them ; and no explanation can be satisfactory without positing design as its starting point The atoms must have been made of specific form and endowed with specific potentiality with speci fic end in view, otherwise, their gradua evolution into the series of combinations they have realized, would not have been what it ha been. If it be said, that they have voluntarily developed into the forms, *Nature* has assumed i its progress from the homogenous to the hetero genous, the simple to the complex, and the in definite to the definite, the spontaneity assume has to be explained, and cannot be accounted fo without reference to foresight of ends and choic of means.

Nature left to itself, or un-controlled by certain laws or principles, would be as little inclined to order as to disorder; and its orderly development cannot be explained by such vague terms as chance, spontaneity, automatism or natural selection. *Nature* is admittedly an order, and the term *order* implies subserviency of means to ends, and this again implies moral causation, or a moral Agent, who foresees or idealizes ends and chooses means, and whose wisdom and power are vast and boundless, as the universe. From adaptation, arrangement and *Inter-Dependence in Nature*, we rise to cognition of specific ends realized by determinate means, and from these to such mental operations as idealization and volition. These are comprised in the term *Intelligence*, which, in the *First Cause*, must be proportioned to the unutterable vastness of *Nature*.

Kant maintains that form only of matter being contingent, not its substance, the argument can bring forward God only as the Architect, not as the Creator. And, secondly, he affirms that as the strength of the argument depends on Analogy between the products of *Nature* and those of art, the conclusion it leads to, is that the *First Cause* is more powerful, wiser and skilful than man, not all-powerful, all-wise, and all-skilful. Kant observes in the vast creation opperations of a cause which is powerful and wise, but is reluctant to call it the Creator. He maintains that the form of matter has no real being, but has only phenomenal existence, and, therefore, he says, God is an Architect, not one who has bestowed existence.

The intellect of Kant nods at the theistic idea of an explanation of the phenomena of *Nature*. From the tone of his argument, we are naturally led to the conclusion, that he is willing to bring forward another agent to uphold his belief in the existence of the creation. He maintains that on the back ground of *Nature*, there is a cause which is wise and might well be termed as an archetect God, —not a Creator God. When we look around us and observe the beautiful workmanship of human genius, are we not naturally led to think that this exhibits by an antecendent representation the originality of a vast wisdom —a wisdom which must necessarily be the Creator?

When you gaze towards the depths of the sky, does it never happen to you to remain in a manner terrified, as you contemplate those worlds which, without end, are added to other worlds? As you fix your thoughts upon the immeasurable abysses of the firmament,—as you say to yourselves that how far so-ever you put back the boundary of the skies! if the universe ended there, then the universe with its Sun and groups of stars, would still be but a solitary lamp, shining as a point in the midst of the limitless darkness –Have you never experienced a sort of mysterious fright and giddiness? At such a time, turn your eyes upon nearer objects. He, who has made the heavens with their immensity, is He who makes the corn to spring forth for your sustenance, who clothes the fields with the flowers which rejoice your sights, who gives yon the fresh breath of morning, and the calm of a lovely evening: it is He;—without whose permission nothing occurs, who watches over you and over those you love.

Gentlemen, in the face of such overpowering proofs of an infinite wisdom, do you feel yourselves inclined to exclaim with agnostic Kant that on the back ground of *Nature* you see nothing, but the operations of an Architect God—a God, who is little or no better than a Mighty Philosopher or a Scientist. Why should we accept the Theory of Kant—a Theory, which ascribes a place to God in the dark region of negation?

The architect must, first of all, use his mind, skill, and talents in drawing the plans and specifications of the house to be built, and every person can see at once what skill, knowledge, and intelligent contrivance the Architect must possess in order to draw out such plans and build the house according to the plans and specifications. What vast intelligence, mighty power, infinite wisdom, and great skill and contrivance, God must possess as the Architect of the Universe, and the Builder of the world! No God! No Builder for the Great House of the world! I again ask, can you fancy a rude heap of bricks, stones, and timber, shot from a cart on the ground, forming themselves into a fine house? No, you cannot. It is not possible for any one, in a sound mind, to fancy anything so foolish; and, yet, Kant would not allow himself to call God—a Creator, or one, who has bestowed existence. Kant further concludes that the *First Cause* is more powerful, wiser and skilful than man, but not all powerful, all-wise, and all-skilful.

Whether the *First Cause* created the world out of nothing, and is possessed of wisdom and power, both infinite, these questions I leave to those, whose minds have been more enlightened by the culture of Philosophy. As for myself, I would remain satisfied, if I see that, it simply proves intelligence and liberty in the *First Cause*, and, therefore, it is different from blind chance or unconscious force. The *First Cause* must be a *Cause* uncaused, and, therefore, self existent, or the Absolute. It is not, however, absolute matter, unconscious, dead, but Absolute Spirit, intelligent, voluntary. As the Absolute, its intelligence and power must be unlimited and illimitable, and, I believe, Gentlemen, none among you would hesitate, for a moment, to call the *First Cause*, the Creator of the vast creation, where planets, stars and moons are marshalled like a mighty host. Do not the external aspects of *Nature*, Gentlemen, suggest to your mind an all powerful God, without whom there would to-day be reigning chaos everywhere, instead of so beautiful an assembly of human beings? Do not, again, Gentlemen, our faculties suppose an all-powerful God?

Take for instance, the mental power known as personal consciousness. By the exercise of this faculty, we can recognize our own being and identity as distinct from other people; also, the various thoughts and feelings which pass in our minds. This faculty is the foundation of all knowledge, and without it, no other mental power could exist, or be exercised, if it did exist. In a word, the exercise of this mental power is the *Soul of Man* recognizing its own *Being*, and thereby proving its superiority over the material body, which has no power of recognition. The Sun knows nothing of His brightness, nor the Moon of Her light, nor the Stars of their shining, nor the air of its oxygen, nor the earth of its fruits, nor the body of its motions; but the *Soul*, by its personal consciousness, has the power to recognise the whole. Darwinism leaves man without a *Soul*, and traces man's origin to the spore of a sea-weed, which was created about 300 million years ago.

Huxleyism traces man's origin to his simian ancestors—the monkeys. In the wonderful capabilities of the *Soul* and its power of recognition, I can see a faint reflection of the infinite intelligence of God, but no relation to a sea-weed or monkey.

It would be difficult to enumerate here all the faculties and their qualifications, within a short space of time allowed to me, I would, therefore, mention only one more faculty, I mean the mental or moral faculty, the will or power of volition, which gives man the power of choice. I do not speak of the will in a theological sense, but in the metaphysical aspect. The will is a simple faculty among the rest of man's intellectual powers; but volition is the will called into activity. If man were destitute of this power, he would be a mere machine, and, therefore, incapable of responsibility or moral excellence. It is the power of will, of freedom of choice that constitutes man a rational and responsible being.

Dr. Samuel Clarke, in his great argument for the Being and attributes of God, has well said; "That the self-existent and original cause of all things is not a necessary agent; but a *Being* endowed with liberty and choice." And, therefore, when the Self-Existent and All-wise God, created man in *His own Image*, He endowed him with the mental and moral attributes mentioned above. If men can think, and reason, and obtain wisdom by the exercise of their powers, it is logical and reasonable to argue from man up to his Creator, and ascribe power, and wisdom, and intelligence to God—the Creator of man.

I would like to ask, if Sir Issac Newton never lived,who thought out the thoughts in the *Principia*. If *Sri Krishna* never lived, who is the author of that religious book, which has been so acceptable to the people of the world?—I mean, the *Bhagbat Gita*. The Author of the book read in no school, and belonged to no particular system of Philosophy, yet, His teachings are sublime, and His code of ethics is unparalleled. Page after page of the vast volume of *Nature* was unrolled to Him, and He penetrated into the deepest mysteries of the universe. Thus, we see, that the glorious existence of God, is a truth in harmony with all the truths of Anatomy, Psysiology, and Psychology. Surely, every one among us, this evening, would, I believe, be willing to exclaim with King David: "I will praise thee, for I am fearfully and wonderfully made; marvellous are they works, and that my soul knoweth right well."

It might well be urged here, how we could know that our knowledge of God is based upon an indisputable truth, and to them I would say that, there are two principal channels of knowledge, the testimony of our senses, and the testimony of our fellow-men. These are analogous, as being founded on the same principles of the human mind. St. Augustine says:—"There are two general ways which lead us to believe that a thing is true. The first is the *Knowledge*, which we have of it ourselves, from having known and sought out its truth, whether by our senses, or by our *Reason*. This may be called generally—*Reason*, since the senses themselves depend on the judgment of *Reason* and Science. The other way is the authority of persons, worthy of credence, who assure us that such a thing is, although we ourselves know nothing about it. This is called faith or credence. Bo are signified to us by signs, the interpretation which is attended with a conception and beli of the things signified.

Let us see first of all whether our senses su gest to our mind, *the Existence of God* in the cre tion. Our five senses, viz:—seeing, hearing, sme ing, tasting, and feeling are the five gate-ways knowledge. John Bunyan, whose name mai among you have, perhaps, heard, has describe these five senses in terse and tangible languag in his *Holy War*, which, I would like to ref here, as it is so easy to remember. This writ says that the famous town of Mansoul had fi gates in, at which to come, out at which to g The names of the gates were these—Ear-gat Eye-gate, Mouth-gate, Nose-gate and Feel-gat The wonderful arrangements of those five organ and their wise adaptation to the object and el ments of *Nature* and the world, prove the existenc of God infinitely wise, benevolent, and good.

Take for instance, the organ of sight, which an optical instrument of the most perfect con truction. This organ is the *Sense*, which receive impressions from *Rays of Light*, reflected fro luminous objects, meeting and forming images o the retina of the eye. The eye may be considere as a series of lenses; because, the rays of ligh proceed from luminous objects, enter the ey through the pupil in the centre, and paint on th retina at the back of it an image, which is con veyed to the brain by the optic nerve, and on th soul by this Divine arrangement. The eye placed in the most convenient and advantageou position to answer its end. Placed in the front o the head, so far from the ground, it enables us t see our way, to direct our steps, to go about ou work, and perform our varied duties to the bes advantage possible. To keep it from harm, it i placed a little more inward than the bulk of th face, and carefully walled round with hardy subs tances, and over-arched and protected by the fore head and eye-brows. It is supplied with lids an eye-lashes to preserve it, and the lids are supplie with muscles, so contrived as to secure the mos prompt and rapid motion, and so fit them in th best way possible to answer their important end

Gentlemen, if man had been the product of careless or blundering power, and the arrange ments of man's organs left to blind chance, th eye might have been rendered comparatively use less by being placed in the foot, or on the top o the head. The eye is the window of the *Soul*, an an inlet to an endless variety of knowledge, an a great amount of enjoyment. The eye is exactl adopted to the world, in which we live, the worl with its light, and various forms and colors. T this *Organ of Sight*, we are specially indebted fo our ideas of the sublime, grand, and beautiful i *Nature*.

By means of the eye, we can see the beautifu features of human face, with its various forms an colours, its looks of love, its expressions of sym pathy its smiles of joy, its tears of gratitude, which arouse in our mind, a spring of pleasure. By means of the eye, we can feast our minds on al that is beautiful on earth, and sublime in th heavens above. We gaze with delight on th tranquil grandeur and picturesque views of th lofty mountains, the lovely valleys overhung by the most romantic steeps, and covered to a grea

extent with the noblest forests, the flowing streams, with their murmuring sounds, the deep forests, with their trees spreading on every side their gigantic arms—thorny and prickly shrubs of every size and shape, the wide-spreading lawns, the heaving ocean, the foaming beach, the Moon-lit night, the rugged cliff, the thundering cataract, and all that is grand and sublime in *Nature*.

We can feast the soul by lifting the eye to the heavens, and then contemplate the black and fiery clouds, the darkness and the light, the glories of the opening and closing day, the Sun, the Moon, and stars, in their far-sweeping orbits; Ah! how all-wise the Creator must be who has been so wonderfully regulating the universe as to bent the conditions of His creatures. Thus we see, that the testimony of our senses fully demonstrates the existence of an all-wise, all-powerful, all-skilful, *God in Nature*.

Let us now see whether the testimony of our fellow-men suggests to our mind the existence of *God in Nature*. Sir William Thompson, a most distinguished *Scientist*, says :—"Overpowering proofs of intelligence and benevolent design lie around us ; and, if ever-perplexities, whether metaphysical or scientific, turn away from them for a time, they come back upon us with ir-resistible force, showing to us, through *Nature*, the influence of a free-will and teaching us that all living beings depend upon the ever-acting Creator and Ruler." Revd. W. Miller, in his lecture to the educated *Hindus*, says : - "Let a man devote his life to the highest ends he knows of—let him seek to express the highest ideal, he can form a notion of in his own actual every day deeds and words ;—let him fail, as he will fail too often, and then seek amid the shame of failure for strength to do what he aims at doing and become what he ought to be :—let him learn thus, as he will learn, that there is something beyond himself that aids him in striving after good, and disapproves when his strivings cease ; such a man will have more conviction of the Being of a God within a month than attention to the most valid arguments will awaken within him in the course of years."

Let us go back to the *Vedic* period, and read the testimony of our *Aryan* fore fathers. In the religion of the *Veda*, we observe the onward progress of the human mind—a progress from the sincere invocation of the rising Sun, or, the beneficent sky to the sublimer idea, that neither the Sun nor the sky is the *Deity*—that the *Deity* is greater and higher than these, and has created these objects. Coming nearer to the Rationalistic period read also the testimony of *Upanishads*. The idea of a Supreme Being a Universal Spirit, an all-pervading Breath or Soul is the key-stone of the *Philosophy*, and thoughts of the *Upanishads*. The attributes of God, according to the *Vedanta Philosophy*, have thus been recapitulated by Colebrooke :—"God is the Omniscient and Omnipotent cause of the existence continuance, and dissolution of the universe. Creation is act of His will. He is both efficient and material cause of the world, Creator, and *Nature*, framer and frame, doer and deed. At the consumation of all things, all are resolved into him. The Supreme Being is one, sole, existent, secondless, entire, without parts, infinite, ineffable, invariable, ruler of all, universal soul, truth, wisdom, intelligence, happiness." The *Yoga Philosophy* also recognises the existence of *God in Nature*. In Him, "the seed of the Omniscien attains infinity, and He is the instructor of even al early one, for He is not limited by time. Coming to the *Bhagabat Gita*, we also read therein, that *Creation* is like an *Aswattha* tree, with its roots turned upward, and branches downwards. The *Vedas* are its leaves, the godly are its topmost branches, the un-godly are *nethermost* branches. God is its main root. Desires and hopes are its hidden roots. *Satwa* causeth it to increase, while by the action of *Rajas* it blosometh.

Worldly-minded men fail to perceive the topmost root of the tree, whose position, it is difficult to trace, and whose begining and end are incomprehensible. One must cut at the root by the axe of unselfishness, find the *Essence*, viz : the *Divine Essence*. It is this *Divine Essence*, which maintains *Solar* light and heat, and the moisture-producing power of the *Moon*. It causes the fire to burn, and life to grow. It is the main-spring, from which all knowledge flows. Thus, we also see in the testimony of men, -the existence of *God in Nature*.

Gentlemen, all *Nature* proclaims the ceaseless activity of a creative mind, as if, from the house-top. Every object of *Nature* is in a flux, perpetually changing its internal mechanism, and external form, throwing off and taking in molecules, and thereby producing in itself a ceaseless mutation of arrangement and shape, of proportion and colour, of what may be called its inner-life and outer appearance. Human consciousness, moreover, is in a flux, perpetually changing from one state to another, never being in one or the same state for any two moments, and no two states being absolutely the same. When we look around, we see nothing but the un-interrupted, unremittent activity of force,—a force consequent on the actions of a *Mind* : and, when we shut our eyes, and look within, the same thing is noticeable. We are, therefore, justified both on *Physical* and *Metaphysical* grounds in representing the primal force, as not merely existent, but, persistent in its activity, as an over-active principle. The force is, moreover, a moral agent, not merely a material entity of the ponderable or imponderable species. Arrangement or adoptation implies the subserviency of means to ends, and subserviency of means to end, implies moral causation.

To sum up the conclusion, to which the assemblage of effects we call *Nature* brings us, the *Mind is an Intelligent Being*, powerful and wise, righteous in His administration, and merciful in His purposes. He reveals in His works, as *God of Might*, wisdom, holiness and love. We know nothing about this Essence, very little indeed about His modes of existence, thought and feeling; and our minds are dizzled and thoughts paralysed the moment we pry into the mysteries of His *Nature*. We can according to a time-hallowed distinction of Theology, apprehend, but not comprehend God. *Nature* reveals God enough to encourage us in the midst of our distresses, to approach Him with earnest prayer for further light and help. I am oppressed and cruelly maltreated by sin, and I cannot possibly help myself out of the degradation and wretchedness, in which it has plunged me. I do not know all about God, or anything else, I have no insight into His modes of being, thought and feeling, and I cannot form any adequate idea of the infinitude of any of His attributes. But I

n perfectly aware that He is all-wise and Good, st and Merciful ; and I feel within myself an couragement to approach the foot-stool of His *gust Throne* for the measure of light and help stand in need of, and I appeal to you, *Gentlemen*, possess yourselves of the stern truth that there *Mind in Nature*—a *Mind* that operates through e vast mechanism of the universe in a manner st wonderful.

The arguments of *Philosophy* and the generalations of *Science*, all dwindle into mummery power before the Eternal wisdom of God. pproach Him in all the spirit of humility, and n He will condescend to come to you from His *gust Throne*, encompassed with the splendour innumerable suns, blazing stars, rolling planets, d bright systems. Let this be your motto to rve God above all througout your life-time. might here take the liberty to mention that *eligious Idea* is the very substance of civilization, d the generating principle of political constitu: ons. In the word of Edgard Quinet :—"Religion, bove all, is the pillar of fire, which goes before the ations, in their march across the ages, it shall :ve as a guide." You boast yourselves as eing the generations of *Indo-Aryans*, who ssessed a civilization unequalled in the annals f history, I know you feel within yourselves sense of elation when you remember the lorious chronicles of your *Aryan-Forefathers*, ut I ask you seriously what are you doing to do redit to your birth and education? This is a uestion for you to think, ponder over this, and try o live a life worthy of your ancestors, or otherris: better not call yourselves the generations of *ndo-Aryans* That you may be *worthy sons of our ancestors*, and thereby exalt your *religion* ntc a foremost rank is my fervent prayer. *(Cheers)*

The learned lecturer having finished his speech, he *Chairman* asked the audience to comment pon the lecture delivered. At this, Babu Durga ath Sarkar, M.A., spoke a few words on the subect. He said that apart from considerations of he merits of the subject, he would like to mention first the *Poetic* beauty of the young lecturer's anguage, which, as if it were the sweet murmuring ound of a River flowing gent'y but withal in its ublimity. The lecturer has handled the subject n a very masterly manner, which does credit to iis learning, and erudition. He then made a very ew remarks on the subject, and took his seat.

The *Chairman* then rose up, amidst shouts of pplause, and addressed the Meeting in a very loquent tone. He said that, it would have been etter had the task of occupying the chair fallen n an abler hand. He said, the lecture has been lealt in so able a manner, as to live very little oom for him to comment upon. He said that he mind of man, above all, proves his superiority ver other creatures of creation. So much so, that he *Ideal School of Philosophy* were led to believe hat every phenomenon noticeable in *Nature* is nothing but a manifestation of the power of *Human Mind*. He then quoted a *Poem* from the *ook of Poet Sadi*, and said a day might come hen men of this world hold communication with hose Beings, who live in stars. (*Cheers*.

A vote of thanks was then proposed to the hair by Babu Krishna Chandra Deb, and seconded he *Hon'ble* Rai Bahadur Bepin Krishna Bose, *Member of Governor-General's Legislative*

Babu Sham Lall Day, the *Secretary to the Society*, then having proposed a vote of thanks to the lecturer, which was also unanimously carried by acclamation, the Meeting dissolved after 7-30 P. M.

(*vide*, *the Englishman*, *the Bengalee* 21st, the *Hindoo Patriot*, the *Amrita Bazar Patrika*, 27th Fabruary, 1900, and also other local newspapers.)

A public *Meeting* convened by the *Society*, was held at the premises No 24, Nimtola street, on Wednesday the 25th April, 1900, at 4 P. M., under the presidency, of Dr. N. L. Dey, The *Meeting* was largely attended.

After the *Proceedings of the last Meeting* had been read by Babu Sham Lall Day, *the Founder and Secretary to the Society*, which was duly confirmed, the *Chairman* asked Babu Prafulla Chandra Mukerjea to deliver his lecture on—

How great are the powers of Music !

The lecturer spoke on the *subject* for nearly an hour, in the course of which he said that it is no fiction that *Music hath charms to sooth the savage breast*. All hearts pay homage to *her* power ; and the *saint*, the *savage* and the *sage* acknowledge their willing allegiance to *her* sway.

It is a *principle* that soothes the sorrows of the afflicted, and draws forth *tear of affection and of sympathy* in their favour. It brings peace to the troubled mind, and like a *good conscience* can shed a *ray of consolation* even through the darkness of *midnight*.

It is a principle that, in the services of the temple, can elevate the mind to *Devotion*, enjoyed by the voice of *inspiration*, it is delegated with the power of sublimating the passions, and of lifting the soul to heaven. *Music* is so directly capable of refining all our sensibilities, and of exerting so felicitous on influence upon *Society*. For, if any thing that can gladden the heart of innocence, and throw off the unhappy reserve and restraint but two conspicuous in *social intercourse*, can be so estimated, *Music* undoubtedly can.

We have known *Physicians* recommend to the family circle *Music and Singing*, after dinner, as an efficient means of producing a pleasurable state of mind ; and thereby agreeably, we presume to the laws which regulate the nervous sympathy between the *brain* and the *stomach*, of promoting a healthful digestion.

We know that *literary men in Germany* have recourse to *Music*, not only as a re-creation to the mind, but, as restoration to the body ; believing that it affects both the mental and physical powers, and mainly tends to obviate the prejudicial influence of sedentary application.

We sincerely hope, that the time is not distant when education, taken in its true and extensive acceptation, may become generally contributive to the vigour of both body and mind ; and when evident on this subject, we may appeal to the practice and experience of *literary men* abroad. (Cheers.)

After the lecturer had finished his speech, the *Chairman* spoke a few words, and thanked the lecturer for his very able speech.

The *Meeting* dissolved at 5-30 P. M., with a vote of thanks to the chair.

REPORT

OF THE

CALCUTTA LITERARY SOCIETY,

(ESTABLISHED, 1875.)

Office:—24, Nimtola Street, CALCUTTA.

DEDICATION.

THE SILVER JUBILEE REPORT

OF

The Calcutta Literary Society

IS DEDICATED BY PERMISSION

TO

THE HON'BLE MANINDRA CHANDRA NANDI,

MAHARAJAH BAHADUR OF COSSIMBAZAR,

MEMBER OF THE LEGISLATIVE COUNCIL OF

His Honor the Lieutenant-Governor of Bengal

AND

AN ILLUSTRIOUS PATRON OF THE SOCIETY,

IN RECOGNITION OF HIS GREAT TALENTS,

DISTINGUISHED PUBLIC CAREER,

WELL-KNOWN LITERARY ABILITY,

AND

many Acts of Public and Private Munificence,

BY HIS MOST OBEDIENT SERVANT,

SHAM LALL DAY,

Founder and Secretary to the Society.



The Hon'ble MANINDRA CHANDRA NANDI, Maharajah Bahadur of Cossimbazar,
Member of the Legislative Council of His Honour the Lieutenant-Governor of Bengal.
An illustrious Patron of the Calcutta Literary Society, &c., &c., &c.

Preface.

THE name which has shed a halo all over *India*,—for liberality and generosity is that of the late MAHARANI SURNOMOYEE of Cossimbazar and a *Member of the Imperial Order of the Crown of India*,—a Lady, who was regarded as the personification of charity in *Bengal*,—MAHARANI SURNOMOYEE was the most illustrious representative of the *distinguished House*, and made herself conspicuous by her liberality, from the very beginning of her life.

ON the Tenth day of August, 1871, the Distinction of MAHARANI was conferred on her, and in January, 1878, the distinguished Lady was appointed a *Member of the Imperial Order of the Crown of India*, along with certain other Ladies of the highest Rank of the *English Nobility*.

THE MAHARANI'S devotion to *Religion* was un-exampled. The Lady performed all sorts of *Rites and Ceremonies in Orthodox-Hindu-style*.

MAHARANI SURNOMOYEE expressed kind words of encouragement and sympathy with the work and efforts of the *Calcutta Literary Society*, in her letter, No. 112, dated the 10th April, 1879, Her Highness concluded her letter thus :—*Wishing the Society every success*. Again, in letter, No. 104, dated the 4th March, 1880, Her Highness said :—*I am glad the Society is growing in worth and importance*.

THE name of this distinguished Lady is a house-hold word in *India*. It was feared that, with the death of the MAHARANI, *the benefactions of the Cossimbazar Raj* would cease. Happily, the fear has proved un-founded, as the MAHARANI'S illustrious nephew and successor, MAHARAJAH MANINDRA CHANDRA NANDI BAHADUR has been maintaining all the best traditions of the *Raj* un-impaired.

MAHARAJAH MANINDRA CHANDRA NANDI was born on Tuesday, the *17th of Jaistha, 1267, B. S.*, (29th May, 1860). He lost his mother at the tender age of *two*, his elder brother at *seven*, and his father at *eleven* ! His eldest brother also died in the course of the next year ! He suffered from an attack of *head-ach*, at the early age of *fourteen*, which compelled him to leave *School*, and seek for the benefit of a change.

Though relieved of its violence with *care and Medical treatment*, the disease still recurs from time to time !

ON the death of his noble aunt—MAHARANI SURNOMOYEE, C. I.,—the vast *Estates* reverted to the Maharani's Mother-in-law, RANI HARA SUNDARI,—then living the life of a recluse at the *Holy City of Benares*. The reversionary Heir MAHARAJAH MANINDRA CHANDRA NANDI,—the only surviving son of SRIMATI GAVINDA SUNDARI, daughter of RANI HARA SUNDARI, succeeded to the *Estate* by virtue of a deed of relinquishment, executed by his grandmother, RANI HARA SUNDARI.

MAHARAJAH MANINDRA CHANDRA NANDI BAHADUR thus succeeded to the *Guddee of the Cossimbazar Raj* on the 26th September, 1897. The succession was hailed with joy by people of all ranks throughout the district. The *Distinction of Maharajah* was subsequently conferred on him by the *Government*, on the 30th May, 1898, in fulfilment of its pledge to the late illustrious MAHARANI SURNOMOYEE, C. I.

MAHARANI SURNOMOYEE'S *brilliant Deeds* speak forth to her successor thus :—*Go thou and do likewise ! God will bless thee. He will give thee His Grace.* And the united-voice of the people will applaud and loudly bless *thee*.

The following list of the benefactions of MAHARAJAH MANINDRA CHANDRA NANDI BAHADUR, *during the First three years of his accession to the Gaddee of the* COSSIMBAZAR RAJ, (*i.e.*) from 1898 to the present time, will speak for itself :—

	Rs.
Berhampur Water-works, ...	2,53,827
Private Charities and Alms, ...	2,01,978
Education, ...	1,38,648
Miscellaneous Charities, ...	67,576
Donations and Subscriptions to *Tanks,*	65,340
Monthly helps to respectable persons, in *distressed circumstances,* ...	61,241
Grants to *Brahmins and Pandits,*	33,312
Medical, ...	18855
Helps for construction of *Public Buildings,*	17,420
Excavation of Tanks and Wells, ...	10,902
Encouragement to *Literature and Literary* men, ...	5,713
Helps for disposal of girls, *in Marriage,*	2,830
Helps to distressed people.	1760
Total Rs.	8,79 402

These benefactions do not, however, include his *daily disbursements* to *distressed people.* If these were added, the total would exceed a *Million.*

The peculiarity of the *Maharajah Bahadur's benefactions* is that, *all classes of people, without distinction of caste, color or creed,* have benefited by them, and the *Money* was wisely spent for purposes of both *public utility* and *private charity.*

Good drinking water, for instance, is the *crying need* of almost every district and division of *Bengal,* and the *Maharajah Bahadur of Cossimbazar* has, (seeing that *Charity begins at home*), provided *wholesome water* for *Berhampur,* at a cost of more than *Rupees two-lacs-and-a-half.*

Nearly, *a Lac-and-a-half* has been devoted to *educational* purposes. *Tanks and Wells* have formed a part of the *Maharajah Bahadur's beneficence.* One of the items, which has particularly drawn the attention of the public, is the monthly stipend given to *respectable people, in distressed circumstances.*

This form of Charity is very praiseworthy. The *Middle class* is now almost reduced to beggary, but, being *respectable,* cannot ask for help, for shame. To support them, by monthly grants, is a work which is especially commendable in a person of high rank and position, who feel for the distress of others, and is anxious to relieve it.

Another item, though small in itself, is also *note-worthy.—Help for disposal of girls in Marriage.* This *particular beneficence* will be best appreciated by those poor parents, who have not sufficient means to give their daughters in *Marriage.*

To complete the *Water-works,* opened by his distinguished Aunt, and to continue to maintain the *Berhampur College,* at an annual cost of *Rupees Twenty-thousand,* and to keep intact *almost all the acts of Charity, and Gifts,* for which the *late Noble Lady* occupied *the foremost place* among the present *Land-owners of Bengal,* are deeds befitting the position of the *Maharajah Bahadur,* at present occupying the *Gaddee* of the *Cossimbazar Raj.*

His energy, *untiring devotion* to business, *easy accessibility* to persons of all classes and creeds, faithful observance of *Social and Religious Instructions,* purity of life, and *Moral Integrity,* ungrudging help to friends and relatives are the most prominent features of a character of singular force and vitality formed in the midst of early struggles and adversity.

The *Maharajah Bahadur* has three sons ; *viz* :—Maharaj-Kumar Mahim Chandra Nandi ; Maharaj-Kumar Kirti Chandra Nandi and Maharaj Kumar Srish Chandra Nandi ; and two daughters. The eldest son is a student of the B.A. class of the *Presidency College,* Calcutta.

The *Maharajah Bahadur* is, as said before, accessible to all. He is full of sympathy. A great personality he makes himself felt as soon as one comes in contact with him.

The *Maharajah Bahadur* knows the *Needs of the Poor,* and he has the heart to supply *those Needs.*

May *God* bless him with long life, peace and prosperity.

The Calcutta Literary Society,
24, NIMTOLA STREET,
Calcutta, 21*st October,* 1901.

SHAM LALL DAY,
Founder and Secy., Calcutta Literary Society.

Proceedings of the Twenty-fifth Anniversary Meeting of the Calcutta Literary Society *held at the hall of the* Calcutta University Institute, *College-Square, on Friday, the 15th March, 1901, at* 5 P.M., *under the presidency of the Hon'ble* Vidya-Benada *M. Ry. P. Ananda Charlu Avargal, Rai Bahadur,* B.L., *Companion of the Order of the Indian Empire, Madras Representative of the Governor-General's Legislative Council, &c., &c., &c. The* Meeting *was very largely attended, upwards of one Thousand gentlemen were present—the Members of the Society, the Graduates and Under-Graduates of the* METROPOLIS *composed the bulk of the audience.*

The Twenty-fifth Anniversary Meeting of the *Calcutta Literary Society* was held at the hall of the *Calcutta University Institute*, College Square, on Friday, the 15th March, 1901, at 5 P. M.

The hall was beautifully decorated with flowers, evergreens, &c. There was a very large gathering—upwards of one thousand gentlemen were present,—the *Members of the Society, the Graduates* and *Under Graduates* of the Metropolis, composed the bulk of the audience.

On the motion of Babu Rajendra Lall Sinha, Assistant Secretary, *Calcutta University Institute*, seconded by Roy Yotindra Nath Chowdhery Bahadur, M. A., B. L., Zemindar of Taki, the *Hon'ble Vidya Benada* M. Ry. P. Ananda Charlu Avargal, Rai Bahadur, B. L., C. I. E., Madras Representative of the Governor-General's Legislative Council, was voted to the chair.

Address by the Secretary:—

The *Hon'ble* Chairman, on taking his seat, amidst shouts of applause, Babu Sham Lall Day, the Founder and Secretary to the *Calcutta Literary Society*, addressed as follows:—

Hon'ble CHAIRMAN AND GENTLEMEN—

This is the Twenty-fifth Anniversary Meeting of the Calcutta Literary Society.—The Anniversary of this Society is generally held in the month of January each year, but, owing to the lamented demise of Her Most Gracious Majesty Queen Victoria and Empress of India, this year it was postponed.

We have, therefore, met here this afternoon to celebrate the Twenty-fifth Anniversary, and it is a matter of congratulation that the Society has passed through Twenty-five years of its existence,—during which period, it has weathered many a storm. Perhaps, the *Calcutta Literary Society* is the *oldest Literary Society in Calcutta*, excepting the *Mahamedan Literary Society*.

The *Twenty fourth Anniversary Meeting of the Society* was held at the hall of the *Calcutta University Institute*, College Square, N.E., on Monday, the 22nd January, 1900, at 6 P. M., under the presidency of the Hon'ble *Vidya Benada* M. Ry. P. Ananda Charlu, Avargal, Rai Bahadur, B. L., C.I. E., Madras Representative of the Governor General's Legislative Council, to whom the best thanks of the Society are hereby given, for the interest he always takes in its welfare.

This *Meeting* was very largely attended—the *Members of the Society*, the *Graduates* and the *Under-Graduates* of the *Calcutta University* composed the bulk of the audience. Babu Benayendra Nath Sen, M.A., Professor of the *Presidency College*, delivered a very eloquent lecture on *Our Social Resources*. The learned Professor addressed the Meeting for more than an hour, and he was frequently applauded.

Besides the Anniversary Meeting, the following three lectures were delivered during the year 1900; Viz.:—

(1) On *Our Duties in the Present Crisis in the Transvaal*, by Babu Lalit Mahan Ghosal, Municipal Commissioner of Sinthi-Cossipur, under the presidency of the Hon'ble Ranjit Sinha, Rajah Bahadur of Nashipur, and Member of the Legislative Council of His Honour the Lieutenant-Governor of Bengal, at the Classic Theatre, Beadon Street, on [illegible]

(2) On *Mind in Nature*, by Mr. R. Palit, of Howrah, under the presidency of Khan Bahadur Mirza Shujat Ali Beg Sahib, Representative of Her Highness the Nawab Begum Sahiba of Murshidabad, *C. I.*, at the Albert Hall, College Square, on Monday, the 19th February, 1900, at 5-15 P. M.

(3) On *How Great are the Powers of Music!*—by Babu Prafulla Chandra Mukerjea-under the presidency of Dr. N. L. De, at the office of the Society, on Wednesday, the 25th April, 1900, at 4 P. M.

As the *Plague* continued to decimate the town, the *Society* was unable to convene any more public Meetings, during the year.

The following is a Summary of the transactions of the *Society* during the session, 1900:—

On Monday, the 1st January, 1900, a Letter of Congratulation *was submitted to Rai Hari Ram Goenka Bahadur, a well-wisher of the Society, on his becoming* Rai Bahadur, *to which the following reply was received:—*

31, Banstola Street,
The 2nd January, 1900.

Dear Sir,

Please accept my sincere thanks for your kind Congratulations.

I shall always remember your good wishes.

To
SHAM LALL DAY, Esq.,
Secy., Calcutta Literary Society.

Yours Sincerely,
HariRam Goenka.

On Monday, the 1st January, 1900, a Letter of Congratulation *was submitted to the Hon'ble Rajah Suraj Kaul Bahadur, C.I.E., Member of the Governor-General's Council, and an illustrious Honorary Member of the Society, on his becoming* Rajah Bahadur, *to which the following reply was received:—*

Lahore, *5th January*, 1900.

Dear Babu Sham Lall Day,

Please accept yourself, and convey to the Society my sincere thanks for the congratulations and good wishes sent to me on my getting the new honour.

I wish the Society every success, and yourself every happiness and prosperity.

Babu SHAM LALL DAY,
Secy. Cal. Lit. Society.

Yours very truly,
Suraj Kaul.

On the 2nd February, 1900, the following reply was received from His Excellency General the Right Hon'ble Field-Marshal Lord Frederick Sleigh Roberts of Kandahar and Waterford, Baronet, M.P., V.C., G.C.B., D.C.L., LL.D., G.C.I.E., Commander-in-Chief of the British Forces in South Africa to the Society's letter of condolence dated the 21st December, 1899, on the melancholy occasion of the untimely demise of His Lordship's beloved son, in the Transvaal War:—

Cape Town.
2nd February, 1900.

Dear Sir,

Tender the Calcutta Literary Society my best thanks for the sympathy expressed in your letter of December 21st, which I much appreciate.

Believe me to be,

Babu SHAM LALL DAY,
Founder-Secretary,
Calcutta Literary Society.

Yours truly,
ROBERTS

On the 4th February, 1900, an Address of Congratulation, (composed of English Verses), was submitted to His Highness Surendra Vikrama Prakash Singh, Rajah Sahib of Sirmoor State, Nahan, on His Highness' Installation to the Throne of Sirmoor State, to which the following reply was received :—

No. 1637.

Sirmoor State,
Nahan, dated 14*th phalgoon* 1956.
24*th February*, 1900.

Dear Sir,

I am directed to convey to you His Highness' appreciation and thanks for the congratulations sent to him by the *Literary Society*, in honor of the recent Installation Ceremonies. * * *

To
The Secretary to the
Cal. Lit. Society.
Calcutta.

I have, &c.,
Narain Singh,
Secretary to His Highness
of Sirmoor.

On Tuesday, the 6th March, 1900, a Letter of Congratulation *was sent to Rajah Raj Rajeswari Prasad Singh Bahadur of Surajpura, on his becoming the* Dewan of Dumraon State, *to which the following reply was received:—*

Surajpura, 8-3 1900

Dear Sir,

I thank you very much for your Congratulations.
* * *

To
SHAM LALL DAY, Esq.,
Founder-Secy.,
Calcutta Literary Society.

Yours Sincerely,
Rajrajeswari Prasad Singh.

On Tuesday, the 6th March, 1900, a Letter of Congratulation *was submitted to the Hon'ble Mr. A. M. Bose,* Barrister-at-Law, *on his appointment as an* Hon'ble Member *to the Legislative Council of His Honor the Lieutenant-Governor of Bengal, to which the following reply was received :—*

139, Dhurumtola Street,
Calcutta, 16*th March*, 1900.

Dear Sir,

Please accept my cordial thanks for your and the Society's Congratulations on my selection by the Dacca Division Municipalities for a seat in the *Bengal Council*. Should I go to the Council, I trust it may be my privilege to be of some slight service to the country.

Your letter was a long time in reaching me, having been sent to Mymensingh, where I had gone. It was, however, too late for me there, and has had again to be re directed to Calcutta.

Hence the delay in acknowledging your letter.

To
SHAM LALL DAY, Esq.,
Secy., Calcutta Literary Society.

I remain,
Yours sincerely,
A. M. Bose.

On Wednesday, the 7th March, 1900, a Letter of Congratulation *was submitted to His Highness the Maharajah Scindia Sahib of Gwalior State,* G.C.S.I., *on His Highness' recovery from illness, to which the following reply was received :—*

Office of the Medical Officer to
His Highness the Maharajah Scindia,
Dated, Gwalior, *the 14th March*, 1900

Dear Sir,

I am directed by H. H. the Maharajah Scindia to thank you for your kind letter of the 7th March, 1900.

To
SHAM LALL DAY, Esq.,
Secy., Calcutta Literary Society.

Yours truly,
A. M. Crofts.

On the 19th March, 1900, a Letter of Condolence *was sent to Lady Lockhart, on the melancholy occasion of the untimely demise of her beloved husband, His Excellency-General the Right Hon'ble Sir William Lockhart,* K.C.B., K.C.S.I., *late Commander-in-Chief of Her Majesty's Forces in India, and Extraordinary Member of the Governor-General's Council, to which the following reply was received :—*

Calcutta, 21*st March*, 1900.

Dear Sir,

I am desired by Lady Lockhart to thank you very much for the kind expression of sympathy you were good enough to send her on behalf of the Calcutta Literary Society, for which she is deeply gratified.

Mr. SHAM LALL DAY,
Secy., Cal. Lit. Society.

I am,
Yours very truly,
L. N. Beatty, *Capt.*
A. D. C.

On the 29th March, 1900, a Letter of Condolence *was sent to Lady Stewart, on the melancholy occasion of the demise of her beloved husband His Excellency-General the Right Hon'ble Sir Donald Martin Stewart, Baronet,* M. P., G. C. B., G. C. S. I., C. I. E., *late Councillor to the Right Hon'ble the Secretary of State for India, Ex-Commander-in-Chief of Her Majesty's Forces in India, and one of the illustrious Patrons of the Society, since the year 1881, to which the following reply was received :—*

The Royal Hospital, Chelsea,
London, 15*th April*, 1900.

Dear Sir,

My mother has asked me to write and express her gratitude to the Calcutta Literary Society for their kind letter of sympathy, and I hope you will express the same to the Society.

She encloses a photograph of my Father for your acceptance.

To
SHAM LALL DAY, Esq.,
Secy., Cal. Lit. Society.

Yonrs sincerely,
DONALD STEWART.

On the 12th April, 1900, a Letter of Congratulation *was sent to His Royal Highness Albert Edward Prince of Wales,* K.G., K.T., K.P., G.C.S.I., G.C.M.G., C.B., &c., *on the occasion of His Royal Highness' Providential Escape from the wicked attempt made on His Royal Highness' life, to which the following reply was received :—*

Marlborough House,
Pall Mall, (S. W.),
8th May, 1900.

Major-General Sir Stanley Clarke is desired by the Prince and Princess of Wales to convey to Mr. Sham Lall Day, and through him to the Members of the Calcutta Literary Society, the expression of Their Royal Highnesses' warm thanks for their kind congratulations on The Prince's merciful preservation on the occasion of the recent attempt on His Royal Highness' life.

To
SHAM LALL DAY, ESQ.,
Founder-Secy., Calcutta Literary Society.
24, Nimtola Street, Calcutta, India.

On the 24th May, 1900, a Letter of Congratulation *was sent to the Hon'ble Sir Francis Maclean,* Kt., Q.C., K.C.S.I., Chief Justice of Bengal, *on His Lordship's receiving the new Distinction of Kaisar-I-Hind Gold Medal from Her Most Gracious Majesty the Queen-Empress of India, to which the following reply was received :—*

High Court,
Calcutta, *28th May, 1900.*

Dear Sir,

I am desired by the Chief Justice to thank you for your very kind congratulations.

Yours truly,

Babu SHAM LALL DAY,
Secretary, Cal. Lit. Society.

A. J. WAITE,
Private Secretary.

On Thursday, the 24th May, 1900, a Letter of Congratulation *was sent to Babu Roma Nath Ghose, on his receiving the new Distinction of* Kaisar-I Hind Silver Medal *from His Excellency the* Right Hon'ble *the Viceroy and Governor-General of India, to which the following reply was received :—*

47, Pathuriaghat Street.
Dated, 28*th May*, 1900.

My Dear Sir,

Allow me to thank you and your Society most sincerely for the kind words contained in your letter of the 26th Instant.

To — Yours Sincerely,
SHAM LALL DAY, Esq. — Roma Nath Ghose.
Secy., Calcutta Literary Society.

On Thursday, the 24th May, 1900, a Letter of Congratulation *was submitted to His Highness the Maharajah Sahib of Bikaner,* G.C.S.I., *on His Highness' receiving the new Distinction of* Kaisar-I Hind Gold Medal *from Her Most Gracious Majesty the Queen-Empress of India, to which the following reply was received :—*

Office of Private Secretary,
Dated, Bikaneer, *the 29th May*, 1900.

Dear Sir,

I am directed by H. H. the Maharajah to convey his thanks to the Members of the Calcutta Literary Society for congratulations.

Babu — Yours Faithfully,
SHAM LALL DAY, Esq. — R. D. Corper.
Secy., Cal. Lit. Society. — Private Secretary to H. H. The Maharajah of Bikaneer

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On Thursday, the 24th May, 1900, a Letter of Congratulation *was sent to Sir Mahomed Obaidullah Khan Bahadur,* K.C.I.E., *Prime-Minister Sahib of Tonk, on his receiving the new Distinction of* K.C.I.E., *from Her Most Gracious Majesty the Queen-Empress of India, to which the following reply was received :*

Tonk, 30*th May*, 1900.

Dear Sir,

Many thanks to yourself and other Members of the Calcutta Literary Society for the letter of 24th May, and for the congratulations and good wishes you have been so good as to offer me on behelf of the Society.

To — Yours Sincerely,
SHAM LALL DAY, Esq., — Mahd. Obaidullah Khan,
Secy., Calcutta Literary Society. — *Prime-Minister.*

On Thursday, the 24th May, 1900, a Letter of Congratulation *was sent to Roy Nanek Chand Bahadur, Dewan and Prime-Minister Sahib of Indore State, on his receiving the new Distinction of* Kaisar-I-Hind Gold Medal *from Her Most Gracious Majesty the Queen-Empress of India, to which the following reply was received :—*

Indore, 30*th May*, 1900.

Dear Sir,

Many thanks for your congratulations on the award of the *Kaisar-I-Hind Gold Medal.*

To — Yours Faithfully,
The Secretary, Cal. Lit. Society, — Nanek Chand,
24, Nimtola Street, Calcutta. — *Prime-Minister.*

On Thursday, the 24th May, *1900, a* Letter of Congratulation *was sent to His Highness the Maharajah Sahib of Kotah, on His Highness' receiving the Distinction of* K.C.S.I., *from* Her *Most Gracious Majesty the Queen-Empress of India, to which the following reply was received :—*

No. 930 of 1900.
Kotah, *Dated, 4th June*, 1900.

From

The Dewan, Kotah State.

To

The Secretary, Calcutta Literary Society,
Calcutta.

Sir,

I am to thank the Society for the congratulations conveyed to His Highness in your letter of the 26th May, 1900.

Yours truly,
Raghu Nath Dass,
Dewan, Kotah State.

On Thursday, the 24th May, *1900, a* Letter of Congratulation *was sent to Babu Lukmi Narayan Bogla, on his receiving the new Distinction of Kaisar-I-Hind Silver Medal from* His *Excellency the Right Hon'ble the Viceroy and Governor-General of India, to which the following reply was received :—*

Dehra, *10th June, 1900.*

Dear Sir,

I had received your letter, when I was at Calcutta remembering me on the event of the *Kaisar-I Hind Silver Medal's* distribute, of which I was also granted with one.

I thank you very much for your kindness, and kind wishes towards me.

The delay to be excused.

To — Yours truly,
SHAM LALL DAY, Esq., — Lukmi Narayan Bogla,
Secy., Cal. Lit. Society. — Rangoon, Bombay,
Calcutta, &c

On Thursday, the 24th May, 1900, a Letter of Congratulation *was submitted to His Royal Highness Albert Edward, Prince of Wales,* K.G., K.T., K.P., G.C.S.I., G.C.M.G., *on the Relief of Lady Smith and of Mafeking, to which the following reply was received :—*

Marlborough House, Pall Mall, S. W.
29th June, 1900.

Dear Sir,

In reply to your letter of 24th May, I write to say an answer was sent by me to yours of the 19th of April, with congratulations from the Calcutta Literary Society, on the escape of the Prince and Princess of Wales.

I have now to convey to you the thanks of Their Royal Highnesses for the Society's congratulations on the Relief of Lady Smith and of Mafeking.

To — Yours Faithfully,
SHAM LALL DAY, *Esq.*, — Adel Clarke,
Secy., Cal. Lit. Society. — *Major-General,*
Equerry-in-Waiting.

On Thursday, the 24th May, 1900, a Letter of Congratulation *was submitted to Her Most Gracious Majesty the Queen-Empress of India, on* Her Imperial

Majesty's *Eighty-first Anniversary Birth-day, to which the following reply was received* :—

Buckingham Palace,
4th July, 1900.

The Private Secretary in commanded by the Queen to thank Mr. Sham Lall Day for his letter of the 14th ultimo, and for the kind expressions contained therein.

To
SHAM LALL DAY, *Esq.*,
Secy., Calcutta Literary Society.

On Thursday, the 24th May, 1900. a Letter of Congratulation *was submitted to Her Most Gracious Majesty the Queen-Empress of India, through the Right Hon'ble Sir Richard Temple*, Baronet, M. P., G.C.S.I., C.I.E., *an illustrious Patron of the Society, since the year 1881, on the crowning success of the* British Arms in South Africa, *to which the following reply was received* :—

Heath Brow, Hampstead
London, N. W.,
19th July, 1900.

My Dear Sir,

I have duly received and have had the honor to forward for submission to Her Majesty the Queen-Empress Victoria the loyal and patriotic Resolution recently voted by the Members of the Calcutta Literary Society—an Association of Gentlemen, whom I have always regarded with the highest esteem.

To
SHAM LALL DAY, *Esq.*,
Hony. Secy., Cal. Lit. Socy.,
Calcutta—India.

I am,
Yours very Sincerely,
Richard Temple.

The following Registered letter was subsequently received from the Right Hon'ble Sir Richard Temple, Baronet. M.P., G.C.S.I., C.I.E., *an illustrious Patron of the Society, since the year 1881* :—

Heath Brow, Hampstead,
London, N. W.,
1st August, 1900.

Dear Sir,

In my previous letter, I informed you that I had submitted your loyal and Patriotic letter to the Proper quarter for submission to Her Majesty the Queen-Empress.

I have now the pleasure to inform you further that I am commanded to convey to your Society the expression of Her Majesty's gratification and thanks for this testimony of Patriotism and Devotion to the Throne on the part of its Members.

I am with happy remembrances of my days in Bengal and with best regards to *Bengali* friends.

To
The Secretary to the
Calcutta Literary Society,

Yours Sincerely,
Richard Temple.

On Thursday, the 14th June, 1900, a Letter of Congratulation *was submitted to His Royal Highness Prince Alfred Ernest Albert, Duke of Edinborough*, K.G., Kt., K.P., P.C., G.C.B., G.C.I.E., Q.C., G.C.S.I., G.C.M.G., D.C.L., L.L.D., *on the crowning success of the British Arms in South Africa, to which the following reply was received* :—

Clarence House,
St. James., S. W.,
3rd July, 1900.

Sir,

I have to acknowledge receipt of your letter of 14th June by which you request me to convey to H. R. H. the Duke of Saxe Coburg, (Duke of Edinborough), the congratulations of the Calcutta Literary Society for the crowing success of the British Arms in South Africa.

I am now charged by His Royal Highness to convey to the Calcutta Literary Society His thanks for their congratulations and loyal prayers for the long life of Her Majesty

To
The Founder Secretary,
Calcutta Literary Society.

I am, Sir,
Yours Faithfully,
Maesa.

On Thursday, the 14th June, 1900, a Letter of Congratulation *was submitted to His Royal Highness Prince Arthur William Patrick Albert*, Duke of Connaught and Strathearn, on the *Relief of Ladysmith and of Mafeking, to which the following reply was received* :—

Buckingham Palace,
3rd July, 1900.

Dear Sir,

I am desired by H. R. H the Duke of Connaught to acknowledge your letter of the 14th Ultimo, conveying to His Royal Highness the congratulations of the Calcutta Literary Society on the recent success of the British Forces in South Africa and the occupation of Pretoria, and in reply thereto I am to request you to be good enough to assure the Society of the great pleasure with which His Royal Highness received their communication, and of his earnest hope that the War that was being waged in South Africa may be speedily brought to an honorable and satisfactory conclusion, and may eventually result in the lasting happiness and prosperity of the various races which inhabit it.

To
SHAM LALL DAY, Esq.,
Founder—Secretary,
Cal. Lit. Society.

Believe me to be,
Dear Sir,
Yours Faithfully,
Alfred M. Egerton, *Colonel*
Comptroller of the Household of H. R. H the Duke of Connaught.

On Wednesday, the 1st August, 1900, a Letter of Condolence *was submitted to His Royal Highness Prince Arthur William Patrick Albert, Duke of Connaught and Strathearn, on the melancholy occasion of the untimely demise of His Royal Highness' beloved brother His Royal Highness the late Prince Alfred Ernest Albert, Duke of Edinborough*, K. G., Kt., K.P., P.C., G.C.B., G.C.I.E., Q.C., G.C.M.G., D.C.L., LL.D., *to which the following reply was received* :—

Buckingham Palace
August 20th, 1900.

Dear Sir,

I have placed your letter before H. R. H. the Duke of Connaught, and I am desired, in reply, to convey to you and the Members of the Calcutta Literary Society His Royal Highness' sincere and grateful thanks for your sympathy with him in the great loss which has fallen upon the Royal Family and to ask you to assure the Members of your Society of his sincere appreciation of their kind and feeling message.

Believe me,

To
SHAM LALL DAY, Esq.,
Founder & Secretary;
The Calcutta Literary Society.

Yours very Faithfully
Alfred, M. Egerton
Colonel.
Comptroller.

On Thursday, the 1st November, 1900, *a* Letter of Condolence was sent to *Mrs. Max Muller on the melancholy occasion of the sad demise of her beloved husband, the Right Hon'ble Professor F. Max Muller, a distinguished Honorary Member of the Society, to which the following reply was received* :—

7, Norham Gardens,
Oxford, 22nd November, 1900.

With Mrs. MaxMuller's sincere thanks for the kind sympathy of the Calcutta Literary Society.

To
The Secretary,
Calcutta Literary Society.

W. G. MaxMuller.

On Thursday, the 1st November, 1900, a letter of Condolence was sent to Mrs. Max Muller, on the melancholy occasion of the sad demise of her beloved husband, the Right Hon'ble Professor F. Max Muller, M.P., *a distinguished* Honorary Foreign Member of the Society, *to which the following reply was received* :—

7, Norham Gardens,
Oxford, 22nd November, 1900.

With Mrs. Max Muler's sincere thanks for the kind sympathy of the Calcutta Literary Society.

To the Secy., Cal. Lit. Society. W. C. Max Muller

On Thursday, the 22nd November, 1900, a Letter of Condolence *was forwarded to the bereaved Royal Family of the Patiala State, on the melancholy occasion of the untimely demise of its late illustrious Chief, to which the following reply was received* :—

Patiala, 26th November, 1900.

Dear Sir,

In acknowledging the receipt of your letter of 22nd instant, I have to thank you and the Members of your Society for your sympathy of condolence.

To
SHAM LALL DAY, Esq., Yours truly,
Founder-Secretary, ABDUL MAJID KHAN,
Calcutta Lit. Society. Foreign-Minister, Patiala State.

The Government of India was pleased to honor the Calcutta Literary Society *with the presentation of a copy of the* Report of the Liprosy Commission to India, *accompanied by the following letter,* for which the best thanks of the *Society* are hereby given:—

No. 706.

To The Secretary, Calcutta Literary Society,
24, Nimtola Street, Calcutta.

Dated, Calcutta, *the 11th April, 1900.*

Sir,

Home Department, Books.

I am directed to forward for the use of the Society the publication noted on the margin.*

An acknowledgment of receipt is requested.

*Report of the Liprosy Commission to India.

I have the honour to be
Sir,
Your most obedient servant,
S. C. HILL,
Assistant Secy. to the Govt. of India.

On the 14th December, 1900, a Letter of Condolence *was despatched to Roy Yatindra Nath Chowdhery Bahadur, M. A., B. L.,* Zemindar of Taki, *and a Member of the Society, on the melancholy occasion of the sad demise of his venerable mother, to which the following reply was received.*

Baranagar,
No. 2462. The 17th of December, 1900.

Sir,

It is very kind of you to express sympathy on my behalf by way of condolence on account of the death of my mother, and I thank you and the Society most sincerely for it.

Yours Sincerely,
Babu SHAM LALL DAY, Roy Jotindra Nath
Secy., Cal. Lit. Society. Chowdhery

I have now a pleasant duty to perform in announcing to you that, the following personages have signified their willingness to become Members of the *Calcutta Literary Society,* during the year 1900, for which the best thanks of the *Society* are hereby given to them ; *Viz* :—

Names :—	Dates :—
General R. F. Patterson, *Consul-General of the United States of America,*	5—1—1900.
His Highness Manindra Chandra Nandi, (*Maharajah Bahadur of Cossimbazar*),	5—1—1900.
Khan Bahadur M. Shujat Ali Beg Sahib of Moorshedabad	5—1—1900.
Pandit Shankar Nath, ...	5—1—1900.
Pandit Din Doyal, ...	5—1—1900.
Babu [illegible]	8—1—1900.

His Highness Bijoy Chand Mahtab, *Maharaj-Adheraj Bahadur of Burdwan,* has been pleased to present a copy of his *Bejoya Gitika,* Part I., for which the best thanks of the Society are hereby given to His Highness.

The best thanks of the Society are hereby given to our distinguished Nobleman and *Millionaire* of the town, Kumar Radha Prosad Roy Bahadur of *Posta* for his kindly bearing a part of the expenses in republishing the abstract *Proceedings of Public Meetings* of the Society (from 1875 to 1885), Part I.

The Society's grateful thanks are also due to the *Hon'ble* Ranjit Sinha, *Rajah Bahadur of Nashipur, Member of the Bengal Legislative Council,* &c, &c., for his kindly bearing a part of the expenses for publishing the *Report of the Society for the year* 1899.

It is with profound sorrow I have to announce that, the *Calcutta Literary Society* has lost its oldest Patron, His Excellency-General the Right Hon'ble *Field-Martial* Sir Donald Martin Stewart, *Baronet,* G. C. B., G. C. S. I., C. I. E., who was the Commander-in-Chief of Her Majesty's Forces in India, from 1880 to 1887,

The late *Field Marshal* joined the Society as *Patron* in 1881, and took great interest in the welfare of this Literary *Institution,* till the last days of his life.

The *Society* has also lost the *Right Hon'ble* Professor F. Max Muller, M. P., and Babu Kali Kissore Munsi, *Zemindar of Bogra,* who were also *Honorary Members of the Society.*

The office of the *Society* was closed, on each occasion, to mark its respect and esteem for the deceased, and *Letters of Condolence* were sent to the bereaved families of the deceased, which were duly acknowledged.

The best thanks of the *Institution* are also due to the authorities of the *Calcutta University Institute,* the Secretary to the *Albert Hall* and the Manager of the *Classic Theatre,* for lending the use of their halls to hold Meetings of the Society.

To the *Editors,* and *Reporters* of the daily and weekly *English* and *Bengali* Newspapers for publishing Reports of Proceedings and the lectures delivered at Meetings of the Society, as well as to the gentlemen, who presided at its Meetings, and to the Lecturers, who delivered speeches, the best thanks of the *Society* are due to them. (*Cheers.*)

In conclusion, the *Society* begs to record its most cordial and grateful thanks to its Patrons, Members and friends for the valuable aid, which they have rendered to it during the year 1900. (*Cheers.*)

As the *Society* was inaugurated by the humble individual, who now stands before you, it is with considerable satisfaction I find that, it has continued to exist for the last *Twenty-five years,* by the Grace of God, —a fact on which we may all well-congratulate our-selves. (*Cheers.*)

Now I fervently hope that, by the blessing of the Almighty God, our *Society* may go on prospering in the career of usefulness year after year. (*Cheers.*)

After Babu Sham Lall Day, the *Founder and Secretary to the Society,* had finished his Report, the *Hon'ble* Chairman moved that it be adopted. The proposal was carried by acclamation.

The *Hon'ble* Chairman then introduced the Anagarika H. Dharmapala, (*of Ceylon*, to the Meeting, and asked him to deliver his lecture on the

Origin and Influence of Buddhistic Literature.

The learned lecturer spoke on the *subject* for nearly an hour, during which he was frequently applauded. He delivered an eloquent speech, which was listened to with rapt attention.

The learned lecturer commenced by saying that, *Lord Buddha's life* was in-imitable. A Prince of Royal Blood he left his home, a young wife and a babe to proceed on tour and to preach the *Religion,* which it was his Mission to promulgate throughout the length and breadth of the land. His

self-sacrifice was very great, and I need hardly say that, as a teacher and instructor his parallel cannot be found in history. He continued that, *India* was a sealed country to the world before the birth of the *Buddha Goutama*. The *Puranas* speak of Him as the *Ninth Avatar*,or, the God Incarnate ; but, give no further details as to the incomparable and stupendous revolution, he had caused by the promulgation of a Religion, which had once been embraced by over 800 millions of the Asiatic race. The Literature that had its origin in the land watered by the *Jumna* and *Ganges* is not, now to be found in the birth place of the Supreme One. To the patient, industry of the Bhikkhus of Ceylon, Burma, Siam, China,and Japan aswell as the energetic scholarship of European and American Oriental scholars,the non-*Buddhist* world is deeply indebted for the light, that has thrown on the state of the Indian world in the *Buddhist* Period dating from 600 B.C. to 100 A.D.

Before the advent of the *Tathagata*, India had a literature monopolised by the three castes. The *Kshatriyas*, according to the *Upanishads*, and the *Bhagvat Gita*, were the teachers of the *Esoteric Doctrine*. The *Brahmins* had to learn the higher philosophy from the *Rajanyas*. *Janaka*, the King, taught *Vyasa* and *Suka*. In the principal *Upanishads* the teachers of the *Brahmins* were Royal Sovereigns. The *Brahmins* were sacrificers and drinkers of Soma juice.To the king they had to go whenever they wanted to make sacrifices. The *Kshatriya* caste was to rule the *Brahmin* and protect him ; but, to protect and rule the *Kshatriya*, the Law of Justice was promulgated. The *Kshatriya* is the representative of the gods *Indra* and *Suryya*, and the *Brahmin* sacrificers worshipped the gods and obeyed the *Kshatriya*. It is the *Kshatriya Royalty* that claims all the *Avatars*; *viz.*—*Rama*, *Krishna* and *Buddha*. They are the saviours of India, and they are all worshipped and invoked. The Religions of India are the products of the *Kshatriya* Royal teachers. The sacrificing priests only worshipped the gods, and made human and animal sacrifices to them,but, they were never religion-makers. The *Bhagvat Gita* contains the exhortations of one *Kshatriya* to another and the *Bhagbat Dharma*, taught by *Buddha*, contains the Ethical, Doctrinal and Psychological Religion, that suits universal Humanity. The pre-Buddhistic Indian Religious teachers confined themselves to India proper , but, for the first time in universal history, *Buddha* gave to the world an eclectic religion. The castes, as created by *Brahma*,was a purely Indian Institution, which ethnologically is an anomalous principle incomprehensible to the races outside the Gangetic Valley. Even in the Dravida territory, the early inhabitants had not known the caste differentiations of the *Manavic Sastras*. Countries, beyond Panjab and beyond *Himalaya*, had no knowledge of *Brahma* creating the four castes.

For the first time, Indian exclusiveness was removed after the appearance of *Buddha*. The Greeks had their civilization, which was far more aesthetically developed than the Indian. On the frontier of the *Panchala*, where East and West met the Grecian and Indian studied together in the University of *Takkha Sila*.That the sons of the Indian Nobility and Princes had their education completed. Arts and Science were studied ; and Indian students from *Kasi*, *Mithila*, *Magadha*, and *Kosala* met each other there, who, after finishing their education, returned to their respective homes. Painting, architecture, archery and all useful sciences were taught. But, there was no Religion. Ascetic philosophers had their retreat *Ashrams* on the banks of the *Ganges*, *Nerbeda*, *Jumna* and *Godavery*, as well as on the summits of the *Gangetic Valley*. *Manasaravar*, the *Mano Sila* of the *Pali* texts, was the abode of great *Rishis*. These were the philosophers, who, renouncing the pleasures of the sensual world, soared high into the realms of the infinite. There were metaphysicians, who went high above the realms of the material heavens as far as the immaterial heavens ; they transcended space and occupied themselves in the psychological exercise of analysing the perceptions, whether they could get absolute emancipation from the senses.

Religion proper had no existence. People were giving stones, when they wanted bread. Naked asceticism based on the principles of animal life, following the habits of the cow, the dog, the fowl, the bird, retiring into a forest to mortify the body for the purpose of emancipating the *Soul entity* from the prison of physical atomic organization, by sublimating the body through a process of starvation, was the climax approaching Religion. Ordinary people worshipped trees, rivers, forests ; and priests sacrificed cows, heifers, goats, lambs, &c., to appease the *Deva* Gods.

Buddha then appeared on the scene and gave India a Religion, removing all accretions of morbid asceticism of sacrifices and caste monopolies. The absolute uselessness of slaughtering innocent animals was taught by the Great One; asceticism was condemned. The priest had lost his profession, and the Ascetic saint had lost his followers ; spiritual trust which had become the monopoly of the higher castes were ignored and Humanity became partakers of the Divine Law of Righteousness.

The disciple *Bhikkhus* of *Buddha* were the great pioneers of civilization. By the influence of the Doctrine of Righteousness, five hundred years before the birth of *Christ*, the whole of Asia was saved from the immoral ethics of Nihilism, Atheism, Polytheism and Sensualism. A lofty conception of spiritual-life was enunciated and the millions upon millions for these two thousand four hundred years have found solace and comfort in the beneficient teachings of the Omni-scient *One*, whose glorified life has been the highest ideal, which has been given to man to follow on this Earth of Sin and Sorrow.

The influence of *Buddhistic Literature* is beginning to be felt in Europe and America, and the study of *Pali* by Western scholars has proved the way for a wider appreciation of the sublime tenets by the people in the West, for the Ethics, Philosophy and Psychology of the Religion of *Buddha* are unique and incomparable. (*Cheers.*)

After the learned lecturer had finished his speech *the Hon'ble Chairman* drew the attention of the audience to all that the speaker had said. He gave a digest, so that, they might carry the instruction home, and profit by the lessons imparted to them. The *Presidential address* was worthy of the occasion.

Babu Gobin Chandra Dhur said, I beg to propose a vote of thanks to the learned lecturer for his instructive and interesting discourse, and to the *Hon'ble Chairman* for the clear manner, in which he had placed before the audience all that the lecturer had said.

The Votes were carried by acclamation.

The *Meeting* then came to a close.

(*Vide, the Englishman, 15th, Bengalee, 16th, the Hindu Patriot, 18th*, and the *Statesman*, 19th March 1901, respectively.)

On hearing the sudden illness of Her Most Gracious Majesty Queen-Victoria, Empress of India the *Calcutta Literary Society* offered special prayers to God, for the speedy recovery of Her Majesty.

Babu Sham Lall Day, the *Founder and Secretary to the Society*, went personally for the purpose to *Kalighat* and offered there special *Pujahs* to *Goddess Kali— the favorite Idol of the Hindus*—and solemnly prayed to *Kali Mata*, thus :—

"Kali Mataji ! *I pray unto Thee and invoke Thy blessings on our beloved Queen Victoria, and earnestly hope that, Her Majesty may soon rally from the disease, from which Her Majesty has been suffering since Wednesday, the 16th January, 1901.*

The people of India pray that You may graciously be pleased to shower forth Your choicest

THE CALCUTTA LITERARY SOCIETY.

Her Majesty's love and affection for the Indian people has been great, and, we return that love by the expression of our esteem and prayer unto Thee, that Her Majesty may soon recover and complete Her Majesty's Centurial reign!

Mother! Accept the humble prayer of a poor citizen living in this distant land!

The Secretary to the *Society* had also deputed *High Caste Brahmins* to the *Temples* of *Tarkeshwar*, *Buddinath*, and *Jaggannath* to pray for the speedy recovery of Her Imperial Majesty.

(*Vide*, the *Englishman*, and the *Hindu-Patriot*, 23rd January, 1901.)

On hearing the melancholy death of Her Most Gracious Majesty Queen-Victoria, Empress of India, Babu Sham Lall Day, the *Founder and Secretary to the Calcutta Literary Society*, summoned an Extraordinary Meeting at the Beadon Gardens, on Wednesday, the 23rd January, 1901, at 8 A. M., when the following *Resolution* was unanimously carried.—

The Members of the Calcutta Literary Society humbly express their heart-felt sorrow at the lamented demise of their beloved Sovereign, the Queen-Empress and respectfully offer their condolence to His Majesty the King of Great Britain and Ireland and Emperor of India and to the bereaved Royal Family.

It was further resolved that the office of the Society be immediately closed for three days, in honor of the memory of the illustrious deceased.

The Resolution was forwarded to His Honour Sir John Woodburn, K. C. S. I., *Lieutenant-Governor of Bengal.*

His Honour the Lieutenant Governor of Bengal on receiving the above, has been pleased to send the following reply :—

Private Secretary's Office,
Bengal.

The Private Secretary to the Lieutenant-Governor is directed to acknowledge the receipt of a Resolution passed by the Members of the Calcutta Literary Society, and to say that under His Honour's orders it has been sent to the Private Secretary to His Excellency the Viceroy.

To
The Secretary, Calcutta Literary Society,
24, Nimtola Street, Calcutta.

A special public Meeting, convened by the Society, was held at the *Albert Hall*, College Square, on Wednesday, the 30th January, 1901, at 4-30 P. M., to express regret at the lamented death of Her Most Excellent Majesty Queen-Victoria, Empress of India.

On the motion of Babu Lalit Mahan Ghosal, *Municipal Commissioner* of *Cossipur Municipality*, seconded by Babu Upendra Chandra Mukerjea, the *Hon'ble* Ranjit Sinha, *Rajah Bahadur* of *Nashipur*, and Member af the *Bengal Legislative Council*, was voted to the chair.

On the *Hon'ble Chairman* taking his seat, the following Resolutions were unanimsusly passed in solemn silence :—

Resolution I :—

That it be enjoined upon the Members of the Society to abstain from all sorts of work and from joining in any festivities or amusements on Saturday next, the 2nd February. 1901, being the mournful day of the funeral of Her Most Gracious Majesty Queen-Victoria, Empress of India, and that they be requested to join the *Sankirtan Party* on the *Maidan* tomorrow afternoon.

Proposed by Kumar Manmatha Nath Roy Chowdhery Bahadur, *Zemindar of Santosh.*

Seconded by Babu Gobin Chandra Dhar, *Chairman, Hindu-Family Annuity Fund.*

The Resolution was carried unanimously.

Resolution II :—

That the Members do wear a black band on the left arm, as a sign of deep mourning.

Proposed by Babu Panch Cowri Banerjea, B. A. Editor, *Basumati.*

Seconded dy Babu Gobin Chandra Dhar, *Zemindar.*

The Resolution was carried unanimously.

A vote of thanks to the chair was then proposed by Kumar Manmatha Nath Roy Chowdhery Bahadur, *Zemindar of Santosh*, which was seconded by Roy Pasupati Nath Bose Bahadur, *Zemindar*, and carried by acclamation.

The Meeting broke up at 5 P. M.

(*Vide*, the *Indian Daily News*, the *Statesman*, the *Indian Mirror*, 31st January, and the *Hindu-Patriot* and the *Bengalee*, 1st February, 1901, respectively.)

The Resolutions were submitted to His Honour the Lieutenant-Governor of Bengal.

The following letter was subsequently received from His Honour the Lieutenant-Governor of Bengal :—

Private Secretary's Office,
Bengal,
Belvedere, Calcutta, 4th February, 1901.

Sir,

I am directed by the Lieutenant-Governor to acknowledge the receipt of your condolences on the lamented death of Her Majesty the Queen-Empress, and to say that your letter will be forwarded to His Excellency the Viceroy.

I am, Sir,
Yours faithfully,
P. STRACHY, *Major*,
Private Secy. to His Honour the Lieut.-Governor of Bengal.

To
The Secretary,
Calcutta Lit. Society,
24, Nimtola Street,
Calcutta.

A special Meeting, convened by the Society, was held in a camp at the *Chowringhee Maidan*, on Saturday, the 2nd February, 1901, at 5 P. M. The Meeting was densely crowded.

On the motion of Babu Sham Lall Day, the *Founder* and *Secretary* to the *Society*, seconded by Babu Arun Raj Roy Chowdhery, Editor of the *Dainik Chandrika*, Mr. L. Ghosal was voted to the chair.

The Chairman, on taking his seat, thanked the Society for doing him the honour of inviting him to take the *Presidential Chair* that afternoon. He eulogized the rare virtues of Her Most Gracious Majesty Queen-Victoria, Empress of India, and traced the cause of the un-bounded love of Her Majesty's Indian subject to Her Majesty's Throne.

The following Resolution was then un-animously adopted :—

Resolution I :—

That a *Letter of Condolence* be sent to England for submission to His Majesty the King Emperor.

Proposed by Babu Arun Raj Roy Chowdhery, Editor of the *Sulav Dainik.*

Seconded by *Pandit* Keshab Prasad Misra, Editor of the *Uchit Bakta.*

Supported by *Pandit* Jagarnath Prasad Chaturvedi, leader of the *Marwari* Community of Barra Bazar.

A vote of thanks to the chair was then proposed by Babu Upendra Nath Mukerjea, Proprietor, *Basumati*, who also thanked Babu Sishir Kulnar Ghose, Editor, *Amrita Bazar Patrika*, as prime-mover of organized *Sankirtan Parties* in Calcutta.

The motion was carried by acclamation.

The *Meeting* broke up at dusk.

(*Vide* the *Amrita Bazar Patrika*, 4th February, 1901.)

The following reply was received from His Most Excellent Majesty King Edward VII., King of the United Kingdom of Great Britain and Ireland and Emperor of India :—

Buckingham Palace,
2nd March, 1901.

The Private Secretary is commanded by the King to express His Majesty's thanks to you for your kind and loyal letter of sympathy, and for the accompanying Enclosure.

To SHAM LALL DAY, Esq.,
Secretary, Calcutta Literary Society,—Calcutta.

Proceedings of the Silver Jubilee Meeting of the Calcutta Literary Society *held at the hall of the* Calcutta University Institute, *College Square, on Wednesday, the 20th March, 1901, at* 5 P. M., *under the presidency of the* Hon'ble Vidya Vinada, *M. Ry. P. Ananda Charlu Avargal, Rai Bahadur, B. L., Companion of the Order of the Indian Empire, Madras Representative of the Governor-General's Legislative Council, &c., &c., &c The hall was crowded by a large number of Graduates and Under-Graduates of the* Calcutta University, *and other respectable gentlemen of the Town and Suburbs of Calcutta.*

To celebrate the Silver Jubilee of the Calcutta Literary Society, a very interesting ceremony was held at the hall of the *Calcutta University Institute*, College Square, on Wednesday, the 20th March, 1901, at 5 P.M., under the presidency of the *Hon'ble Vidya Vinada*, M. Ry P. Ananda Charlu Avargal, Rai Bahadur, B.L., C.I.E., *Madras Representative of the Governor-General's Legislative Council*, &c. &c. &c.

The hall was decorated with flowers, trees, and garlands The trees were placed in most excellent order, which imparted beauty to the building.

On the table, in the platform, were placed huge Nosegays of Roses of variegated colors, which imparted a charm to the distinguished audience. There was a large gathering of *Graduates and Under-Graduates of the Calcutta University*, and other respectable gentlemen of the Town and Suburbs of Calcutta.

On the *Hon'ble* Chairman taking his seat, amidst shouts of applause, Babu Gobin Chandra Dhar said :—

Hon'ble Chairman and *Gentlemen*,

I have been asked by Babu Sham Lall Day, the *Secretary and Founder of this Society*, to give something like an address of the *President of this Society*. (*Cheers.*)

If the *President of the Society*, the late Dr. Jagendra Nath Bhattacharyya, M. A., D. D., *Law-Examiner of the Calcutta University*, &c., had been living today, he would have gladly addressed you on the present occasion. The success of the work of the *Society* measured by the number, substance and length of the speeches delivered at its *various Meetings* has been great. But, to our extreme regret, he has untimely been snatched away by the cruel hand of death ! He had a carbuncle, and he succomed to it, in June, 1899 !

I have been temporarily acting for him. I have been present at most of its *Meetings*, and I have had ample opportunities of watching with interest the *Proceedings* of the *Society*.

I had the honor to preside at several of its *Meetings*, and I can safely affirm that, the *Society* conducted its operations in a way, that must command itself to those, who have the well-being of their country at heart.

I now unhesitatingly assert that, the lectures, delivered at its various *Meetings*, were generally of a very high order. The gathering was large, and the *Society*, I have no doubt, is engaged in excellent work.

It is, indeed, a matter of congratulation that, the *Society* has now passed through the *Twenty-sixth year* of the existence, during which period, many *Literary Societies* were started in the town, several of which have now ceased to exist. It is, therefore, gratifying that, the *Calcutta Literary Society* not only exists, but, has achieved marvellous success. This is only due to the untiring zeal and energy of its worthy *Secretary*, Babu Sham Lall Day, who projected the *Society*, and which he has been nourishing with his own hands, for a quarter of a century, from 1875 to 1890. (*Cheers.*)

The *Calcutta Literary Society* has gone through much practical and useful work during the last *Twenty-five years*. The lectures delivered, during this period, were One hundred and sixty in number, giving an average of more than *Six lectures*, during a year, on subjects of *Literary and Scientific* interest. This is a matter much to be congratulated upon.

The *Calcutta Literary Society* has had its troubles, but, in spite of them, has amply fulfilled the expectations of its promoters. This is as it should be.

Not only *Lectures* were delivered, but *Messages of Congratulations* and *Condolence* were sent from time to time to high personages in *India* and *England*, to which replies have been received, as will be found printed in the *Appendices*, attached to the Report of the *Society*.

It would, perhaps, be egotistical, if the *Society* was to narrate all the work that it has done, during the last *Twenty-five years*. But, the Council cannot help alluding to some of the most important of the works it has gone through.

Besides the Lectures giving at *Meetings*, connected by the *Society*, with which department of its work it was not fully satisfied, the *Society*, therefore, established *Four English Schools*, at four different places, for imparting education to the children of the people of middle classes, at moderate fees, as they could not afford to pay for the high rates, which obtained in other schools of the town.

These *Four Schools* were situated, one at No. 50, Nanda Ram Sen's Street, Sovabazar ; the second at No. 196, Bow Bazar Street, the third at Haraganj Road, Salkea, and the fourth at No. 81, Baranasi Ghoses' Street, Calcutta.

All the *Four Schools* imparted education in the *English* language, up to the *Calcutta University Entrance Standard* and the nature of the education imparted in them will speak for itself.

The *Schools* existed for Eight years ; *viz* :—From 1883 to 1890, and when it was found that other schools, with similar objects, were started throughout the town, at which *instructions* could be obtained at moderate fees, the *Society* thought it advissible of closing its *Schools*, thinking that they had done their work.

You will, perhaps, be anxious to hear the amount of money, which the *Society* spent upon its *Four Schools*. I am glad to tell you that, the amount expended was upwards of *Thirty-two Thousand Rupees* during eight years, giving an average of *Four thousand Rupees*, a year.

This sum was partly paid by our worthy *Secretary and Patorns* of the *Society*, and partly from the small fees received from the pupils of the *Schools*, who attended in them. The *Society* did not work for a name, it proceeded on principles of utilitiraniasm.

Several of the pupils of the *Schools* received *Free board and lodging*, according to their circumstances Upon this work of *Charity*, a large sum of money was also expended.

Several of the pupils of these *Schools* have now grown into man-hood, and they are now employed in *Government and Mercantile Offices*. Some have been practicing as *Medical Practitioners*, and others are working as *Pleaders and Tradesmen*. This, indeed, is much gratification to the Council.

Here I thfnk it necessary to state that, during the

Eight years of the existence of the *Schools*, *medals, prizes, and schoolarships* were awarded to the meritorious pupils, at each of their annual and quartely examinations.

The *Schools* were also visited by some of the most eminent men, such as Mr. A. C. Clarke, C. B, *Inspector of Schools, Presidency Circle*, the late *Revd. Dr.* K. M. Banerjea, F. U. C, the *Revd.* James M. Hamilton, M. A., B. D., *Professor of the General Assembly's College*, Rai Radhika Prasanna Mukerjea Bahadur, &c. These gentlemen expressed themselves highly satisfied with the progress made by the pupils of our *Schools*, and they all have given testimonials of their approtiation. (*Vide*, the Annual Reports of the Calcutta School).

The *Council* had always been of opinion that, it should labour for the sake of the work, that devolved upon it, and not for a name, and it must be confessed that, it had succeeded in all its efforts in this direction.

The *Objects* of the *Calcutta Literary Society*, are :—

(*a*) To foster Social Union between *Europeans and Indians*,

(*b*) To further Intellectual culture.

The lectures which are given at its various *Meetings* are calculated to revive a spirit of friendliness, when the *European* and the *Indian* meet on common ground to discuss *Literary* and *Scientific subjects of importance* to those, who take an interest in them.

When lectures on *subjects* delivered in the *English* language had been well nigh exhosted, the *Council* invited some of the most learned men of this city, and those, who visited it, to deliver lectures in *Hindi* and *Bengali, on abstruse subjects.*

The Secretary is the fonnder of the *Society*, and it is natural, therefore, that he should continue in his work of love with the same earnestness and zeal which he evinced when the *Institution* was established in the year 1875.

Babu Sham Lall Day, *the worthy Secretary of the Society*, has three-fourths of the time had the sole practical management of its various activities, and the *Council* desire to express their deep sense of gratitude of the excellent work, which he has quietly and un-ostentatiously carried through these twenty-five years past.

All the more, great credit is due to the *indefatigable Secretary* that he has been able to keep the *Institution* at a steady level of prosperity. (*Cheers.*)

I trust that the *Society* will go on increasing in usefulness, and continue to do its good work for many years yet to come. (*Cheers.*)

Address by the Secretary :—

After Babu Gobin Chandra Dhar had finished his *speech*, Babu Sham Lall Day, the *Founder and Secretary to the Society*, said :—

Hon'ble Chairman and Gentlemen,

It is most fortunate that, we have had such a high personages as the *Hon'ble Vidya Vinada* M. Ry. P. Ananda Charlu *Avargal*, Rai Bahadur, B. L., *Companion of the Order of the Indian Empire, and Madras Representative of the Governor-General's Legislative Council*, to preside at the *Silver Jubilee Meeting of the Society*, this afternoon, with his usual kindness towards the *Institution.*

The *Members of the Society* beg to tender their warmest thanks for the favor, and I am also grateful to him for having spared the time in the midst of the multifarious duties of his office to come here to-day.

We meet here this evening to celebrate the *Silver Jubilee Meeting of the Calcutta Literary Society*, having for its objects—a creation of *Social Union* between *Europeans and Indians*, and fnrtherance of *intellectual culture.*

The means, hitherto adopted, have been the convening of public *Meetings* for lectures and discourses in *English* and *Indian Vernaculars*, on subjects of literary, historical and antiquarian interest.

Since the date of its foundation, the *Society* ha been able to organize scores of public *Meetings* presided over by eminent representatives of both classes of His Majesty's subjects, and by so doing it has marvellously achieved a fair measure of success

The *Society* was started by me in January, 1875 with the help of some of my young friends,—the advanced pupils of *various institutions* of the town who were then associated with me in the good work.

I have the honour of being the *Secretary* since it foundation in 1875, and I am glad to be able to say that the *Society* has rapidly been marching onward in the path of progress, *eversince its establishment.*

I have much pleasure in submiting to you a *Synoptical Report of the transactions of the Society*, during the last *twenty-five years*, (*i.e.*) from 1875 to 1890.

The *Inaugural Meeting of the Society* was held, with great *eclat*, at the hall of the *Calcutta Government Normal School*, No.83, Upper Chitpur Road, *Jorasanko* on Monday, the 4th January, 1875, at 4-30 P. M. when BabuGavinda Chandra Dass delevered a lecture before a large and appreciative gathering, on *Education*, under the presidency of Babu Gopal Chandra Banerjea, Head Master, *Government Normal School.*

The *First Anniversary Meeting of the Society* was held at the hall of the *Calcutta Government Normal School*, No. 83, Upper Chitpur Road, *Jorasanko*, on Friday, the 26th November, 1875, at 4-30 P. M. when Babu Gopal Chandra Banerjea, *the President of the Society*, delivered his *presidential address* on the *Importance of Our Society.*

The *Second Anniversary Meeting of the Society* was held at the hall of the *Calcutta Government Normal School*, No. 83, Upper Chitpur Road, *Jorasanko*, on Friday, the 13th October, 1876, at 5 30 P.M., when Babu Shyama Charan Ganguli delivered a lecture on the *Life of Goldsmith*, under the presidency of Babu Naba Gopal Mitra, &c., *Editor, National Paper.*

The *Third Anniversary Meeting of the Society* was held at the hall of the *Calcutta Government Normal School*, No. 83, Upper Chitpur Road, *Jorasanko* on Monday, the 6th August, 1877, at 4-30 P. M. when Babu Hari Pada Naik delivered a lectute on the *Life and Teachings of Akbar*, under the presidency of Babu Gopal Chandra Banerjea, the *President of the Society.*

The *Fourth Anniversary Meeting of the Society* was held at the hall of the *Calcutta Government Normal School*, No. 83, Upper Chitpur Road, *Jarosanko*, on Wednesday, the 10th April, 1878, at 4-15 P.M., when Babu Madhav Chandra Banerjea delivered a lecture on *Etiquette*, under the presidency of Babu Nilmadhav Chatterjea, *Superintendent of the Oriental Seminary*, &c.

The *Fifth Anniversary Meeting of the Society* was held at the *Hindu-School Theatre*, College Square, on Wednesday, the 12th February, 1879, at 4-30 P. M. when the *Revd.* Dr. K. S. Macdonald, M. A., F. U. C. Principal, *Duff College*, &c., delivered a lecture on the *Educated Indians and their future prospects*, under the presidency of the *Hon'ble* (then *Mr.*) Surendra Nath Banerjea, B. A., *Editor, Bengalee*, &c.

The *Sixth Anniversary Meeting of the Society* was held at the *Hindu-School Theatre*, College Square, on Saturday, the 28th February, 1880, at 3-30 P. M when the *Revd.* Dr. K. S. Macdonald, M. A., F. U. C Principal, *Duff College*,&c.,delivered an address on the *Catholic objects of our Society*, under the presidency of *Major-General* A. C. Litchfield, *Cousul-General the United States of America*, and one of the distinguished *Foreign Members of the Society.*

The *Seventh Anniversary Meeting of the Society* was held at the *Hindu-School Theatre*, College Square on Friday, the 9th December, 1881, at 4-30 P. M when Babu Chandra Kumar Bhattacharyya, B. A. delivered a lecture on the *Present Condition of Hindu women*, under the presidency of Babu Nogendra Nath Chatterjea, *Preacher of the Sadharan Brahma Soma*,

The *Eighth Anniversary Meeting of the Society* was held at the *Medical College Theatre*, College Street, on Saturday, the 28th January, 1882, at 4-30 P. M., when Dr. G. W. Cline, *Barrister-at-Law*, delivered a lecture on *Poetry*, under the presidency of *Colonel* H. Mattson, *Consul-General of the United States of America*, and one of the illustrious *Foreign Members of the Society*.

The *Ninth Anniversary Meeting of the Society* was held at the hall of the *Calcutta School*, No. 50, Nanda Ram Sen's Street, *Sova Bazar*, on Friday, the 13th April, 1883, at 4-15 P. M., when Babu Banku Behari Bose read a paper on *Friendship*, under the presidency of Babu Purna Chandra Mukerjea, *Zeminder*, *Attorney-at-Law*, &c.

The *Tenth Anniversary Meeting of the Society* was held at the hall of the *Calcutta School*, No. 50, Nanda Ram Sen's Street, *Sova Bazar*, on Wednesday, the 9th January, 1884, at 4-30 P. M., when Babu Benada Behari Chatterjea delivered a lecture on *Good Manners*, under the presidency of Mr. Tarak Nath Mukerjea.

The *Eleventh Anniversary Meeting of the Society* was held at the hall of the *Calcutta School*, (*Bow Bazar Branch*), No. 196, Bow Bazar Street, on Saturday, the 22nd August, 1885, at 3-30 P. M., when the *Revd.* Phillip S. *Smith*, M. A., (*of the Oxford Mission*), delivered a lecture on the *Thoughts on Plato's Republic*, under the presidency of the *Revd.* James M. Hamilton, M.A.,B.D, Professor, *General Assembly's College*.

The *Twelfth Anniversary Meeting of the Society* was held at the hall of the *Calcutta School*, (*Bow Bazar Branch*), No. 196, Bow Bazar Street, on Thursday, the 14th January, 1886, at 4-30 P. M., when Babu Nagendra Nath Chatterjea delivered a lecture on the *Life of Julius Caesar*, under the presidency of Babu Chandi Charn Banerjea, *Head-Master*, *Hindu School*.

The *Thirteenth Anniversary Meeting of the Society* was held at the hall of the *Calcutta School*, No. 24, Nimtola Street, on Monday, the 10th January, 1887, at 4 P.M., when Badu Mahendra Nath Bose delivered a lecture on *Primitive Aryans*, under the presidency of Babu Gopal Chandra Banerjea.

The *Fourteenth Anniversary Meeting of the Society* was held at the *Albert Hall*, College Square, on Friday, the 24th January, 1890, at 4-30 P. M., when Mr. Kani Lall Day, delivered a lecture on the *Importance* of *Technical Education in India*, under the presidency of Mr. Mathura Nath Chatterjea, L. C. E. of Uttarpara.

The *Fifteenth Anniversary Meeting of the Society* was held at the *Albert Hall*, College Square, on Monday, the 19th January, 1891, at 4-30 P. M., when *Pandit J. N. Tarkachuramani*, of Benares, delivered a lecture on the *Past and Present Condition of India*, under the presidency of *Colonel* Samuel Merrill, *Consul-General of the United States of America*, and an illustrious *Foreign Member of the Society*.

The *Sixteenth Anniversary Meeting of the Society* was held at the *Albert Hall*, College Square, on Monday, the 25th January, 1892, at 4-30 P. M., under the presidency of Mr. Srish Chandra Biswas, B. L., *Pleader*, *Judge's Court*, *Alipur*, who delivered an address on the *Importance of our Society*.

The *Seventeenth Anniversary Meeting of the Society* was held at the *Albert Hall*, College Square, on Thursday, the 2nd February, 1893, at 4-30 P. M., when the *Revd.* E. F. Browne, M. A., *Professor of the Bishop's College*, delivered a lecture on *Eyes and No Eyes*, under the presidency of the *Revd.* John Morrison, M. A., D. D., *Principal of the General Assembly's College*.

The *Eighteenth Anniversary Meeting of the Society* was held at the *Albert Hall*, College Square, on Friday, the 9th February, 1894, at 4-30 P. M., when *Pandit* Janaki Nath *Bhagbat Bhushan* of *Benares* delivered a lecture on *Wisdom*, under the presidency of Babu Hem Chandra Mitra, B. L.

The *Nineteenth Anniversary Meeting of the Society* was held at the hall of the *Aryya Mission College*, No. 80, Muktaram Babu's Street, on Monday, the 11th February, 1895, at 5 P. M., when Mr. Ram Doyal Mazumdar, M. A., *Principal*, *Aryya Mission College*, delivered a lecture on *Social Disorder and its Remedy*, under the presidency of the *Hon'ble* Sir Pratap Naraiyan Singh, K. C. I. E., *Maharajah Bahadur of Ajodhya*, *and Member of the Viceroy's Legislative Council*.

The *Twentieth Anniversary Meeting of the Society* was held at the hall of the *Patriotic Institution*. No 63, Amherst Street, on Monday, the 6th January, 1895, at 5 P. M., when Mr. L. Ghosal and Mr. Avinash Chandra Rai jointly delivered a lecture on *What has the British Government done for India*, under the presidency of the *Hon'ble* Ranjit Sinha, *Rajah Bahadur of Nashipur*, and *Member of the Bengal Legislative Council*.

The *Twenty-first Anniversary Meeting of the Society* was held at the *Emerald Theatre*, Beadon Street, on Monday, the 4th January, 1896, at 5 P. M., when Mr. Jnan Chandra Rai, B L., delivered a lecture on the *Life of the late Mr. Manamahan Ghose*, *Barrister-at-Law*, under the presidency of the *Hon'ble Vidya Vinada*, M. Ry. P. Ananda Charlu *Avargal*, Rai Bahadur, B L., C. I. E., *Madras Representative of the Governor-General's Legislative Council*.

The *Twenty-second Anniversary Meeting of the Society* was held at the hall of the *Aryya Mission College*, No. 80, Muktaram Babu's Street, on Monday, the 10th January, 1898, at 4-30 P. M., when Mr. Jnan Chandra Rai, B.L., delivered a lecture on the *Development of National Literature*, under the presidency of the *Hon'ble* Ranjit Sinha, *Rajah Bahadur of Nashipur*, and *Member of the Bengal Legislative Council*.

The *Twenty-third Anniversary Meeting of the Society* was held at the hall of the *Calcutta University Institute*, College Square, on Wednesday, the 4th January, 1899, at 5 P. M., when Mr J. N. Roy, *Barrister-at-Law*, delivered a lecture on the *Present Day Problems*, under the presidency of Mr. N. N. Ghose, *Barrister-at-Law*, Editor, *Indian Nation*, *Principal*, *Metropolitan College*, *Honorary Presidency Magistrate*, &c &c.

The *Twenty-fourth Anniversary Meeting of the Society* was held at the hall of the *Calcutta University Institute*, College Square, on Monday, the 22nd January, 1900, at 6 P.M., when Mr. Benayendra Nath Sen, M.A., *Professor of the Presidency College*, delivered a lecture on *Our Social Resources*, under the presidency of the *Hon'ble Vidya Vinada* M. Ry. P. Ananda Charlu *Avargal*, *Rai Banadur*, B, L., C. I. E., *Madras Representative of the Governor-General's Legislative Council*.

The *Twenty-fifth Anniversary Meeting of the Society* was held at the hall of the *Calcutta University Institute*, College Square, on Thursday, the 25th March, 1901, at 5 P.M., when *Anagarika* H. Dharmapala of Ceylon, delivered a lecture on the *Origin and Influence of Buddhistic Literature*, under the presidency of the *Hon'ble Vidya Vinada* M. Ry. P. Ananda Charlu *Avargal*, Rai Bahadur, B.L., C.I.E., *Madras Representative of the Governor-Genaral's Legislative Council*.

Besides these *Anniversary Meetings*, the following *gentlemen* favoured the *Society* with their following lectures at various of its public *Meetings*; *viz* :—

The *Revd.* Dr. K. M. Banerjea, F. U. C., delivered the following two lectures to the *Society*; *viz* :—

(1) *On English Education in Bengal*, under the presidency of the *Revd.* Dr. K. S. Macdonald, M.A., F. U. C., *Principal*, *Duff College*, at the hall of the *Free Church College*, No 74, Nimtolla Street, on Wednesday, the 30th April, 1879.

(2) *On the Life and Teachings* of the late Rajah Ram Mohan Roy, under the presidency of the *Revd.* Dr. W. W. Hastie, M, A., at the hall of the *General Assembly's College*, Cornwallis Square, on Thursday the 26th February, 1880.

The *Revd.* W. Johnson, B. A., *Principal, London Missionary Society's Institution*, Bhowanipur, delivered a lecture on the *Destruction of Pompii, (illustrated with Diagrams)*, under the presidency of the *Revd.* Dr. K. S. Macdonald, M. A., F. U. C., at the hall of the *Duff College*, 74, Nimtola Street, on Thursday, the 16th March, 1880.

Mr. L. Ghosal and Mr. N. N. Dutt jointly delivered a lecture on *Female Education in Bengal*, under the presidency of the *Hon'ble* Baba Khem Singh Vedi, C. I. E., (*High Priest of the Sikh Nations in the Panjab and Rawalpindi*, as well as the *Panjab Representative of the Governor-General's Legislative Council*), at the hall of the *Ripon College*, No. 60, Mirzapur Street, on Thursday, the 28th February, 1895.

Mr. Lal Vihari Banerjea, B. L., delivered a lecture on the *Benefits of Extensive Commerce*, under the presidency of the *Hon'ble* Rai Gangadhar Rao Madhav Chitnavis Bahadur, C. I. E., *Member of the Viceroy's Legislative Council*, at the hall of the *Aryan Boarding Institution*, No. 37, Sova Bazar Street, on Tuesday, the 5th March, 1895.

Mr. H. E. A. Cotton, *Barrister-at-Law*, delivered a lecture on the *Views of England on India*, under the presidency of Baba Sumar Singh Sadi Sahib, *High Priest of the Sikh Temple at Patna*, in the hall of the *City College*, No 11, Mirzapur Street, on Friday, the 22nd March, 1895.

Mr. Bepin Chandra Pal delivered a lecture on the *Ancient Ideal in Modern Life*, under the presidency of Babu Chandra Nath Bose, M. A., *Translator* to the *Government* of *Bengal* at the *Albert Hall*, College Square, on Tuesday, the 2nd April, 1895.

Colonel H. S. Olcott *President-Founder of the Theosophical Society in India*, delivered his following three lectures to the *Society*, *viz* :—

(1) On the *Fate of the Hindu-Children*, under the presidency of Mr. N. N. Ghose, *Barrister-at-Law*, *Editor*, *Indian Nation*, *&c.*, at the hall of the *Patriotic Institution*, No 63, Amherst Street, on Monday, the 3rd February, 1896.

(2) On the *Mesmerism and Mesmeric Healings*, under the presidency of *Dr.* Hubbe Schleiden of *Germany*, at the *Albert Hall*, College Square, on Tuesday, the 4th February, 1896.

(3) On the *Existence of the Soul*, under the presidency of the *Venerable Acharyya* Nagendra Nath Bhaduri, at the hall of the *Ripon College*, No. 60, Mirzapur Street, on Wednesday, the 5th February, 1896.

These *Meetings* were well-attended and the lectures heard with rapt attention The *Society* is deeply indebted to *Colonel* H. S. Olcott, for his series of letures, and still more, for his unfailing interest and sympathy.

Swami Brahmachari Nityanandji of the *Panjab*, delivered a lecture on the *Duties of the Aryans*, under the presidency of the *Hon'ble* Babu Narendra Nath Sen, *Attorney-at-Law*, *Editor*, *Indian Mirror*, *Member of the Bengal Legislative Council*, &c., at the *Emerald Theatre*, Beadon Street, on Saturday, the 21st March, 1896.

Mr. Hem Chandra Roy, M. A., B. L., delivered a lecture on the *Social Problems of the Day*, under the presidency of the *Hon'ble Vidya Vinada* M. Ry. P. Ananda Charlu *Avargal, Rai Bahadur*, B.L., C.I.E., *Madras Representative of the Imperial Legislative Council*, at the hall of the *Aryya Mission College*, No 80, Muktaram Babu's *Street*, on Saturday, the 22nd March, 1896.

Babu Nilkantha Mazumdar, M. A., *Professor of the Presidency College*, *and Prem Chand Roy Chand Scholar*, delivered a lecture on *Some Stray Thoughts on Sankhya Philosophy*, under the presidency of the *Venerable Acharyya* Nagendra Nath Bhaduri, at the hall of the *Saraswat Institution*, Cornwallis Street, on Wednesday, the 8th April, 1896.

Mr. Jnan Chandra Roy, B. L., delivered a lecture on the *National Regeneration*, under the presidency of the Charlu *Avargal, Rai Bahadur*, B. L., C. I. E., *Madras Representative of the Supreme Legislative Council*, at the *Bengal Theatre*, Beadon Street, on Friday, the 8th January, 1897.

The thanks of the *Society* are specially due to His Honor Sir John Woodburn, K. C. S. I. C. S., *Lieutenant-Governor of Bengal*, for his kindly presiding at one of our *Meetings*, held at the hall of the *Calcutta University Institute*, College Square, on Wednesday, the 24th March, 1897, at 5 P. M. when Mr. Jnan Chandra Roy, B. L., delivered a lecture on the Problems of Poverty.

Professor M. N. Chatterjea, M. R. A. S. (London) of Patiala, delivered a lecture on *Indias' Call to Her Sons*, under the presidency of the *Hon'ble Vidya Vinada* M. Ry. P. Ananda Charlu Avargal, *Rai Bahadur*, B. L., C. I. E., *Madras Representative of the Governor-General's Legislative Council*, at the hall of the *M. L. Jubilee Institution*, No 89, Harrison Road on Monday, the 30th January, 1899.

Pandit Hari Deva Shastri, *Professor* of *Sanskrit Bishops' College*, delivered a lecture on the *Improvement of Sanskrit Education in Bengal*, under the presidency of Mr. Cecil Bendall, M. A., (*Cambridge*) M. R. A. S., (*London*), *Professor of Sanskrit, University College*, *London*, at the *Albert Hall*, College Square on the 5th February, 1899.

His Holiness Paramhansa Jagat-Guru Sri Sankaracharyya Raj Rajeswar Sankarasram Swami Maharaj of the Holy Temple of Dwarka, favoured the *Society* with a series of his following *Seven Lectures on the Veda* ; *viz* :—

(1) *On the Existence of the Almighty God*, under the presidency of the *Hon'ble Vidya Vinada* M. Ry. P. Ananda Charlu *Avargal, Rai Bahadur*, B. L., C. I. E., *Madras Representative of the Governor-General's Legislative Council*, on Thursday, the 23rd February, 1899.

(2) *On Veda,—the Word of God*, under the presidency of *Pandit* Prithi Raj. *Professor of the Veda*, *Calcutta Government Sanskrit College*, on Friday, the 24th Feby., 1899.

(3) *On Veda and its Division into Upanishads*, under the presidency of *Mahamahapadhay Pandit* Gavinda Shastri, *Professor* of *Sanskrit*, *Calcutta Government Sanskrit College*, on Saturday, the 25th February 1899.

(4) *On the One hundred and fifty-six parts into which the Upanishad is divided*, under the presidency of Rajah Sheo Bux Bogla Bahadur on the 26th February, 1899.

(5) *On the classes who are entitled to read the Veda* under the presidency of Babu Gabind Chandra Dhar, on Monday, the 27th February, 1899.

(6) *On why were the Sudras excluded from studying the Veda* ?—under the presidency of *Pandit* Siva Nath Dobay, on Tuesday the 28th February, 1899.

(7) *On the Efficacy of Rituals*, under the presidency of the *Hon'ble* Babu Narendra Nath Sen *Attorney-at-Law*, *Editor*, *Indian Mirror*, *Member of the Bengal Legislative Council*, *&c.*, on the 5th March, 1899.

These *Meetings* were well-attended, and were held at the hall of the *Sri Sri Satya Narayanjee Temple*, situated at No. 7, Collen's Place, *Howrah*, which was kindly lent by our distinguished *Raja* Sheo Bux Bogla Bahadur, for which the best thanks of the Society are hereby given to him.

The lectures of the *Swamiji* were listened to with rapt attention, and the Chairmen of the Meeting thanked the *Jagat-Guru* for the great interest he takes in welfare of the teeming millions of India and for his instructive and interesting speeches.

Countess M. De. S. Connavarro, *of America*, delivered a series of her three following lectures, under the presidency of the *Hon'ble* Babu Narendra Nath Sen

Attorney-at-Law, Editor, Indian Mirror, Member of the Bengal Legislative Council, &c., *viz* :—

(1) On the *Philosophy and Psychology of Buddhism*, at the hall of the *Metropolitan College*, Shanker Ghose's Lane, Cornwallis Street, on Saturday, the 18th March, 1899.

(2) On *Karma*, at the hall of the *City College*, No. 11, Mirzapur Street, on Wednesday, the 22nd March, 1899.

(3) On the *General Principles of Nirban*, at the *Albert Hall*, College Square, on Saturday, the 25th March, 1899.

Swami Abhayananda *of Chicago in America* delivered her two following lectures ; *viz* :—

(1) On the *Law of Karma*, under the presidency of the *Hon'ble* Babu Narendra Nath Sen, *Attorney-at-Law, Editor, Indian Mirror, Member of the Bengal Legislative Council*, &c., at the Classic Theatre, Beadon Street, on Monday, the 3rd April, 1899.

(2) *On Salvation* Versus *Liberation*, under the presidency of Roy Yatindra Nath Chowdhery Bahadur, M. A., B. L., *Zemindar of Taki*, at the hall of the *Metropolitan College*, Shanker Ghose's Lane, Cornwallis Street, on Tuesday, the 4th April, 1899.

Anagarika H. Dharmapala, *of Ceylon*, delivered his following two lectures, at the *Albert Hall*, College Square ; *viz* :—

(1) *On How to Earn One's Livelihood, without serving any body*, on Thursday, the 18th May, 1899.

(2) *On His Experiences in Travelling in America, Europe, the Far East, and India*, on Friday, the 19th May, 1899.

Swami Ala Ram Sagar *Sanyasi* of the N.W.P. delivered a series of his following *Sixteen Lectures to the Society*, from 21st August to 5th September, 1899, both days inclusive, at the premises, No. 84, Nimtola Street, *Calcutta*, *viz* :—

	Subjects :—	*Dates* :—
(1)	*On the Progress of the Soul*, ...	21-8-1899
(2)	*On the Cleanliness of Mind*, ...	22-8-1899
(3)	*On the Knowledge of God*, ...	23-8-1899
(4)	*On the Idol Worship*, ...	24-8-1899
(5)	*On the Efficacy of Rituals*, ...	25-8-1899
(6)	*On Humanity to Animals*, ...	26-8-1899
(7)	*On Not to be Jealous*, ...	27-8-1899
(8)	*On Brahmacharyya*, ...	28-8-1899
(9)	*On Chastity*, ...	29-8-1899
(10)	*On Sanctity and Knowledge*, ...	30-8-1899
(11)	*On the Devotion to God*, ...	31-8-1899
(12)	*On Yoga System*, ...	1-9-1899
(13)	*On Incarnation & Sradh Ceremony*,	2-9-1899
(14)	*On God and the Man*, ...	3-9-1899
(15)	*On the Effects of Studying the Veda*,	4-9-99
(16)	*On Salvation*. ...	5-9-1899

The *Vengrable Pandit* Krishna Dass *Vedanta Vagis*, (of *Kalighat*), delivered his two following lectures, at the premises, No. 84, Nimtola Street, on the 10th and 11th September, 1899, respectively ; *viz* :—

(1) *On the Devotion and Religion*,

(2) *On the Transmigration of the Soul*.

The *Venerable Pandit* Nilkantha Goswami, of *Barsia*, delivered a lecture on the *Knowledge of the Soul*, at the premises, No. 84, Nimtola Street, on Saturday, the 23rd September, 1899.

The *Venerable Pandit* Atul Krishna *Goswami* (of *Simla*) delivered a lecture on *God and the Devotee*, at the premises, No. 84, Nimtola Street, on Monday, the 25th September, 1899.

Swami Saradananda, (a Disciple of the late Ramkrishna *Paramhansa* of *Dakhineshwar*), delivered his two following lectures ; *viz* :—

(1) *On the Vedanta and Devotion*, at the premises No. 84, Nimtola Street, on the 24th September, 1899.

(2) *On the Ethics of the Bhagbat-Gita*, at the *Albert Hall*, College Square, on Wednesday the 27th September, 1899.

Pandit Din Dayal, *General Secretary of the Bharat-Dharma-Maha-Mandal*, delivered his three following lectures at the spacious compound of Babu Ram Lall Sett's *Thakurbari* situated at No. 5, Banstola Street, *Burra Bazar*, on Monday, the 13th, Tuesday, the 14th, and Wednesday, the 15th November, 1899, respectively ; *viz* :—

(1) *On the Creation of the World*,

(2) *On the Relation between Soul and God*,

(3) *On the Progress of a Nation*.

These lectures were largely attended by *Professors of Colleges*, and other learned gentlemen and the lectures were listened to with very great interest, and with un-divided attention.

Mr. Lalit Mahan Ghosal, *Municipal Commissioner of Cossipur-Sinthi Municipality*, delivered a very impressive lecture on *Our Duties in the Present Crisis in the Transvaal*, under the presidency of the *Hon'ble* Ranjit Sinha, *Raja Bahadur of Nashipur, and a Member of the Bengal Legislative Council*, at the *Classic Theatre*, Beadon Street, on Friday, the 26 January, 1900. The *Meeting* was largely attended.

Mr. R. Palit, (of *Howrah*), delivered a lecture on *Mind in Nature*, under the presidency of *Khan Bahadur* Mirza Shujat Ali Beg Sahib, *Representative of Her Highness the Nawab Begum Sahib of Murshidabad*, at the *Albert Hall*, College Square, on Monday, the 19th February, 1900.

Besides these lectures, there have been a pleasing gathering of the *Society*, at the premises of the M. L. Jubilee Institution, N. 89, Harrison Road, Calcutta, on Monday, the 30th January, 1899, at 3 P. M. under the presidency of the *Hon'ble* Vidya Vinada M. Ry. P. Ananda Charlu Avargal, Rao Bahadur, B. L., C. I. E., Madras Representative in the Viceroy's Legislative Council, to congratulate the *Hon'ble* Ranjit Sinha, Rajah Bahadur of Nashipur, and a well-wisher to the *Society*, on his election as an *Hon. Member* to the Bengal Legislative Council.

Addresses were also forwarded by this *Society*, from time to time, to the following *distinguished personages* and others, on various occasions; *viz* :—

Her Most Gracious Majesty the late Queen Victoria *Empress of India*.

His Most Excellent Majesty King Edward the Seventh, King of Great Britain and Ireland and Emperor of India,

His Royal Highness the late Prince Alfred Ernest Albert, *Duke of Edinborough*, K. G., KT., K. P. C., G. C. B., G. C. I. E., Q. C., G. C. S. I. G. C. M. G., D. C. L., LL D., &c.

His Royal Highness Prince Arthur William Patrick Albert, *Duke of Connaught* and *Strathearn*,

The *Right Hon'ble* the *Marquis* of *Ripon, Baron* K. G., P. C., G. M. S. I., G. M. I. E., *Ex-Viceroy and Governor-General of India*,

The *Right Hon'ble* the *Marquis* of *Dufferin* and Ava G.M.S.I. G. M. I. E., *Ex-Viceroy and Governor General of India*,

The *Right Hon'ble Field-Marshal* Lord Frederick Sleigh Roberts of Kandahar and Waterford *Baronet*, M. P., V. C., G. C. B., D. C. L., LL.D. G. C. S. I., G. C. I. E., *Ex-Commander-in-Chief of Her Majesty's Forces in India*,

The *Right Hon'ble* Sir George Stewart White V. C., G. C. B., G. C. S. I., C.I. E. *Ex-Commander-in-Chief of Her Majesty's Forces in India*,

His Excellency the *Right Hon'ble Baron* George Nathaniel Lord Curzon, of Keddleston, in the County of *Derby*, in the Peerage of Ireland, P. C., D. L., G. M.S.I., G. M. I. E., *Viceroy*

His Excellency *General the Right Hon'ble* the late Sir William Lockhart, K. C. B., K. C. S. I., *Commander-in Chief of Her Majesty's Forces in India*,

The *Right Hon'ble Baron* Cromer, G. C. S. I., G. C. I. E., &c.,

The *Hon'ble* Sir Augustus Rivers Thompson, K.C.S.I., *Ex-Lieutenant-Governor of Bengal*,

The *Hon'ble* Sir Francis Maclean, KT., K.C., S. I., *Chief-Justice of Bengal*.

The *Hon'ble* Sir John Woodburn, K. C. S. I., *Lieutenant-Governor of Bengal*,

&c., &c., &c.

☞ **These Addresses were duly acknowledged.** (*Vide*, Appendix).

Addresses were also despatched by this *Society*, from time to time, to the following illustrious *Indian Chiefs*, and Noblemen, among others on various occasions, which were duly acknowledged; (*Vide, Appendix*). *Viz* :—

His Highness the late Sir Chamrajendra Wadir, G. C. S. I., Maharajah Sahib of Mysore,

Her Highness the Maharani Sahiba of the State of Mysore, C. I.,

His Highness the Maharajah Scindia Sahib of Gwalior State, G. C. S. I.,

His Highness the Maharajah Sahib of Kolhapur State, G. C. S. I.,

His Highness the Maharajah Sahib of Kapurthalla State,

His Highness Suryya Kanta Acharyya, Maharajah Bahadur of Mymensingh,

His Highness Manindra Chandra Nandi, Maharajah Bahadur of Cossimbazar,

His Highness the Maharajah Sahib of Tipperah,

His Highness Surendra Vikram Prakash Singh, Rajah Sahib of Sirmoor-Nahan State,

His Highness the late Aftab Chand Mahtab, Maharaj—Adhiraj Sahib of Burdwan,

His Highness the late *Hon'ble* Sir Harrendra Kissore Singh, K. C. I. E., Maharajah Sahib of Bettiah,

His Highness the *Hon'ble* Sir Ahsunnollah Khan, K. C. I. E., Nawab Sahib of Dacca,

His Highness the *Hon'ble* Rameswar Singh, Maharajah Sahib of Darbhangah,

His Highness the *Hon'ble* Sir Pratap Naraiyan Singh, K. C. I. E., Maharajah Sahib of Ajodhya,

His Highness the *Hon'ble* Ranjit Sinha, Rajah Bahadur of Nashipur, and *Member of the Bengal Legislative Council*,

His Highness Bejoy Chand Mahtab, Maharaj—Adhiraj Bahadur of Burdwan,

The *Society* thus worked on from year to year.

The thanks of the *Society* are due to the gentlemen, who delivered lectures at its *Meetings*, and to those, who presided on the occasions, as well as to *the Proprietors and Principals of Colleges and Schools*, for lending the *use* of their halls for holding its *Meetings*, during the last *Twenty-five years*.

The grateful thanks of the *Society* are hereby given to the *Government of India*, for their having favored the *Society* with the presentation of *One hundred and fifty Volumes of Oriental Works*, on the 7th June and on the 1st July, 1895, respectively, also a copy of the *Report of the Liprosy Commission of India*, on the 11th April, 1900, as well as to the *Authors*, who, voluntarily presented their works to the *Society*, from time to time, during the last *twenty-five years*. (*Vide, Appendix*).

The *Society* also records its appreciation of the kindness of the Editors of the *English and Vernacular Newspapers*, who have found space in their columns to publish the *Proceedings of its Meetings*, and other doings of the *Society*, since its foundation in 1875.

The special thanks of the *Institution* are also hereby given to the donors and subscribers, who helped the *Society*, during the *last Quarter of the Nineteenth Century*.

To the *Patrons*, *Members*, friends, and well-wishers of the *Society*, I beg hereby to express my deep obligation for their un-abated interest in the welfare of this *Literary Institution*.

Let us now thank the *Almighty Disposer of Events*, under whose fostering care, the *Society* has been able to complete *Twenty five years of its existence*. May He continue to shower His manifold blessings upon us, grant us strength enough to sustain us in our work, and cheer us at the time of our difficulties. (*Cheers*).

After Babu Sham Lal Day, the *Founder and Secretary to the Society*, had finished his Report, which was duly adopted, the *Hon'ble Chairman* asked *Anagarika* H. Dharmapala, of Ceylon, to deliver his lecture on :—

THE STUDENT LIFE IN ANCIENT BUDDHISTIC INDIA :

The learned lecturer, who, on rising, was received with cheers, dwelt on his *Subject* for more than an hour, in the course of which he said that, when the world was covered with *Sin and Misery*, *Lord Buddha* appeared to impart its *teachings* to those, who were much in need of them. *His teachings* covered every thing.

The *Great Promulgator*, who enunciated the *Bhagvat Dharma*, formulated his *Religion* on the strong basis of a strict ethical discipline. The student had to learn sitting at the feet of his *Upajjay*, or, the *Spiritual Preceptor*, for several years, and then with his permission, the student had to go in search of the teacher, —the *Acharyya*, for the prosecution of higher studies, under whom he had to serve for at least five years.

Lord Buddha laid down Ten principal Rules for the *Brahmachari* students, which are to be observed by every one between the ages of seven and twenty. The student-life begins at the age of seven.

The following are the *Ten Rules* of the *Brahmachari*; *viz* :—

(1) To abstain from destroying life,
(2) ,, from stealing,
(3) ,, from sexual intercourse,
(4) ,, from lying,
(5) ,, from taking intoxicating drinks, &c,
(6) ,, from taking food after 12 A. M., till next morning. (But, *Ghee* and sugar may be taken, if necessary),
(7) ,, from dancing, music and theatrical shows,
(8) ,, from wearing garlands, and using unguents, scented oils for beautifying the body,
(9) ,, accepting gold and silver,
(10) ,, using high and broad beds.

The student had to get up at 4 o'clock in the morning, use a *daton*, or a prepared twig or brush for cleaning teeth, he had to prepare his lessons, sweep the sacred grounds near the *Bo Tree*, and the *Shrine*.

He had to bring water and place before the *Upajjhaya* for washing his face, hands and feet, and hand over the prepared tooth-brush. He had to do the several duties of a *valet* to his teacher—in handing him his double robes, his begging bowl, and, when the teacher went to beg food, he had to follow him, and when returning to the monastery, he had to go first, so that he might prepare the seat for the teacher, and the water to wash his feet. When the teacher arrived, he had to go to meet him, take his food bowl from his hands, and place it in the proper place, and when the hour for taking meal had come, he had to follow the teacher to the dining hall, and there at a distance from the teacher he had to sit and eat his food.

After finishing his meals, he had to wash the bowl of the teacher; put the robes of the teacher for a little time in the Sun, and when the teacher went for his noon-day rest, under some tree or quiet place, he entered

his own room, or some solitary place and began his studies. Till 4 P. M., he studied, and then again began the duties of bringing water to the teacher, sweeping the sacred grounds, lighting the lamps in the shrine.

After offering flowers at the shrine, wherein are the Relics of *Buddha* or where his statue is placed, he went to the Teacher, made the necessary obesiance and in the *ukkutika* posture asked the teacher's pardon for the faults committed, if any, and then again began his studies. He repeated the *paritta*, the sacred recitations, to ward off all evil influences, and at 10 P. M., he retired to sleep.

As a student, he had to sleep in the dormitory, set apart for the students, who were under twenty-one years of age. No elder was allowed to sleep in the dormitory of students. This was the routine of the *Spiritual* student, till he reached his twentieth year, As a student, he must not expose his body, always he must be decently robed, he must not associate with others, who were not his *Spiritual* companions.

When he arrived at the age of twenty-first year, he had the option of continuing his *Spiritual studies*, and gaining the *super-human knowledge* of the exalted *Arhais* and attaining the absolute *Nirvan*, or leaving it for the house-hold life to marry, and beget children. Such was the *Brahmachari* student-life, that was ordained by the *Tatha ata*, and the children were well-trained in the Monasteries, and were converted under *Spiritual* leaders the *Bhikkhus* and *Bhikkunis*.

India for a thousand and five hundred years maintained this discipline, and there was happiness in the land. When this training and discipline were neglected by the followers of *Buddha*, the decline of the youth began, and then came the downfall of the *Great Teacher's Religion in India*.

He also dwelt upon the following *three main points ; Viz* :—

(1) The boys and girls were equally liberally educated.

(2) *Buddhistic Religious Education* did not exclude the *Vedas*,

(3) The *Upadhya* looked not only after the literary, but, also, the *Moral and Social education of Brahmacharis* (pupils). *Buddha* asked his pupils not to accept any thing, on mere authority, without critically understanding it ; the young men should realize, as far as possible, the old *Ideal*. (*Cheers*)

The lecturer continued to say that, boys should not be married *before the age of twenty-one*, and the girls *before they attain their teens*. In ancient *Buddhistic India*, the *Hindu-females* were duly educated. They advanced in learning and they taught other people, the *Philosophy of life*.

An old man was always lamenting for the death of his son, as he had then only one daughter left. After a few days, an educated man, who saw the person weeping, advised him to go to *Buddha*, when all his pangs will cease. The old man complied with his request. He started from Benares for Mithila, where he met *Buddha*. The old man was thus consold by visiting *Budha*.

Anagarika H. Dharmapala continued that, there was no *Caste System* amongst *Buddhists*. The *Teachings of Buddha* embraced every department of *Philosophy*. It is not easy to analyse them.

The progress of *human thought* was dependent upon these *teachings*. *Moral development* was one of the principal objects, which engaged *Buddha's* attention.

Man should make progress both *Intellectually and Morally*, so as to become *fit members of Society*. We have many men here, who do not think of others. Their sole attention is confined to themselves.

God made man not to live for himself alone, *but, also for others*. *No Society* can advance, unless its *members* learn to lead an useful life. We should exercise strong common sense, in judging, as to what we should do, and what we should avoid doing.

We should cultivate manliness. We should try to follow *the footsteps of our fore-fathers*, as they were great.—*Great in wisdom, learning and morality* It is *the moral man* that makes a *deep impression* upon others.

We should learn to rely upon ourselves. We should try to develope the resources of our own country. We should try to make rapid strides in every department of life. We should try to advance as *Japan* and *America*. Our fore-fathers were great and civilized. In ancient times, when other people were ignorant and superstitious, we advanced in civilization and learning. (*Cheers*).

After the learned lecturer has finished his speech, the *Hon'ble Chairman*, commented upon it very elaborately, and incidentally called Mr. Dharmapala his *Guru*.

In conveying the *thanks of the Society* to the learned speaker, he said that, it is stated in the *Sanskrit Text* that, we should never utter what is unpleasant to others—though, true. On the contrary, my contention is that, we should always say what is unpleasant,—*if true*. I thank *Dharmapala* for the way, in which he has conveyed his *teachings to us* this evening.

You must all know what you ought to be. To have *discontent* in you is good, because, *discontent* leads to *emulation*, and by *emulation*, we try to excel others. By *emulation*, I do not mean *envy*. You should all try to acqure *Self-knowledge*. I do not say that, you should not become B.A. S., and M. A. S., but, that you should do so, and, after having done so, you must complete your education. You must not sit like *Buddha* under a tree, but, that you must try to act, and *act* like men.

The cause of humanity demands that, we should all work,—and work for the benefit of the public good. *God's creation* shows that. *He* is always active, and, therefore, we should try to follow God in our lives and actions. (*Cheers*).

The *Hon'ble Chairman* then congratulated the *Society* upon the admirable work, which has been done during the last *twenty five years*. He was glad to find that the condition of the *Society* was what it ought to be, and wished the *Institution* every prosperity and success. (*Cheers*.)

With a vote of thanks to the chair, proposed by Mr. Lalit Mahan Ghosal, and carried with acclamation, the *proceedings* terminated at 8-30 P. M.

(*Vide*, the *Englishman*, the *Statesman*, the *Bengalee*. 22nd March, the *Amrita Bazar Patrika*, for March, & the *Journal of the Moha Bodhi Society*, for April, 1901.)

A well-attended public *Meeting* of the *Society* was held at the hall of the *Metropolitan Institution*, Bow Bazar Branch, No 187, Bow Bazar Street, on Monday, the 29th July, 1901, at 6-30 P. M., under the presidency of Babu Asutosh Ghose, B. A.

The hall was very beautifully decorated with flags, foliage, and evergreens, and as the *Meeting* was convened in commemoration of the *Tenth Anniversary of the death of the late Pandit Iswara Chandra Vidyasagar*, C. I. E., there was a dense crowd of people of all classes, who had gathered to bear testimony to the great popularity of the late *Vidyasagar*.

After the *Chairman* had explained the object of the *Meeting*, he introduced Babu Gobin Chandra Dhar, and asked him to deliver his lecture on the :—

Life and teachings of the late Pandit Iswara Chandra Vidyasagar, C. I. E.

The Babu, who, on rising, was received with deafening cheers, then addressed the *Meeting* thus :—

Mr. Chairman and Gentlemen,

As one of the oldest friends of the venerable *Pandit*, I think it due to him, that I should say a few words regarding his *life and teachings*.

Ten years have elapsed since his death ! The late *Pandit Iswara Chandra Vidyasagar* was born in a village called *Birsinha*, in *Midnapur*, in the year 1820. His father, *Pandit* Thaker Dass Banerjea was very poor. He had not sufficient means to pay for the expenses of the education of his boy. Finding, that there was great facility in educating the *Brahmin* boys in the *Calcutta Government Sanskrit College*, *Pandit Iswara Chandra Vidyasagar* was admittted into that *Institution* for learning *Sanskrit-Grammar*.

After finishing his education there, he secured the appointment of *Head-Pandit*, under *Major Marshall*, in the *Fort-William College*, on a salary of Rupees Fifty per month. At this time, he learnt the *English*, *Uriah*, *Hindi*, and *Urdu* languages.

Major Marshall soon began to appreciate the *intrinsic merits of the learned Pandit*, and it was through *his influence*, that the late *Pandit* was afterwards appointed *Assistant Professor* of the *Calcutta Government Sanskrit-College*.

It was here that his parts began to display themselves in their brightness. In course of time, his services were so much appreciated by those, under whom he was employed, that he was afterwards promoted to the office of *Principal* of that *College*.

The *Pandit* commanded the highest respect of those, who knew him. As a load-stone converts iron into gold by its simple touch, so, the company of the late *Pandit* always exerted an influence for good, which cannot be over-rated.

The late Babu Ram Kamal sen was then *Secretary* of the *Sanskrit-College*, and although, he did not like as an *Orthodox-Hindu*, the heterodox ideas of the learned *Pandit*, still, he could not help admiring him for his erudition. He was afterwards appointed *Inspector of Schools*. And it was, in consequence of a difference with the then *Director of Public Instruction*, that he was at last obliged to resign his office.

My intimacy with him began to grow, when he joined the *Committee of Management* of the *Calcutta Training School*. The circumstances, which led to the eatablishment of this *Institution*, were rather unique. When the *School* of the late *Mr. David Hare* was converted from a *free to a paying-Institution*, and, when the *Missionaries* commenced to take *fees* from their pupils, that the idea of establishing a *School* for the education of boys of poor parents, at moderate fees, was broached.

The *Calcutta Training School* was established in Shanker Ghose's Lane, Cornwallis Street, at the house of the late Babu Shankar Chandra Ghose. Babu Hem Chandra Banerjea, afterwards *Senior Government Pleader*, was appointed *Head-Master* of the *School*, on a salary of Rupees fifty per month.

Babu Thakerdass Chakerberty conducted the duties of *Secretary of the Committee*, which were composed of *Eight Members*. Subsequently, *Pandit Iswara Chandra Vidyasagar* was asked to join the *Committee* as *President*, and three other *Members* were also added to the *Committee*.

The *School* greatly flourished, and for a time, the work of the *Institution* went on smoothly. But, afterwards a cloud that appeared like a child's hand, in the horizon of the *Committee* gathered and broke into thunder claps and lightening.

This difference divided the *Committee* into *two factious* parties. The *Secretary* opened a *School*, close to the *Institution*, called the *Calcutta Training Academy*. It was, therefore, thought expedient that, the *Calcutta Training School* be made over to a *new Committee*, all the old members resigning in a body.

This idea found favour with the *old Committee*, and a *new Committee* was formed, under the presidentship of the *late Rajah Pratap Chandra Singh Bahadur of Paikhara*, who appointed *Pandit Iswara Chandra Vidyasagar* to be its *Secretary*. The *School*, thus greatly flourished, and, it was afterward called the *Metropolitan Institution*.

Pandit Iswara Chandra Vidyasagar devoted his head and heart to promote the educatien of the boys of this country. It was for *his spirit of self sacrifice*, *benevolent* and *public-spirit* that, his *Memory* is still cherished with the fondest of recollection by his country men.

It was through the influence of the late *Pandit* that the *Hindu-Family Annuity Fund*, which was projected by Babu Nabin Chandra Sen, Babu Nanda Lall Mitra and Babu Gobin Chandra Dhar was established and flourished. He was appointed a *Trustee* in conjunction with the *late Justice Dwarka Nath Mitra*. They were afterwards constrained to resign, owing to a difference in the *Committee* and to avoid future unpleasantness, the *Hindu Family Annuity Fund* was made over to *Government*. The *Fund* still exists, and its business is now managed by a *Committee*, of which the *Hon'ble Dr. Asutosh Mukerjea is President*.

The large gathering of this evening shows the esteem, in which the late *Pandit* is still held by the people of all classes, high and low, rich and poor. I do not wish to say much regarding his princely benevolence, which is *too well and widely-known*. It was, on acconnt of this, that he was fitly called the father and mother of the widow and the orphan.

On one occasion, he told me that, if he possessed the wealth of the richest man, then in this town, the late *Millionair*, *Babu Shama Charn Mullick*, it would not be *too long* before he spent all his fortune *in acts of charity*. His *charities* were of a *private character*. His right hand gave,. what his left hand did not know. He did not seek for a name. He did not give *princely donations* for publication in the *New papers*, so that, the *Government and the people* might know what he gave. This, indeed, was a trait in his character, which cannot be too greatly admired.

He always expressed his anxiety to found a *People's Association* to represent the grievances of the poor to *Government*. He used to say that, the *rich zemindars* had the *British Indian Association*. When I would tell him, who would become the *President*, and bear the expenses of the *new Association* ? He would then smile and say that, he would like to have Babu Shama Charn Dey and Babu Peary Charn Sarkar as *Vice-Presidents*, and Gobin Chandra Dhar as its *Secretary*, and a *Weekly Journal* to be conducted by the last named gentleman, with the help of Babu Peary Charn Sarkar.

The idea, however, could not be carried out, in consequence of differences in *Native Committees*, of which he would always complain. He would say that, the *Adi Brahmo Samaj* flourished, because, it was under the management of a *single individual*, *Maharshi* Devendra Nath Tagore, and, the *Brahma Samaj of India* also, flourished, because, it was under the *sole management* of Babu Keshub Chandra Sen, although there were *Committees* to help them.

I have forgotten to tell you that, he was a great advocate for the *Education of girls*. When the late Mr. Bethune thought of establishing a *School* for their education, he greatly helped him, The *Pandit* was not only much liked by him, but, also by *Dr.* Mouat—the then *Secretary of the Council of Education*, and Mr. Cecil Beadon, afterwards *Lieutenant-Governor of Bengal*.

It was this last named gentleman, who greatly helped him, in getting the *Widow-Marriage Bill* passed. His *pamphlet* against *Kulin polygamy* his work on the *Exile of Sita*, and his numerous other works, well-adapted for the education of the youths of this country, bear ample testimony to his gigantic intellect and versatile command over the language of his country.

It might justly be said that, he was the *father*

of Idiomatic Bengali Language, which some of our educated countrymen have recently improved for the expression of their thoughts. The late *Pandit* was not only a good, but, really a *great man*,—the like of whom, we can seldom meet with.

He died in the year 1891, at the age of *Seventy-one*, deeply mourned by a large circle of friends and relatives.

The *Meeting* broke up at 8 P.M., with votes of thanks to the lecture, the *chair* and to the *Manager of the Institution*, for lending the *use* of the hall for holding the *Meeting* of the *Society*, (*Vide*, the *Bengalee*, 30th July, 1901).

On hearing the lamentable demise of Her Imperial Majesty the Empress Frederick Victoria Mary Louisa, *the Dowager-Empress of Germany*, a widely-attended *special Meeting* was convened at the *Wellington Square Park*, on Wednesday, the 7th August 1901, for expressing the sorrow, and offering the sincere condolence of the *Society* to the *Members of the Bereaved Royal Family*, on the sad event, which happend on Monday, the 5th August, 1901.

The following *Resolution* was unanimously carried, *in solemn silence* :—

> That the *Calcutta Literary Society* have learnt with profound grief the demise of Her Imperial Majesty the Empress-Frederick of Germany, and humbly desire to offer their respectful condolence to His Imperial Majesty the Emperor and other Members of the Royal Family in their bereavement.

It was further Resolved that the *Office of the Society* be closed for three days, in honor of the memory of the late *illustrious Dowager-Empress of Germany*.

The *Resolution* was forwarded to His Honour the *Lieutenant-Governor of Bengal*.

A copy of the above *Resolution* was also forwarded to the *Imperial German-Consulate at Calcutta*, on the 8th August, 1901, to which the following acknowledgment was recived :—

I. No. 1228-1236.

Kaiserlich Deutsches General-Konsulat in Calcutta.

Simla, the 19th of August, 1901.

From,

Baron Speck Von Sternburg,
Imperial German-Counsul- General,
Simla.

To

SHAM LALL DAY, *Esq*,
Founder and Secretary,
The Calcutta Literary Society,
Calcutta.

Dear Sir,

I have the honour to inform you that I have transmitted your letter, expressing the sympathy of the Honourable Members of the Calcutta Literary Society with His Imperial Majesty,—my Most Gracious Master,—and the Members of Royal Family on the melancholy occasion of the demise of Her Late Imperial Majesty the Empress Frederick, immediately after having received it from the Imperial German Consul at Calcutta to His Excellency Count Von Bülow, Chancellor of the German Empire, for Submission to His Imperial Majesty the Emperor of Germany.

Believe me to be,
Dear Sir,
Yours Sincerely,
Baron Speck Sternburg,

In celebrating the *16th Anniversary* of the death of the *Great Sri Ram Krishna Paramhansa of Dakhineswar*, a special *Meeting* was convened by the *Society*, at the *Beaton Park*, on Thursday, the 5th September 1901,—the *sacred day* observed by the *Hindus*, on the occasion of their *Janmastomi Festival*.

The *unfortunate weather* accounted for the thinning in the gathering of spectators—the *assembly* being not very large.

Owing to the unavoidable absense of the *lecturer* Babu Gobin Chandra Dhar, on account of the *foul weather* who had intended to deliver an address on—

The Life and Teachings of Sri Ram Krishna Paramhansa.

Babu Sham Lall Day, the *Founder and Secretary to the Society*, was requested to read his notes.

The *Secretary to the Society* accordingly read them :—

"*Gentlemen*,

We are assembled here to-day to celebrate the *Sixteenth Anniversary Utsab of the Great Sri Ram Krishna Paramhansa of Dakhinaswar*. This is a day peculiarly holy to us—the *Hindus*—for two following reasons ; *viz* :—

(1) Being the *Anniversary Birthday of Sri Krishna*, whom the *Hindus* worship, with great *eclat* and *devotional fervour*, such as is seldom to be met with in any part of the country.

(2) Being the day, on which the late *Paramhansa* died in his recess at *Dakhineswar* where the present generation had ample opportunities of seeing and conferring with one of the most learned and devotional *Hindus*, whose *Orthodox teaching* carried conviction to such eminent men as the late Keshub Chandra Sen and other Members of the *Calcutta University* who have passed the *Degrees* with *Honours*, and to whom it was difficult to carry him the *Orthodox teachings* of the *Hindu-Religion*, which the *Srimat-Bhagbat-Gita* and other *Religious* works of the *Munis* and *Rishis of old* inculcate.

Sri Ramkrishna Paramhansa was the youngest son of *Pandit* Khuderam Chatterjea. He was born at *Kamarpukur*, (a small village, situated twenty-four miles west of the *Great Temple at Tarkeswar*), on Wednesday, the 20th February, 1835. He was deeply engaged in prayer for twelve years. Rani Rashmoni dearly loved him with veneration. She wished him to live at her *Dakhineswar Kalibari*. So, the father of the *Paramhansa* at last spent the remainder of his days with his son, *Sri Ram Krishna*, at *Dakhineswar*.

The *Paramhansa* was married at the age of twenty-four, with the fifth daughter of *Pandit* Ram Chandra Mukerjea at *Joyrampur*. His *Guru* was *Pandit Naraiyan Shastri* of *Jeyrampur*.

The name of *Sri Krishna*, as you are all well-aware, is calculated to create in our minds *feelings of devotion* and *sacred associations*, with which, His Worship is coupled in those, who believe in *His Incarnation*.

His sayings and doings are enshrined in *that holy book of the Hindus*—the *Bhagbat-Gita*. Even in these days, when *infidelity* predominates so largely in the land, there are to be found men, who are so devout, that they will not take their morning meals, without reading a *Chapter or two of this Great work*.

The teachings of the Bhagbat-Gita are now being fully appreciated by those of our Western fellow-brethern, who have made the *Oriental Language and Literature*, their *fond objects of study*. With them, the *Bhagbat-Gita* is, now-a-days, a *greater favorite* than with our *own countrymen*.

The mind of the *late Sri Ram Krishna Paramhansa* was full to over-flowing with *the spirit of the teachings of the Bhagbat-Gita*. He only knew how to imbibe *that spirit*, and to *seat* it in the *innermost*

There is a beauty in the splendour of the *teachings of the Bhagbat-Gita*, which cannot be over-rated. To those *teachings*, we are indebted for all that is beautiful and grand in our *daily worship*, which forms the *admiration of the world*.

With those, who made the acquaintance of the late *Sri Ram Krishna Paramhansa* at *Dakhineswar*, he was a *great favorite*. Those, who had the pleasure of once seeing him and talking with him, entertained a great regard for his *Devotion and Spiritual development*, the like of which, can seldom be met with elsewhere.

Several of his *Disciples* were so enchanted with his conversation that, they fell at his feet. and worshipped him. *Those Disciples* were not ignorant men. Most of them were *University Scholars*, who had creditably passed the *Degrees with Honor*, both to themselves and to their fellow-countrymen.

Some of *those Disciples* have travelled in many *Foreign countries of Europe and America*, who preached there the *Great Teachings of Sri Ram Krishna Paramhansa* with advantage to themselves, and to those, who listened to them at *Meetings*, which consisted chiefly of men of erudition of the *West*, whose *knowledge and culture* cast a halo round their names. (*Cheers.*)

The *Preachings of these Disciples* formed the admiration, particularly of *European* and *American Ladies of Rank*, who were even moved to tears!

Swami Alhayananda, a distinguished *American Lady* of vast *literary acquirements*, who had lately visited *India*, and several countries of the *East*, felt a pride in pronouncing *his name*, and speaking of him with *great veneration and respect*. The *Lady* is, in a manner, welded to the *Disciples of Sri Ram Krishna Paramhansa*, and felt a great pleasure in being present at various *Meetings*, where *those Disciples* delivered lectures or preached *Religious Truths*, which emanated from the late *Sri Ram Krishna Paramhansa*.

I happened to know several of those, who took great pleasure in visiting the *Paramhansa* on *Sundays* and other *holidays*, when I went to him I have heard them pronounce his name with *awe and veneration*. They have confessed that *his teachings* left a *peculiar impression* in their minds, which could seldom be effaced. I can personally testify this statement.

They are even now found to remark that, so long as they lived in this world, they would always cherish *his name* with the *fondest of recollections*. Even our distinguished townsman,—the *foremost Reformer* of his time, used to visit the *Paramhansa* at *Dakhineswar*, in spite of several engagements, which always claimed his time and attention. He used to speak of him with fondness and admiration. It was, indeed, a *Scene*, when the *two congenial Spirits* met together, and conversed on *Religious Topics of grave importance*.

The mode of speaking of *Sri Ram Krishna Paramhansa* was colloquial and common place, such as could easily be understood, even by the most ignorant.

There was interspersed in his *Speech*, which, though common place in itself, a grandeur and a holiness, such as is hardly to be met with in the *speeches* of the best of our *Religious teachers*.

There was a *force of Love*, which could seldom be refuted. That was his *special forte*, which only *men of intelligence and culture* knew how to realize.

We know not how to admire *Sri Ram Krishna Paramhansa and his Teachings*. *No language* is strong enough to depict them in *vivid colours*. It was the strangeness of his *Teachings*, which made those, who listened to him to stare and look aghast at him. They could not discover *the Reason*, how so much wisdom could lay hid in the *store-house* of that small brain, which the late *Sri Ram Krishna Paramhansa* had possessed.

He was not pretty to look at. Neither he had any out-ward attraction. His structure was of a peculiar make. He did not possess a heavy skull. He was, rather a man of small dimensions. But, his *Intellect* was of a *commanding nature*, which few could hardly phathom, and which still, fewer are known to possess. It is not strange, therefore, that some of his *Disciples* believe in his *Incarnation*. (*Cheers*).

The *Meeting* then terminated.

(*Vide*, the *Bengalee*, *6th September*, *1901*).

On receipt of the sad intelligence of the cruel and premature demise of *His Excellency President Mc. Kinley of the United States of America*, the Office of the *Calcutta Literary Society* was closed, as a mark of respect to the late distinguished *President*. It also remained closed on the 19th September, 1901, commemoration of the *funeral* of His Excellency.

A *Letter of Condolence* was, accordingly, duly forwarded by the *Society*, to *General R. F. Patterson, Consul-General of the United States of America*, requesting therein to convey the *heart-felt Sympathy of the Society* to the bereaved family of the late *illustrious President* Mr. *Mc. Kinley*, and the *American Nation* into their bereavement, to which the following reply was received:—

United States Consulate-General,
Calcutta,
September, 19th, 1901.

My dear Sir,

Many thanks for your very kind letter of condolence on the death of President Mc. Kinley—Mr. Mc. Kinley was one of the most popular Presidents our country ever had, and his death is a great calamity.

Had such a tragedy occured in a Despotic country, one might understand it; but in our, where the People elect their own rulers, it seems incomprehensible, though Mr. Mc. Kinley is the third President, who has been associated in the United States within the last thirty-six-years.

Our country is too free in permitting Anarchists to propogate their infamous doctrines by public speeches and through the press, and it is time measures were taken to stamp them out.

Again thanking you for your kind sympathy,

I am,
Sincerely yours,
R. F. Patterson.
Consul-General, U. S. A.

Sham Lall Day, Esq.,
Founder-Secretary,
Calcutta Literary Society,
24, Nimtola Street.

The following letter was subsequently received from the *Consul-General of Germany*:—

I. No. 1497.

Kaiserlich Deutsches General, Konsulat
in Calcutta.
Simla, the 30th of September, 1901.

From
Baron Speck Von Sternburg,
Imperial German Consul-General,

To Sham Lall Day, *Esq*, Simla.
Founder and Secretary,
The Calcutta Literary Society,
24, Nimtola Street, Calcutta.

Dear sir,

I am directed by His Excellency Count Von Bülow Chancellor of the German Empire, to inform yo that your letter containing the address of condolenc of the Calcutta Literary Society, on the lamentabl death of Her Late Imperial Majesty the Empre Frederick has been placed before His Imperi Majesty, my Most Gracious Master.

I am further directed to convey to you and th Members of the Calcutta Literary Society His Im perial Majesty's sincere thanks for your sympathy wi Him in the great loss which the Imperial Family ha met with, and to ask you to assure the Members of yo Society of His Majesty's grateful appreciation of th kind feelings expressed in their Resolution.

Believe me to be,
Dear Sir,
Yours Sincerely,
S. V. Sternburg
Imperial German Consul-General.

THE TWENTY-SIXTH ANNUAL REPORT

OF

The Calcutta Literary Society,

BY SPECIAL PERMISSION,

DEDICATED

TO

Maharaj-Kumar Raj Rajendra Narayan Bahadur,

Heir-Apparent of Cooch Behar State,

BY

HIS HIGHNESS' MOST OBEDIENT SERVANT,

SHAM LALL DAY,

Founder-Secretary to the Society.



MAHARAJ-KUMAR RAJ RAJENDRA NARAYAN SAHIB OF COOCH BEHAR
An illustrious Member of the Calcutta Literary Society.

Kuntaline Press, Calcutta.

HISTORY OF THE STATE OF COOCH BEHAR.

More than three centuries ago, two brothers, named Bissoo Singh and Sissoo Singh, established, by their conquests, a principality in the North-Eastern part of India.

The former is the immediate ancestor of the *Rajahs of Cooch Behar*, and of the Nazir Deos, or Ministers of Cooch Behar. Bissoo Singh's son, Nur Naraiyan, extended his empire eastwards over Lower Assam, and, at this time, the Cooch territories must have embraced the greater part of the Dinajpur, Rungpur, and other districts, which once formed the kingdom of Kamrup. He was the greatest ruler of the dynasty and began to reign about 1550.

About 1603, the Mogul armies, greatly encroached on the little State of Behar, until, about the beginning of the Eighteenth Century, the Rajah's dominions were reduced to their present limits.

Some years previous to 1772, the then Rajah of Cooch Behar Dhujendra Naraiyan, who had a dispute, regarding succession, with his brother, Ram Naraiyan, deprived the latter of the appointment of Minister. Ram Naraiyan appealed to the Bhutias and was reinstated by them.

The Rajah afterwards, however, put the Minister to death, for which the Bhutias carried him off to the hills, appointing his brother, Rajendra Naraiyan, *Rajah*, in his place.

On the death of Rajendra Naraiyan, shortly after, the Nazir Deo set up Durrendra Naraiyan, son of Dhujendra Naraiyan, as *Rajah*. The Bhutias had, on their side, appointed to the *Gadi*, Brajendra Naraiyan, the son of the captive Rajah's elder brother, each party proceeded to maintain the *Chief*, nominated by itself, and the Nazir Deo, being worsted and driven out of the country, applied to the *East India Company* for aid.

In 1772, the British Government came in contact with Cooch Behar. The *Bhutias*, whose trade with Bengal was carried on through the countries occupied by the *Cooch Chiefs*, appear to have always maintained their connection with Cooch Behar, and to have occasionally interfered in its affairs.

In 1773, the aid was granted after the Nazir Deo had concluded, in the name of Durrendra Naraiyan, a *Treaty* by which the Rajah agreed to acknowledge subjection to the British Government, to allow his estate to be annexed to Bengal, and to make over to the British Government one-half of the annual revenues of Cooch Behar for ever.

The other moiety he was to retain on condition of remaining firm in his allegiance to the British Government who, on the other hand, bound themselves to assist the Rajah with a force, whenever he might require it for the defence of the country, the Rajah bearing the expense.

Captain Jones, with a number of *Sepoys*, proceeded to Cooch Behar, dispossessed the Bhutias, and pursuing them to the hills, compelled them to make terms with the British Government.

In 1774, a *Treaty* was concluded with Bhutan, and, aggreeably, to one of its articles, Rajah Dhujendra Naraiyan was released from confinement.

In 1776, although a *Sunnud* was granted to Rajah Dhujendra Naraiyan, conferring on him the Zemindari of Cooch Behar, he did not re-assume the government of the State, until the death of his son, Durendra Naraiyan, which occurred in 1780.

In 1783, Rajah Dhujendra Naraiyan died, and his infant son, Harrendra Naraiyan Bahadur, was put forward as *Rajah*. Disturbances ensued, and in 1788, two Commissioners were sent to enquire into the affairs of the State, on whose report, a British Commissioner was appointed to the management of the State.

In 1800, the Rajah came of age, and the Commissioner was withdrawn. As, however, the Rajah could not manage the affairs of the State, Commissioners were re-appointed in 1802, and, again in 1805, 1813, and 1817, to supervise the administration. This duty eventually devolved on the Governor-General's Agent, North-East-Frontier.

In 1839, Harrendra Naraiyan died at Benares. Shibendra Naraiyan Bahadur a son of the deceased Rajah, was then placed upon the *Gadi*. Before his death, he adopted one of his brothers' sons, named Narendra Naraiyan, who succeeded him in 1847. Narendra Naraiyan being, at this time, about four years old, the State was governed by Rajendra Naraiyan Koer, brother of the late Rajah, as Regent.

In 1857, the Regent died, and the two widows of Rajah Shibendra Naraiyan undertook the management of affairs.

In 1862, Rajah Narendra Naraiyan received a *Sannad*, guaranteeing to him the right of adoption. He died in August 1863, in the twentieth year of his age, and was succeeded by his son, *Colonel* His Highness Maharajah Sir Nripendra Naraiyan Bhup Bahadur, C.B., G.C.I.E., the present Chief, who was then a minor, about ten months old. During the Rajah's minority, the State was managed by the Commissioner of Cooch Behar.

Colonel His Highness Sir Nripendra Naraiyan Bhup Bahadur, C.B., G.C.I.E., *Maharajah of Cooch Behar*, and *A. D. C.* to His Most Gracious Majesty King Edward VII, Emperor of India, was born on Saturday, the 4th day of October 1862, succeeded his father in August 1863, and has thus reigned for nearly forty-five years. The age of His Highness is now only forty-six.

His Highness was educated, first, in the *Wards Institute* at Benares; secondly, under the guardianship of Mr. H. St. J. Kneller, in the *Bankipur College*, Patna, and next as a Law Student in the *Presidency College*, Calcutta.

From 1863-65, during His Highness' minority, the State rendered good service in the *Bhuain War*, for which two guns were presented to His Highness by the British Government.

The *abolition of slavery* in Cooch Behar has formerly been proclaimed, and the British Rupee declared the only legal tender. A new settlement for twenty years, commencing from 1873 has been authorized, and the administration modelled on that of the British provinces.

In 1877, His Highness was presented with medal and sword, at the *Imperial Assemblage* at Delhi, on the occasion of the *Proclamation* of Her Most Gracious Majesty the late Queen Victoria, as *Empress of India*.

In March 1878, His Highness married Her Highness Maharani Suniti Sahiba, C.I., eldest daughter of the famous reformer Mr. Keshab Chandra Sen. Soon after the marriage, His Highness was sent, for the first time, to England, the same year, to complete the education, under the joint guardianship of Surgeon-Major, (now Sir), Benjamin Simpson and Mr. H. St. J. Kneller.

In the spring of 1879, His Highness returned to India. On Thursday, the 8th November, 1883, the Maharajah Bahadur was formally installed as a Ruling Chief, on his ancestral *Gadi*, by the Hon'ble Sir Augustus Rivers Thompson, K.C.S.I., the then *Lieutenant-Governor of Bengal*.

In 1880, His Highness received the Distinction of *Maharajah Bhup Bahadur.*

In 1882, His Highness established the *India Club*, at Calcutta, and, in 1883, founded *Nripendra Narayan I* at Jalpaiguri.

In 1885, the titles were recognized as hereditary by the Government of India, and in the same year Highness was appointed *Honorary Major in the British Army.*

His Highness' troops took part also in the *Lushai War*, and on several occasions, His Highness offered own personal services and resources of his State for all disturbances on the *North-Western-Frontier.*

In 1885, in acknowledging these offers, the *Hon'ble* Sir Rivers Thompson, K.C.S.I., the then *Lieutenant-Gover of Bengal*, said :—

I am sure there is no native chief in the whole country upon whose loyal devotion we could more certa rely than yourself.

In 1887, the Maharajah Bahadur presented house and lands, at Darjeeling, wherewith the *Lowis Jub Sanitarium* was started at that station, and, in 1889, established the *Anandamayi Dharamsala* (alms-house).

In the *Jubilee yer, 1887*, His Highness visited England, to take part in the rejoicings, on the occasion of *Jubilee* of the reign of Her Most Excellent Majesty Queen Victoria, with the Maharani Sahiba and children, was invested with the *Insignia of Grand Commander of the Most Eminent Order of the Indian Empire* by Her M Gracious Majesty the late Queen Victoria herself, and Her Highness the Maharani Sahiba being invested w the *Imperial Order of the Crown of India*, in the same year. Speaking of His Highness at the time, Her Majesty said :—*I am much pleased to mark thereby my respect and friendship for him.*

In 1887, His Highness was made *Honorary Aide-de-Camp to His Royal Highness the Prince of Wales*, with rank of *Hony. Lieut.-Colonel* of the Sixth Bengal Cavalry.

In 1887, while in England, His Highness received the distinguished masonic honor of *Past Grand Sen Warden of England*, at the hands of the *Most Worshipful The Grand Master.*

In 1888, His Highness established the *Brahmo Somaj*, or, the Reformed Church in the State of Cooch Beh His Highness founded the *Victoria College*, for higher education therein, and granted a long term settlement revenue to his subjects for thirty years, assessment being made on the most approved principles.

In 1890, His Highness was *made District Grand Master of Bengal.*

In 1891, His Highness was installed *District Grand Mark Master of Bengal.*

In 1897, His Highness was appointed an orderly officer of the late General Yeatman-Briggs' Staff in the *Tir Campaign*, and was present at Dargai and Samana. His Highness' services were repeatedly acknowledged despatches, and were rewarded with the *Frontier Medal*, with two clasps for *Samana* and *Tirah.*

In 1898, His Highness was also decorated by Her Most Gracious Majesty the late Queen Victoria herself w the *Order of the Companion of the Bath.*

In 1898, His Excellency the *Right Hon'ble* the Earl of Elgin, *G. C. S. I, G. C. I. E., Viceroy and Governor India*, in congratulating the Maharajah Sahib, on His Highness' safe return from *Tirah*, communicated Her M Majesty's approval and said :—

I may also express, on behalf of the Government of India, our appreciation of Your Highness' zeal and loya in these troubled times.

In 1902, His Highness was appointed *Honorary Aide-de-Camp* to His Most Gracious Majesty Edward V King of England and Emperor of India, with the full rank of *Colonel*, in the British Army.

The Maharajah Bahadur has visited England several times. His Highness is a keen sportsman, and h excelled in *polo, tennis*, and other games. His Highness has four sons, and three daughters *viz.* :—

Maharaj-Kumars Raj Rajendra Naraiyan Bahadur, Jitendra Naraiyan Bahadur, Dherendra Naraiyan Bahadu and Hetendra Naraiyan Bahadur, and three daughters, *viz.* :—Princess Sukriti Sundari, Princess Prativa Sunda and Princess Sudhia Sundari.

The Heir and successor to the State of Cooch Behar is His Higeness' eldest son, Maharaj-Kumar Raj Rajend Naraiyan Bahadur, born on 11th April, 1882, and is now only twenty-four years. The Prince has received a liber education in England, and is a master of English language. He is also a keen sportsman. He has inherited the nob qualities of his illustrious father, and has already been distinguished for loyalty and liberality.

The town of Cooch Behar is situated on the river Tista, and has a railway statation.

Among other improvements, a railway has been constructed for a length of twenty-two miles, which is now bei entended, for a further twelve miles.

The earth quake of 12th June, 1897, caused a damage to public buildings, roads, &c., in the State, to the estimate amount of fifteen lacs of Rupees.

In Cooch Bihar, rice is grown on three-fourths of the total cultivated area Jute and tobacco are largely grov for exportation over an increasing area year by year. The only special industries are the weaving of a strong si from worms fed on the castor-oil plant, and of a course Jute cloth, used for screens and bedding.

The chief exports are Jute, tobacco, oil and timber; Salt, sugar and piece-goods are imported.

The ancestral banner of the family displays a sword and a blade of grass (with which, according to traditio one of the Maharajah's ancestors cut off the head of an enemy as an offering to the goddess *Kali*). Th supporters are a tiger and an elephant. The *Crest* is a *Hanuman*, holding a club in each hand.

In conclusion, it may be added that for the most wonderful progress of this ideal Native State in Bengal, th Maharajah Bahadur and the people of Cooch Behar, owe a debt immense of endless gratitude to Rai Calika Da Dutt Bahadur, B. A., B. L., C. I. E., the Dewan Sahib, (born 3rd July, 1841), who is managing the State with incom parable ability, honesty and matchless statesmanship since August, 1869, or, nearly thirty-eight years.

The area of Cooch Behar State is 1307 square miles; its population is 6,02,624, chiefly *Hindus*, but, includir 1,74 539 *Mahamedans*. The gross revenue of the States from all sources is about *Twenty-three lacs* of Rupees.

His Highness maintains a military force of nine cavalry, one hundred and seventy-six infantry and four gun and is entitled to a salute of thirteen guns.

His Highness pays a tribute of Rs. 67,700-15-0, at which amount it was permanently fixed in 1780.

Proceedings of the Twenty-sixth Anniversary Meeting of the Calcutta Literary Society *held at the hall of the* Calcutta University Institute, *College Square, N.E., on Wednesday, the 15th January, 1902 at 5 p. m., under the presidency of Babu Gobin Chandra Dhar, Landholder, and Government Pensioner. There was a large and influential gathering, upwards of one thousand gentlemen were present. The Members of the Society, the Graduates and Under-Graduates of the* Calcutta University *composed the bulk of the audience.*

The *Twenty-sixth Anniversary Meeting of the Calcutta Literary Society* was held, with great *eclat*, at the hall of the *Calcutta University Institute*, College Square, N. E., on Wednesday, the 15th January, 1902, at 5 P. M., Babu Gobin Chandra Dhar, Land-holder, and Government Pensioner, presiding.

The hall was beautifully decorated with flowers. There was a large and influential gathering, upwards of one thousand gentlemen were present. The Members of the Society, the Graduates and Under-Graduates of the *Calcutta University* composed the bulk of the audience.

On the Chairman's taking his seat, the pupils of the *Industrial Home and School for the Blind* sang a sweat song, especially composed for the occassion. The audience were much pleased, and the spectacle presented by the blind boys at the singing in a *chorus* was indeed worth seeing.

Babu Sham Lall Day, *Founder and Secretary to the Society*, first read the letters received from Rajah Peary Mahan Mukerjea Bahadur, M. A., B. L.; Roy Yatindra Nath Chowdhery Bahadur, M. A., B. L., *Zemindar of Taki*, and Babu Khetra Mahan Bose, *Tutor to their* Highnesses, the *Princes of Tippera*, in which they expressed their regret at being unable to attend the Twenty-sixth Anniversary Meeting of the Society.

The Secretary then addressed the *Meeting* thus:—

Address by the Secretary:—

Mr. Chairman and Gentlemen,

This is the *Twenty-sixth Anniversary Meeting of the Calcutta Literary Society.*

During the year 1901, we had to pass through the dark pages of our history! For, in that year, we had to record several mournful events, which cast a gloom in many a home, and covered it with grief and sorrow. The first and foremost of all, we had to record the demise of Her Most Gracious Majesty Victoria, Queen of England and Empress of India, on Tuesday, the 22nd January, 1901. That sad event has now passed into the pages of history, and will ever remain a monument of the various acts of munificence, combined with an amount of self-sacrifice, which are seldom met with in great men, much less in women.

I need not expatiate on this subject, for, India has played its part well, in raising a magnificient amount of subscription of more that half a crore of Rupees for the Memorial of one of the most excellent Sovereigns that ever adorned the throne of any country in the world.

Then the demise of Her Imperial Majesty the Empress-Frederick of Germany—the eldest daughter of our beloved Queen-Victoria, on Tuesday, the 6th August, 1901. Not long after Her Majesty's bereavement, the Empress went into that bourne, from which no traveller returns.

Next, in importance, was the premature death of His Excellency McKinley, one of the most popular Presidents of the United States of America. He was assacinated by a villain of that country. His Excellency endeared himself into the hearts of the people by consulting their feelings, wants and wishes, in various acts of administration, which caused in further great Republic.

The [illegible] Ameer of Afghanistan, one of the allies of the English Government. During his reign, peace pervaded that land of turmoil, which is always a source of un-easiness, not only to the people of India, but, also of England.

The office of the *Calcutta Literary Society* was closed on each occasion, to mark its respect and esteem for the illustrious deceased, and *letters of condolence* were sent to the bereaved Royal Families, replies to which are given below :—

The following letter was received from His Most Excellent Majesty King Edward VII., King of the United Kingdom of Great Britain and Ireland and Emperor of India:—

Buckingham Palace,
2nd March, 1901.

The Private Secretary is commanded by The King to Express His Majesty's thanks to you for your kind and loyal letter of sympathy, and for the accompanying Enclosure.

To
SHAM LALL DAY, Esq.,
Secy., Calcutta Literary Society—Calcutta.

The following letter was received from His Imperial Majesty, the Emperor of Germany:—

I. No. 1497.
Kaiserlich Deutsches General Konsula in Calcutta.

From Simla, the *30th September*, 1901.
Baron Speck Von Sternburg,
Imperial German Consul-General,

To Simla.
SHAM LALL DAY, Esq.,
Founder and Secretary,
The Calcutta Literary Society,
24, Nimtola Street, Calcutta.

Dear Sir,

I am directed by His Excellency Count Von Birlow, Chancellor of the German Empire, to inform you that your letter containing the address of condolence of the Calcutta Literary Society, on the lamentable death of Her Late Imperial Majesty the Empress Frederick has been placed before His Imperial Majesty, my most Gracious Master.

I am further directed to convey to you and the members of the Calcutta Literary Society His Imperial Majesty's sincere thanks for your sympathy with him in the great loss which the Imperial Family have met with, and to ask you to assure the members of your Society of His Majesty's grateful appreciation of the kind feelings expressed in their resolution.

Believe me to be,
Dear Sir,
Yours Sincerely,
S. V. Sternburg,
Imperial German Consul-General.

The following letter was received from Mrs. McKinley:—

Canton, Ohio,
September, 1901.

Mrs. McKinley acknowledges with grateful appreciation the tender expressions of sympathy extended to her in her sorrow.

Mr. SHAM LALL DAY,
Secretary, Calcutta Literary Society.

The following letter was received from His Royal Highness Prince Arthar William Patrick Albert, Duke of Connaught and Strathearn, G.C.B., G.C.S.I, &c., :—

Buckingham Palace,
May 13th, 1901.

Dear Sir,

I am desired by H. R. H. the Duke of Connaught to express to you and to the members of the Calcutta Literary Society his warmest thanks for the sympathy which has been conveyed to him in his deplorable loss, and His Royal Highness further commands me to assure you and the members of the Society of his keen appreciation of your kind and loyal message.

To
SHAM LALL DAY, Esq.,
Calcutta.

I have the honor to remain,
Yours very faithfully,
Alfred Egerton, *Colonel*,
Comptroller and Equerry.

The following letter was received from General R. F. Patterson, Consul-General of the United States of America:—

United States Consulate-General,
Calcutta.
19th September, 1901.

My dear Sir,

Many thanks for your very kind letter of condolence on the death of President McKinley—Mr. McKinley was one of the most popular Presidents our country ever had, aud his death is a great calamity.

Had such a tragedy occured in a despotic country, one might understand it; but, in ours, where the people elect their own rulers, it seems incomprehensible, though Mr. McKinley is the third President, who has been assacinated in the United States within the last thirty-six years.

Our country is too free in permitting Anarchists to propagate their infamous doctrines by public speeches and through the press, and it is time, measures were taken to stamp them out.

Again thanking you for your kind sympathy.

SHAM LALL DAY, Esq.,
Founder-Secretary,
Calcutta Literary Society,
Calcutta.

I am,
Sincerely yours,
R. F. Patterson,
Consul-General, U.S.A.

It is with profound sorrow I have to announce that the *Calcutta Literary Society* has lost the following distinguished members during the year 1901! *viz*:—

(1) The *Hon'ble* Sir Ahsanollah Khan, K.C.I.E., *Nawab Sahib of Dacca*, on the 16th Dec. 1901.
(2) Rajah Suraj Kaul Bahadur, C.I.E., of Lahore, on the 25th December, 1901.
(3) The Zamorin Maharajah Sahib of Calicut.
(4) Rajendra Narayan Rai, *Rajah Sahib of Bhowal Estate*, on the 27th April. 1901.

The Office of the *Society* was also closed, on each occasion, to mark its respect and esteem for the illustrious deceased, and *letters of condolence* were sent to the bereaved families, replies to which are given below:—

The following letter was received from His Excellency the Prime-Minister of Bhopal State, on the melancholy demise of his beloved granddaughter and daughter on the 2nd and 16th September, 1901, *respectively*:—

Bhopal, *21st September*, 1901.

My dear Sir,

I have received your letter of kind condolence and offer you my best thanks for the same.

To the Secretary,
Calcutta Literary Society.

Yours Sincerely,
Abdul Jabbar.

The following letter was received from Nawab K. Salemullah Sahib of Dacca:—

Ahsun Munzil, Dacca,
21st December, 1901.

Dear Sir,

Will you kindly express to the gentlemen you represent, my own and my family's warmest thanks for their kind message of condolence, in reference to the death of our honored father, Nawab Sir Ahsanollah Bahadur, K.C.I.E.

We all feel that whilst we have lost a wise and affectionate father, many have lost a faithful friend, and the State a loyal subject; and it is, in our great sorrow, some consolation to know from the numerous messages we have received, from private friends, from public bodies, and from officers of the State, that in every capacity his virtues and ability have won him not only the regard, but the affection of all who came in contact with him.

Again thanking you for your kind message, on behalf of my mother, and my brother and sisters.

Babu SHAM LALL DAY,
Founder-Secretary,
The Calcutta Literary Society.

Believe me, Dear Sir,
Yours truly,
Salemullah.

We have now to go through a pleasant task; (*i.e.*) to read the replies of the following eminent personages, to whom letters of congratulations were forwarded by the Society, on various occasions :—

The following letter was received from His Royal Highness Prince Arthar William Patrick Albert, Duke of Connaught & Strathearn, G.C.B., G.C.S.I., &c. :—

Buckingham Palace.
April 3rd, 1901.

Dear Sir,

* * * *

I am commanded by His Royal Highness to acknowledge with his grateful thanks the kind congratulations which have been conveyed to him through you, from the members of the Society, upon the title of *Grand Master of the Order of the Bath*, which has been conferred upon His Royal Highness by His Majesty the King.

To
SHAM LALL DAY, Esq,
Secy., Cal. Lit. Society,
Calcutta.

Believe me,
Yours very faithfully,
Alfred Egerton, *Colonel*,
Comptroller & Equerry.

The following letter was received from His Royal Highness Prince Arthar William Patrick Albert, Duke of Connaught & Strathearn, G.C.B., G.C.S.I., &c. :—

Buckingham Palace,
May 26th, 1901.

Sir,

I am desired by H. R. H. the Duke of Connaught to convey to you and to the members of the Calcutta Literary Society his warmest thanks for your kind congratulations on his birth day.

To
SHAM LALL DAY, Esq.,
Calcutta.

Believe me,
Yours very faithfully,
Alfred Egerton, *Colonel*
Comptroller & Equerry.

The following letter was received from His Excellency the Right Hon'ble the Marquis of Ripon, K. G., P. C., G. C. S. I., G. C. I. E. &c., Ex-Viceroy and Governor-General of India:—

Stadley Royal,
Ripon.
June 17th, 1901.

Dear Sir,

I am desired by Lord Ripon to ask you to express to the members of the Calcutta Literary Society his thanks for their kind congratulations on his golden wedding.

To
SHAM LALL DAY, Esq.

Yours faithfully,
F. Sillumtrai

The following letter was received from Her Highness the Begum Sahiba of Bhopal, on Her Highness's Installation, on the 4th July, 1901:—

No. 318 of 1901.

From

Khan Bahadur Moulvie Abdul Jabbar, C.I.E.,
Minister of the Bhopal State.

To

The Secretary, Calcutta Literary Society,
Calcutta

Dated, Minister's Office,
Bhopal, the 10*th August*, 1901.

Sir,

Her Highness has received with thanks the congratulations of the Calcutta Literary Society on the occasion of her Installation. * * * *

Yours Sincerely,
Abdul Jabbar,
Minister of Bhopal.

The following letter was received from the Right Hon'ble Earl Cromer Baronet, G.C.M.G., G.C.B., K.C.S.I., C.I.E., on his becoming an Earl, on the 23rd July, 1901:—

London, *August 30th*, 1901.

Dear Sir,

I am obliged to you for your letter of congratulation.

To

SHAM LALL DAY, Esq.,
Calcutta.

Yours faithfully,
Cromer.

The following letter was received from the Hon'ble Manindra Chandra Nandi, Maharajah Bahadur of Cossim bazar:—

Cossimbazar Rajbari,
Dated, *the 13th November*, 1901.

My dear SHAM LALL Babu,

Allow me to offer you my hearty thanks for your kind congratulations on the success of my candidature for election as a member of the Bengal Legislative Council.

To Babu SHAM LALL DAY, Secy., Cal. Lit. Society.

Yours very Sincerely
Manindra Chandra Nandi.

The following letter was received from His Highness Sir Surendra Bikram Prakash Singh, K.C.S.I., Maharajah Sahib of Sirmur-Nahan State :—

No. D. B.

From

The Chief Secretary to
His Highness of Sirmor, Nahan.

To

Babu SHAM LALL DAY,
Secretary, Literary Society,
24, Nimtola Street, Calcutta.

Dated 18*th November*, 1901.

Dear Sir,

His Highness directs me to convey to you his sincere thanks for your congratulations and good wishes on his receiving the honor of *K.C.S.I.*,

Yours faithfully,
Narain Singh.
Chief-Secretary to H. H.

From K. Krishna Swami Rao, C.I.E., Dewan Sahib of Travancore State, on his receiving the distinction of C. I. E., on the King's Birthday :—

Trivandrum, 18*th November*, 1901.

My dear Sir,

Please allow me to thank you and through you, the members of the Calcutta Literary Society for their kind congratulations on the distinction conferred on me. * * * *

SHAM LALL DAY, Esq.,
Founder-Secretary,

With best regards,
Yours Sincerely,

The following letter was received from Rai Nanak Chand Bahadur C. I. E., Prime-Minister of Indore State, on his receiving the distinction of C. I. E., on the King's Birthday :—

No. 2873.

Indore Durbar,
18*th November*, 1901.

Dear Sir,

I have much pleasure in acknowledging the receipt of your letter of the 9th instant, congratulating me, on behalf of your Society, on the recent distinction conferred upon me. I thank you and the members of your Society for the kind expressions conveyed in your letter.

To

SHAM LALL DAY, Esq.,
Secy, Cal. Lit. Society,

Yours truly,
Nanak Chand,

The following letter was received from Sir James La Touche K.C.S.I., on His Hon'r's becoming the Lieutenant-Governor of the N.W.P. and Chief Commissioner of Oudh:—

Lieutenant Governor's Camp,
N. W. P. & Oudh.
Allahabad, 19*th November*, 1901.

Sir,

I am desired by His Honor the Lieutenant-Governor and Chief-Commissioner to convey to you with thanks his acknowledgments of the good wishes expressed towards him in your letter of the 16th instant.

SHAM LALL DAY, Esq.,
Founder-Secretary,
Calcutta Literary Society,

Yours faithfully,
E. Barley, *Captain*,
Private Sec

The following letter was received from Hemanta Kumari Devi, Rani Sahiba of Puthia :—

Manimandir,
Madhupur, (E. I. R.),
25*th November*, 1901.

Dear SHAM LALL Babu,

Many thanks for your kind congratulations on the occasion of conferring on my mother in-law the title by the Government.

Babu SHAM LALL DAY.
Calcutta.

I remain,
yours Sincerely,
Visweswar Sanyal.

The following letter was received from Bejoy Chand Mahtab, Maharaj-Kumar Bahadur of Burdwan :—

No. L 26 / 2833.

Burdwan Raj Estate,
Manager's Office,
The Palace, Burdwan.
The 27th November, 1901.

Dear Sir,

I have received your letter of the 16th instant, and in reply, beg to thank you and the members of the Calcutta Literary Society for your kind congratulations on the occasion of the Maharaj-Kumar's birthday.

Babu SHAM LALL DAY,
Secy., Cal. Lit Society,
Calcutta.

I have the honor to be
Sir,
Your Most Obdt. Servant,
Ban Behari Kapur,
Manager.

I have now a pleasant duty to perform in announcing to you that the following distinguished gentlemen have signified their willingness to become *Members of the Calcutta Literary Society*, during the year 1901, for which the best thanks of the *Society* are hereby given to them; *viz.* :—

His Highness Mukunda Deb, *Rajah Sahib of Puri*, 1-4-1901.
Bhup Indra Bikram Singh, C.I.E.,
Rajah Sahib of Paigpur, 2-3-1901.
Kumar Upendra Chandra Chowdhery Bahadur,
Zemindar of Golu kpur, 14-10-1901.
Kumar Srish Chandra Singh Bahadur
Zeminder of Paikparah Raj, 5-1-1901.
Babu Roma Nath Ghose, 6-2-1901.
Babu Pramatha Nath Mullick 6-2-1901.

The *Calcutta Literary Society* held the following *Meetings* during the year 1901: *viz*:—

(1) An *Extraordinary Meeting*, convened by the *Society*, was held at the *Beadon Park* Beadon Square, on Wednesday, the 23rd January, 1901, at 8 A. M. It was an *open air Meeting*, and its object was to pass a *resolution*, expressive of the deep sense of sorrow and grief, which pervaded the land on receipt of the sad intelligence of the melancholy death of Her Most Gracious Majesty Queen-Victoria, Empress of India. The Resolution was passed in solemn silence, which was befitting the occasion and it was forwarded to His Honor the Lieutenant-Governor of Bengal, to which the following reply was received :—

Private Secretary's Office,
Bengal.

The Private Secretary to the Lieutenant-Governor is directed to acknowledge the receipt of a Resolution passed by the Members of the Calcutta Literary Society, and to say that under His Honor's orders it has been sent to the Private Secretary to His Excellency the Viceroy.

To
The Secy., Calcutta Literary Society,
24, Nimtola Street, Calcutta.

(2) The *Second Special Meeting*, convened by the *Society*, was held at the *Albert Hall*, College Square, on Wednesday, the 30th January, 1901, at 4-30 P.M., under the presidency of the *Hon'ble* Ranjit Sinha, *Rajah Bahadur of Nashipur, and Member of the Bengal Legislative Councils*, in which the following Resolutions were unanimously passed in solemn silence :—

Resolution I:—

"That it be enjoined upon the Members of the Society to abstain from all sorts of work and from joining in any festivities or amusements on Saturday next, the 2nd February, 1901, being the mournful day of the funeral of Her Most Gracious Majesty the late Queen-Victoria, Empress of India, and that they be requested to join the *Sankirtan Party* on the *Maidan* to-morrow afternoon."

Proposed by Kumar Manmatha Nath Roy Chowdhery Bahadur, *Zemindar of Santosh*,

Seconded by Babu Gobin Chandra Dhar, Government Pensioner.

The Resolution was carried unanimously.

Resolution II :—

"That the Members do wear a black band on the left arm, as a sign of deep mourning."

Proposed by Babu Panch Cowri Banerjea, B. A., Editor, *Basumati*,

Seconded by Babu Gobin Chandra Dhar, *Zemindar*.

The Resolution was carried unanimously

A vote of thanks to the chair was then proposed by Kumar Manmatha Nath Roy Chowdhery Bahadur, *Zemindar of Santosh*, which was seconded by Rai Pasupati Nath Bose Bahadur, *Zemindar*, and carried by acclamation.

The Meeting broke up at 5 P. M.

(*Vide*, the *Indian Daily News*, the *Statesman*, the *Indian Mirror*, 31st January, and the *Hindu-Patriot* and the *Bengalee*, 1st February, 1901, respectively.)

The Resolutions were submitted to His Honor the Lieutenant-Governor of Bengal, to which the following reply was recieved.

Private Secretary's Office,
Bengal.
Belvedere, Calcutta, *the 7th February*, 1901.

Sir,

I am directed by the Lieutenant-Governor to acknowledge the receipt of your condolences on the lamented death of Her Majesty the Queen-Empress, and to say that your letter will be forwarded to His Excellency the Viceroy.

I am, Sir,
Yours faithfully,
P. STRACHY, *Major*,
Private Secy. to His Honor the Lieut.-Governor of Bengal

To
The Secretary,
Calcutta Literary Society,
24, Nimtola Street,
Calcutta.

(3) The *Third Special Meeting*, convened by the *Society* was held at the *Chowringee Maidan*, on Saturday, the 2nd February 1901, at 5 P. M., under the presidency of Mr. Lalit Mahan Ghosal.

The Chairman, on taking his seat, thanked the *Society* for doing him the honour of inviting him to take the *Presidential Chair* that afternoon. He eulogized the rare virtues of Her Most Gracious Majesty Queen-Victoria, Empress of India, and traced the cause of the unbounded love of Her Majesty's Indian subjects, to Her Majesty's Throne. The following Resolution was then unanimously adopted :—

Resolution I :—

That an *Address of Condolence* be sent to England for sub-

Proposed by Babu Arun Raj Roy Chowdhery, Editor of the *Sulav Dainik*,

Seconded by *Pandit* Kesheb Prasad Misra, Editor of the *Uchit Vakta*,

Supported by *pandit* Jagan Nath Prasad Chaturvedi, Leader of the *Marwari* Community

A vote of thanks to the chair was then proposed by Babu Upendra Nath Mukerjea, Proprietor, *Basumati*, who also thanked Babu Sisir Kumar Ghose, Editor, *Amrita Bazar Patrika*, as prime-mover of the organized *Sankirtan parties* of Calcutta.

The motion was carried by acclamation.

The *Meeting* dissolved at dusk.

(*Vide*, the *Amrita Bazar Patrika*, 4th February, 1901.)

(4) The *Twenty-fifth Anniversary Meeting of the Society* was held at the hall of the *Calcutta University Institute*, College Square, on Friday, the 15th March, 1901, at 5 P. M., under the presidency of the *Hon'ble Vidya Venada* M. Ry. P. Ananda Charlu Avergal, *Rao Bahadur B. L., C. I. E.*, Madras Representative of the Governor-General's Legislative Council, when Mr. Anagarika H. Dharmapala, (of Ceylon), delivered a lecture on the *Origin and Influence of Buddhist Literature*. The Meeting was very largely attended.

(5) The *Silver Jubilee Meeting of the Society* was held in the hall of the *Calcutta University Institute*, College Square, on Wednesday, the 20th March, 1901, at 5 P. M. under the presidency of the *Hon'ble Vidya Venada* M. Ry. P. Ananda Charlu Avergal, Rai Bahadur B. L., C. I. E., Madras Representative of the Imperial *Legislative Council*, when Mr. Anagarika H. Dharmapala, (of Ceylon), gave a lecture on the *Student Life in Ancient Buddhistic India*. The Meeting was dense crowded.

(6) A well-attended public Meeting, convened by the *Society*, was held at the hall of the *Metropolitan Institution*, Bow Bazar Branch, No. 187, Bow Bazar Street, on Monday, the 29th July, 1901, at 6-30 P. M. under the presidency of Babu Asutosh Ghose, B. A. when Babu Gobin Chandra Dhar delivered a lecture on the *Life and Teachings of the late Pandit Iswar Chandra Vidyasagar*, C. I. E. The Meeting was large attended.

(7) On hearing the lamentable demise of Her Imperial Majesty the Empress Frederick Victoria Maria Louisa, *the Dowager-Empress of Germany*, a *Special Meeting*, convened by the *Society* was held at the *Wellington Park*, Wellington Square, on Wednesday, the 7th August, 1901, for expressing the sorrow and offering the sincere condolence of the *Society* to the *Members of the bereaved Royal Family*, on the sad event, which happened on Monday, the 5th August 1901. The Meeting was largely attended.

The following *Resolution* was unanimously carried in *solemn silence* :—

"That the *Calcutta Literary Society* have learnt with profound grief the demise of Her Imperial Majesty the Empress Frederick of Germany, and humbly desire to offer their respectful condolence to His Imperial Majesty the Emperor and other Members of the Royal Family in their bereavement.

It was further resolved that the *Office of the Society* be closed for three days, in honor of the memory of the late *illustrious Dowager-Empress of Germany*.

The *Resolution* was forwarded to His Honour the *Lieutenant-Governor of Bengal*.

A copy of the above *Resolution* was also forwarded to the *Imperial German-Consulate at Calcutta*, on the 8th August 1901, to which the following acknowledgment was recieved :—

I. No. 1228-1236.

Kaiserlich Deutsches General-Konsulat in Calcutta.

Simla, the 19th of August, 1901.

From
Baron Speck Von Sternburg,
Imperial German-Consul General
Simla,

To
SHAM LALL DAY, *Esq.*,
Founder and Secretary,
The Calcutta Literary Society—Calcutta

Dear Sir,

I have the honour to inform you that I have transmitted your letter, expressing the sympathy of the Honourable Members of the Calcutta Literary Society with His Imperial Majesty,—my Most Gracious Master, and the Members of Royal Family on the melancholy occasion of the demise of Her Late Imperial Majesty the Empress Frodrick, immediately after having recieved it from the Imperial German Consul at Calcutta to His Excellency Count Von Birlow Chancellor of the German Empire, for submission to His Imperial Majesty the Emperor of Germany.

Believe me to be
Dear Sir,
Yours Sincerely
Baron Speck Sternburg

(8) In celebrating the *Sixteenth Anniversary* of the death of the *Great Sri Ram Krishna Paramhansa of Dakhineswar*, a *public Meeting*, convened by the *Society*, was held at the *Beadon Park, Beadon Square*, on Thursday, the 5th September, 1901 — the *sacred day* observed by the *Hindus*, on the occasion of their *Janmastami Festival*.

The *unfortunate weather* accounted for the thinness in the gathering of spectators, the *assembly* being not very large.

Owing to the unavoidable absense of the *lecturer*, Babu Gobin Chandra Dhar, the *Founder and Secretary to the Society* was requested to read his notes on *the Life and Teachings of the late Sri Ram Krishna Paramhansa*.

On the 1st August, 1901, Maharaj-Kumar Bejoy Chand Mahtab Bahadur of Burdwan has been pleased to present a copy of his *Bijoya Gitika*, Part II, for which the best thanks of the *Society* are hereby given to His Highness. (*Cheers*)

On the 21st December, 1901, an *Address of Congratulation* was presented, by deputation, to the *Hon'ble* Sir Ravaneswar Prasad Singh Sahib, K.C.I.E., *Maharajah Sahib of Gidhaur*, on His Highness' becoming a Member of the *Bengal Legislative Council*. The *Hon'ble* Maharajah Sahib was kind enough to welcome the deputation. His Highness received the *Address*, thanked the *Society* and gave a suitable reply. (*Cheers.*)

The grateful thanks of the *Society* are hereby given to the gentlemen, who delivered lectures at its *Meetings*, and to those, who presided on the occasions, as well as to the Proprietors and Principals of the halls for allowing the *Society* to hold its *Meetings*, and the conductors of *Newspapers* for publishing the *Proceedings of Meetings of the Society*, also, to the Patrons and Members for their unabated interest in the welfare of the *Society*. (*Cheers.*)

I have thus given you a brief outline of the works of the *Society* during the year under report. There can be no doubt that the *Society* has been prospering by the grace of God, and I hope that it will continue to prosper for many years to come. (*Cheers.*)

After Babu Sham Lall Day, the *Founder and Secretary to the Society*, had finished his *Report*, which was duly adopted, the pupils of the *Industrial Home and School for the Blind* entertained the audience with a sweet song

The *Chairman* then in introducing Mr. S.P.Kelkar, (of Bombay), to the *Meeting*, said that, he hardly had any words to introduce a gentleman, who is not only famous in Bombay Presidency, but, also in many provinces in India. Mr. S P. Kelkar was a person of high erudition. He was a strong advcoate of *Technical Education*. In his own presidency, he held for a considerable time the post of *Wearing Master*.

Again, he had the honor of becoming the Secretary of a *Cotton Mill* in that presidency. It was, with the object of making himself useful to his country-men, that he went to England at considerable expense to himself. He stayed there for Eight months.

He then visited France, where he stopped for one month only. During his sojourn, he visited several factories, both in England and France. It was a fortunate circumstance that he was present, at the *Grand Paris Exhibition*, when he had ample opportunities of examining for himself most useful productions of Art. He also saw the *Mills-work* at Manchester.

Mr. S. P. Kelkar will not only speak to you on *Technical Education*; but, give his experiences on *Foreign Travels*, not only in England and France, but, also in several countries in India. We will have much to learn from his experiences, as Mr. S. P. Kelkar is not only a practical man, but, also one, a thoroughly acquainted with the wants of his country-men. I need not take much of your time, but, will now ask Mr. S. P. Kelkar to proceed with his *First lecture to the Society*

The Technical Education and Foreign Travel

The lecturer rose amidst cheers and spoke on the *Subject* for upwards of an hour. He gave some history agitation on the subject of *Technical Education* in the Bombay Presidency. A *Brahmin* gentleman of Poona, he said, well-versed in *Sanskrit* literature took up the subject of *Industry*. He tried to learn *weaving, dying, calico-painting*, &c., and wrote a book on them, as far back as the year 1846.

This learned man perceived, long ago, that the introduction of *foreign* goods, in our country, would our *Industries*, and it was necessary for our educated youths to take up *our Industries* in hand, and make the necessary improvements in them so that, we may be able to compete with *foreign* products. But, very little attention was paid by our educated people to this advice.

Every one was eager after *Government Service*. But, lately, since the year 1870, greater attention was paid towards this subject, when the late Justice Mr. Ranade delivered two lectures, in Poona, on our echonomic position, dealing with the *exports* and *imports* of our country. Coming to the subject of *Technical Education*, Mr. S.P. Kelkar divided the same into two parts; *Viz*:—*Primary Technical Education* and *High Technical Education*.

There is a tendency to jump at once to *High Technical Education* and think of going to *foreign* countries to acquire a knowledge thereof. But, it was a mistake to do so.

As one can not go to *high secular education*, without receiving instruction in *primary education*, so also, you can not go at once to *High Technical Education*. Many *Industrial* works are still carried on in our country, by our artizans, with their primitive tools. They now require some improvement to be made in them, but, unless, you know how these *Industrial* works are carried on at present, you can not see what improvement is necessary.

As in *secular education*, you would first learn the *Alphabets* A, B, C, so, in *Technical Education*, cutting, boring, chisselling, joining &c., are A, B, C's. Every student should acquaint himself with these rudiments. If you study the *industrial works*, as they are carried on, at present, one more intelligent amongst you will see, what improvements can be made in them.

It is quite necessary to start *small Technical Schools*, where small *industrial works* can be taught After you have made some progress in these schools, one question of going to *foreign* countries comes next. In going to *foreign* countries, or, in sending young men to such places, some precautions ought to be taken necessarily.

First, a proper selection of candidates ought to be made. Next, a proper *industry* should be selected. Another important thing, which should be considered beforehand, is the capital required to introduce the *Industry* in our country, after the person or persons had returned to an *Industry* From his personal experience, Mr. S. P. Kelkar said, it would be much convenient, if three or four students would go together in a batch, to study different arts. They can live together, help each other, and the cost of living there would be much less, if they would hire one unfurnished separate house for themselves. When each person hires a room or two for himself, he has to pay nearly double the rent. If they know how to cook their food, and if they would cook it, by turns, they would find it much cheaper and more suited to their taste.

They would also be able to put a check on each other, which is also essencially necessary to young men in *foreign* countries. But, there are distant thoughts. We should have first *Primary Technical Schools*, and they should be undertaken by our own countrymen, without depending upon Government.

Gavernment Aid ought to be sought afterwards (*Cheers.*)

On the lecturer's resuming his seat, amidst cheers, Mr. M.K. Gandhi, *Barrister-at-Law & of South African* fame, proposed, in a few words, a vote of thanks to the learned lecturer He was seconded by Rai Sarat Chandra Banerjea Bahadur M. A., B.L., who passed great eulogium on all that the lecturer had said.

He agreed with Mr. S. P. Kelkar on the subject of *Technical Education*. He said that Mr. S. P. Kelkar fully deserves the sympathy and support of all those, who wish well of their country, and as they all knew that we could seldom prosper, unless we learn ourselves how to promote useful works of Art and Industry, by which we can add to our resources and rise in the scale of nations. (*Cheers.*)

Mr. Lalit Mahan Ghosal followed. He was eloquent and urged his country-men to follow the advice of the learned lecturer, and direct their attention to the study of useful Arts.

Mr. Srish Chandra Biswas, B. L., of the *Alipore Bar*, then spoke a few words on the *Subject*, and admired the lecturer.

The pupils of the *Industrial Home and School for the Blind* then sang another sweet song.

Mr. S. P. Kelkar then thanked the speakers for all that they had said, and the audience for the attention, with which they had listened his lecture.

The *Chairman* then brought the *proceedings* to a close, in a few eloquent and well-chosen words. He thanked the lecturer for his very lucid and interesting speech, on a subject which was then engaging the attention of every body in this country. It will be superfluous to try to add any thing further on the comments, which the previous speakers had made on the subject. All that he can say was, that he never before had heard a lecture on *Technical Education*, which contained such practical and useful observations. This was to be expected, as Mr. S. P. Kelkar had devoted the best part of his life, to the promotion of *Technical Education* in Bombay.

There are practical men in that presidency, who are not only willing to spend large sums of money, but, also, send their boys to school to learn subjects, to which the wealthier classes in this part of the country, entertain prejudices, which, indeed, greatly obstruct the progress, which, otherwise, we could make with advantage to ourselves and to the poorer classes of our countrymen.

He added, Mr. S. P. Kelkar had to learn much from his visit to England, as at Manchester he examined the details of the ways in which the *Mills* were working. The dexterity, with which the workmen handled the several appliances attached to the *Mill* was, as Mr. S. P. Kelkar told us, worth-seeing and examining for themselves by those, who take an interest in promoting *Technical Education* in this country. Now-then, my advice to you, *Gentlemen*, is that, you should take to heart all that the lecturer had told us this evening. (*Cheers.*)

The *Meeting* dissolved at 8 P.M., with a vote of thanks to the *Chair* and after singing two songs.

(*Vide*, the *Bengalee*, 16th, the *Indian Miror*, 21st. January, 1902.)

As announced in the local papers, a public *Meeting*, convened by the *Society*, was held at the hall of the *Metropolitan College*, No. 22, Shankar Ghose's Lane, Cornwallis' Street, on Wednesday, the 22nd January, 1902, at 4-30 P.M. The *Meeting* was very largely attended.

On the motion of Babu Satish Chandra Mukerjea, M. A., *Editor of the Dawn* and seconded by Babu Anath Nath Palit, M. A., Dr. Sarat Kumar Mullick, M. B., C. M., R. C. S., *Fellow of Medical Society, London, First Class Honors in Medicine, Therapeutics, Midwifery and Diseases of Women and Children, Member, British Medical Association*, and *Chelsea Chemical Society*, &c. &c., was voted to the chair, amidst shouts of applause.

After Babu Sham Lall Day, the *Founder and Secretary to the Society*, had read the *Proceedings of the last Twenty-Sixth Anniversary Meeting of the Society* which were duly confirmed, the *Chairman* in introducing the lecturer said :—

Gentlemen, It is not in the language of customary conventionality that I wish to introduce to you our distinguished countryman, Mr. S. P. Kelkar, who will address you on the subject of the *Improvement of our Domestic Industries*. I know no one more fitted, by reason of personal inclination and practical knowledge, to speak on this important subject with more authority than our friend.

There is, indeed, no question, which requires greater scruting and encouragement than this important one. India has been, in the past, dead to the world of commerce. Other nations, more enterprising, better situated, have surpassed us in the race of life.

It is true we have the heritage of glorious traditions in the field of higher thoughts. Civilization, learning, and culture all these formed a part of our ancient history, Indeed, when other nations wallower in primitive barbaric pursuits, India in her calm solitude dictated the results of the highest thought in man. The clarion call of culture resounded over our borders calling the less favoured to a higher destiny. But Alas ! It is vain to dwell on the flated past. Let us act in the living present. Let us look around and keep pace with the march of time.

Commerce is the Imperial factor in *International politics*. No body denies, that our people have the ability and the energy. What we want is the leadership to guide us over the *resaugustae*. If mammoth factories are beyond our means, let us remember that the domestic trade pursuits are still within our reach. The *Muslins of Dacca*, to take but one instance, are still unequalled. The *Shawls of Kashmir* have defied the machines of Manchester, and are the favoured of the gods.

Gentlemen. I shall not anticipate the practical things, which you will hear from the lecturer. Mr. S. P. Kelkar is one of our foremost pioneers in the shuttle loom venture and his labours have proved that we still retain the spark of noble fire, which will blaze forth from its slumbering state, and be a beacon to other nations for the elevation of humanity (*Cheers.*)

He then asked Mr. S. P. Kelkar, (of Bombay), to deliver his *Second lecture to the Society on*——

Improvements of our Domestic Industries.—

The learned lecturer spoke very fluently on the *Subject* for nearly an hour, in the course of which he said that, the *Improvement of our Domestic Industries* requires the serious attention of our countrymen The circumstances of the country have materially changed, since the introduction of *English Education*. Our women, as well as our men, are advancing in education and civilization.

We are not what our forefathers were half a century ago. Our *diet* has undergone a change, which we know not how to express. In several instances, our children are accustuming themselves to *English food and drink*. Our *domestic Industries*, therefore, require to be improved under a new model. Our *Orthodox bretheren* do not like what their *heterodux* friends express a desire for.

There is now, therefore, a conflict of opinion as to the course to be pursued under present difficulties. Those difficulties will go on increasing, as we advance in education, and endeavour to imitate modes of *European living*. Whether such a *mode* is adapted to a *tropical* climate, is a matter of consideration. Any how, we should adopt ourselves to the times, in which we live. There are some people who wish for a compromise. How that compromise is to be effected, we know not—the question of expense stands in the way.

Then again, there are diverse races and creeds inhabiting in India. People, who take different *diets* and have different modes of cooking their food, also, have different modes of clothing themselves. How all these can be reconciled is another difficult matter.

The people of Bengal, Madras, Bombay, and those of the Panjab differ from one another in various ways. What will suit one class cannot suit another

class. Men of different religious pursuations, have, different modes of life.

What I would say, therefore, is that, we should adhere to our old modes, improving them as much as we can, according to our recently changed modes of life. But, at the same time, we should not entirely set aside the landmarks, which distinguish one class from another.

How to improve our *Domestic Industry* is a practical question. It is one that requires practical solution. Much experience is essential to solve this difficult problem, and what I would urge upon you, is that you should set yourselves to work in right earnest, according to the light that is in you, and that in doing this, you should not forget that you should not, in any way, inconvenience yourselves, and create any unnecessary want that would tax your purse and impoverish you. (*Cheers*).

After the lecturer had resumed his seat, the *Chairman* rose amidst cheers and made a nice speech. He thanked the lecturer for his interesting lecture, and blessed the Society.

The *Hon'ble* M. R. Ry. Panappakkam Ananda Charlu, *Vidia Vinada*, *Avergal*, *Rai Bahadur*, B. L., C. I. E., Madras Representative of the Governor-General's Legislative Council, having proposed a hearty vote of thanks to the *chair*, which was carried by acclamation, the *Meeting* dissolved after 6 P.M. (*Vide*, the *Indian Mirror*, the *Bengalee*, the *Amrita Bazar Patrika*, 24th January, 1902.

As announced in the local papers, a public *Meeting*, convened by the *Society*, was held at the hall of the *City College*, No. 12, Mirzapur Street, on Wednesday, the 5th February, 1902, at 4-30 P.M., under the *presidency* of the *Revd.* J.H. Jennings, M.A., *Professor of the Bishop's College.*

After Babu Sham Lall Day, the *Founder and Secretary to the Society* had read the *proceedings of the last Meeting*, which were duly confirmed, the *Chairman* introduced Mr. S. P. Kelkar, (of Bombay), to the *Meeting* and asked him to proceed with his *Third lecture to the Society* on—

The Industrial Exhibitions :—

The learned lecturer, Mr. S. P. Kelkar, who, on rising, was received with cheers, dwelt upon the *Subject* for more than an hour, in the course of which he said that, he simply wanted to make some suggestions as to the manner, the *Industrial Exhibitions* should be arranged in this country, so that, the main object in holding such *Exhibitions* would be served. He said the method in carrying out *institutions* like this vary according to circumstances. *Industrial Exhibitions*, in civilized countries, have become an institution of long standing, and so their methods also have become suited to their present circumstances. This institution is comparatively a new institution in our coutry, and, therefore, our methods must also be somewhat different according to our circumstances.

He said, he had seen one *Exhibition* that was in Bombay in 1872, the one held in Calcutta, in 1883, and he also saw the *Grand Paris and Glasgow Exhibitions* very recently held in France and Scotland. Besides these, he had also seen smaller *Exhibitions* held in Poona and the one that lately held here in Calcutta.

He then described the methods of *European Exhibitions*. He gave some interesting descriptions of the *Grand Paris Exhibition*. The European methods, he said, have become very simple in these days. They advertise the *Exhibition*, fix the place and the date, and the exhibitors send their things at their own cost, keep their agents at the *Exhibition* to explain the merits and their exhibits to the spectators. Even they pay for the ground, they occupy in the *Exhibition*. People also go in large numbers to see the *Exhibitions*, and from the fees, collected from the spec-

Manufacturers also send their respective articles with the object of showing their merits to the people, and giving them a chance to compare *Jurors* examine the articles and award medals or prizes. But, in our country, these methods, Mr. S.P Kelkar said, would not be sufficient. Our artizans are ignorant and poor. They do not know the importance of such *Exhibitions*, and, if they do, they can not afford to send their articles at their own cost and pay for the ground they occupy. So, the leaders should take proper measures to collect different articles manufactured in our country. They should procure information as to the processes, in which these articles are produced, and put the information before the public, so that some intelligent persons may find out the ways to make these articles at a much reduced cost, and improve the quality where there is room for improvement.

If it be found not practicable, to collect such information about every article, let one particular industry be selected, and information collected, as to its working, and steps taken to improve that industry by putting prizes for the improvements effected by more skilled workmen.

If we can succeed in improving only one industry every fifth year, and even every tenth year, it will be a sure gain. Mere show is also, necessary item in the *Exhibitions*, as it attracts people to see them and thus contribute their mite to the cost, but that is after all not so important. Our attention should be directed more towards usefulness, and, our methods ought to be suited to attain our object. (*Cheers.*)

After the lecturer had resumed his seat, the *Chairman* asked Babu Gobin Chandra Dhar, *Zemindar*, to speak some thing on the *Subject*.

Babu Gobin Chandra Dhar, in response to the *Chair*, then rose and said :—

Mr. *Chairman* and *Gentlemen*,

The learned lecturer, Mr. S. P. Kelkar, (of Bombay), is not un-known to you. He has gained a reputation far and wide. His lecture on the *Industrial Exhibition* was a very interesting one, and Mr. S. P. Kelkar was the fittest man to speak on the *Subject*. I, too, have had some experience of the *Industrial Exhtbition*.

The first time, in my life, when I came in contact with the *Industrial produce* of this country, was in the year 1850. A *Committee* was then formed in Calcutta, to collect goods for the *London Exhibition of 1851*. This *Committee* had for its *President*, Sir Lawrence Peel, and Dr. McClelland, *Inspector-General of Hospital*, was its *Secretary*.

The *Committee* hired a portion of the spacious building of the *Bonded Ware House*. In the third floor of the building, all goods were exhibited, that were collected before being shipped to their destination. I happened to be employed under this *Committee* and, consequently, I had a chief hand in preparing a *Catalogue* of all the goods that were sent. The *Catalogue* was printed and despatched to London.

Amongst other innumerable goods, the *Silver filagree works of Cuttack* chiefly attracted attention. The works were greatly admired by those, who saw them for their *fine workmanship*. As *works of Art* they were most beautifully executed. The clay toys of Krishnagar, though very cheap, formed a group, which attracted a large number of admirers. The *Nauth-girl*, the *Durga Puja*, the *Oil-mill* drawn by bullocks, the *Court-yard of the Maharajah of Krishnagar*, which is beautifully decorated on the occasion of festivals, presented a sight that was worth-seeing. The *Jubbalpur Carpet*, manufactured by the inmates of the Jail, greatly attracted the notice. The *Mirzapur Carpet*, also, were products of *great skill*. The *Dacca Muslin*, one could not help admiring for its fine work's workmanship. It was so 'thin and light' that a piece, measuring *ten yards*, was found to be packed in a *small tin tube*. The *gorgeous shawls of Cashmere*, also, found the finest specimens of *Indian Art*.

These and other articles indicated that, there were *Indian Artists* in the country, who could produce the finest staples. But, the chief difficulty that lays in the way of the *poor Indian Artizan*, who toiled day and night with the sweet of his brow, could not find a ready market for his produce.

The poor people lived from hand to mouth, and in several instances, they could not recoup themselves sufficiently of the cost of the materials, which was spent in producing the articles, on which they were engaged.

The next *Industrial Exhibition*, that was held in Calcutta, was the collection of goods, that were exhibited in the *Bonded Ware House*. These articles were collected at considerable expense for the *Paris Exhibition of 1855*. As these articles formed the component parts of those, which were previously collected for the *London Exhibition of 1851*, and were identically the same as those sent home before, I need not re-capitulate them here.

The next, or the *Third Industrial Exhibition* was held in the *grounds of Belvedere*. At this time, His Honor Sir Cecil Beadon, was the *Lieutenant-Governor of Bengal*. At this *Industrial Exhibition*, a very large number of animals bred in this country—consisting of goats, cows, &c., besides, the products of hand-looms and of *manual labour*, formed the chief articles of the *Exhibition*.

The *Fourth Calcutta International Exhibition* was held in the year 1883, on the *Maidan*, just before the *Indian Museam*. At this time, His Excellency the Right Hon'ble Lord Ripon, K. G., P. C., G.C. S. I., G. C.I.E. was the *Viceroy and Governor-General of India*, and His Honor Sir Augustus Rivers Thompson, K. C. S. I., C. I. E., was the *Lieutenant-Governor of Bengal*. It was, indeed, a very grand one. Lord Ripon had a fine word for those, who sent their goods to this *Exhibition*. His Excellency greatly encouraged all classes of *Artizans*, for the very hard toil, which they had to undergo in producing different specimens of *manual labour*.

The last, or the *Fifth Industrial Exhibition*, which was held in *Beadon Gardens*, in December, 1901, in connection with the *Indian National Congress*, in 1901, went to show that we, the Indians, were not deficient or wanting in producing works of *manual labour*, that would find a ready market in different parts of the world. But, the chief difficulty was hat, there was a keen competition carried on by diffirent, countries, in producing articles, which were not worked out by the hand, but, were the products of *machinary, worked by steam*. And the result was the cheapness of the latter, compared with the price of those produced by *manual labour*.

I need not detain you long, but, I hope and trust that, the deep interest, which Mr. S. P. Kelkar is endeavouring to create in this country for indigenous products, will go on increasing from year to year, and will be attended with the most beneficial result.

It is, indeed, a pity that His Excellency the Viceroy was not present there, as the *Exhibition* was got up by the *Congress Committee*. In that case, Lord Curzon might have seen and satisfied himself with his own eyes, that *we*, the *Indians*, were not slow in seeking to promote our *best industries*. As the highest problem of life was the *bread problem*, and *we*, the *Indians*, must continue to be poverty-stricken and starve, until, we can find ourselves the ways and means, by which we may compete with the products of other peoples and countries.

The best way to make a *Nation* rich and great is to make it understand and work for itself. So that the resources of the *Motherland* was fully be developed, and these rerources locally employed by means and appliances not of the hands, but, of the *steam*, so that we might not be thrown back in the race, which other countries and nations, in the face of the globe are trying to run in these days of competition.

Mr. S. P. Kelkar gave us his experiences, of *Industrial Exhibitions*, which he might have seen and examined with his own eyes, not only in India, but, in the *Continent*, which he had visited solely with the object of making himself acquainted with the means and applianees with *foreign nations* and *countries* make use of in producing articles in the *different departments of Art and Industry*.

With these few remarks, I beg now to resume my seat (*Cheers.*)

After him, Rai Sarat Chandra Banerjea Bahadur, M. A., Babu Srish Chandra Biswas, B. L., of the Alipur Bar, and two other gentlemen spoke a few words on the *Subject*. They all thanked the lecturer for his interesting speech.

The *Chairman* then rose, amidst cheers, and addressed the *Meeting* for nearly half an hour. In the course of which he said that, what he might say, would be *impromptu*, as he had no idea that he would be honourd by being asked to take the *chair*, or, should be called upon to speak that evening.

He was very interested to hear the lecture, given by Mr. S P. Kelkar, (of Bombay,) on the subject of *Indian Art and Industries*. What the lecturer had said was very much to the point. He was rejoiced to see that young Indians were taking an interest in the support of *Indian Industries*. How grateful he was to the learned lecturer for his able lecture, based on study as it was upon considerable and experience. (*Cheers.*)

As he had very recently come to India, he had few experience on the *Subject*. He was disappointed to find at Cawnpur, when going through the *Native* parts of the city, that the shops *full of European goods*, of screws from Germany, and bangles from Austria, &c. &c.

He thought a great pity, that *Indian Industries* should die out. He thought *India* must face facts and although the *old Indian methods of work and art* might be more picturesque than *European methods*, yet, they were unable to compete with *Western Machinary*. Consequently, *India* should adopt the methods of the West.

One defects in *Indians* was, perhaps, want of interest in their work. It seemed to him *India* had many advantages over Europe; *Viz:*—It was a fertile country, always warm or, nearly always, While the Europeans had to spend much on clothes, foods furnishing houses, &c., in this respect, the *Indians* had many advantage. He thought there was reason why he should be able to hold his own. He then congratulated the Society on the success it hat achieved. (*Cheers.*)

With the customary votes of thanks to the chair and the ecturer, the *Meeting* separated at 7 P. M.

(*Vide*, the *Bengalee*; *the Amrita Bazar Patrika*, 6th and the *Indian Mirror*, 23rd February, 1902.

As announced in the local papers, public *Meeting*, convened by the *Society*, was held at the *Ripon College*, 60 Mirzapur Street, on Thursday, the 6th February, 1902, at 4-30 P.M, under the presidency of the *Hon'ble* Mr. Surendra Nath Banerjea, Editor of the *Bengalee*, Member of the *Bengal Legislative Council*, &c., &c. There was a large gathering.

Babu Sham Lall Day, the *Founder and Secretary to the Society*, having read the *Proceedings of the last Meeting*, which were duly confirmed, the *Hon'ble Chairman* asked Mr. S. P. Kelkar, (of Bombay) to deliver his *Fourth lecture to the Society* on—

The Art of Weaving:—

The learned speaker dwelt upon the *subject* for more than an hour, in the course of which he said that, *the Art of Weaving* requires to be improved in as much as there is a good deal of competition going atound us. Our *home products* do not find a ready sale in the market, as *foreign goods* are being imported, in large quantities, and entering the field offering cheaper rates, with a view to induce buyers to take them up. This is one of the chief reasens, while *our Arts and Industries* are suffering so greatly, and needlessly. This [illegible] fault

Because, if we fail to improve our appliances, which are used in *weaving*, we should labour hard and work for days, before we can produce a single article. The cloth, we manufacture, costs a great deal of labour, and is, therefore, costly, and, so we can scarcely compete with the produce of the *English Mill*, which is comparatively cheap.

The *looms*, we use, are exactly the same, which our fore-fathers used centuries ago. The plough, which is employed for the purpose of preparing the land, and rendering it fit for cultivation, is also the same, as our fore-fathers used. There had been no change, no improvement since then.

Other countries and nations are improving their *tools and appliances*. We should keep paste with them, before we can hope to improve our position and prospect. We would lag behind the race, if we remain in-active, indolent, and do not put our shoulder to the wheels, and thereby help ourselves.

In that case no body will come to help us. The country and the *nation* will be impoverished. All our moneys will go to *foreign countries*, which import commodities for our daily consumption. Our own people will consume the produce of other countries, and neglect that of their own country, which will cause ruin and degradation. This is a condition of things, which cannot too much be deplored. But, for all these, we ourselves are responsible.

The lecturer then illustrated his *Subject* by *Diagrams*, which were highly interesting and instructive.

The *Chairman* then summed up. He complimented the lecturer on his excellent *speech*, and lamented the decay of the *Indian Industries*. He was much pleased with the lecturer for his clear elucidation about the *Art of Weaving*, and the different sorts of texture, &c, and deeply deplored the degenerated condition of *Indian Weavers* and their *manual productions*, as the *Dacca Muslim*, which was once the pride of all the *Europeans*. He spoke highly on the *Subject* for nearly half an hour, and concluded with hearty hopes for Mr. S. P. Kelkar's future success in the matter.

The *Meeting* dissolved at 6-30 P. M., with a customary vote of thanks to the *Chair* and the learned lecturer.

(*Vide*, the *Bengalee*, 7th, the *Indian Daily News*, 8th February, 1902)

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As previously announced in the local papers, a public *Meeting*, convened by the *Society*, was held at the hall of the *Mahammed Laik's Jubilee Institution*, No. 29, Mirzapur Street, on Friday, the 14th March, 1902, at 3 P. M., under the presidency of *Khan Bahadur* Shujat Ali Beg Sahib, Representative of Her Highness the Nawab Begum Sahiba of Murshidabad, C. I. The *Meeting* was fairly but influentially attended.

After Babu Sham Lall Day, the *Founder and Secretary to the Society*, had read the *Proceedings of the last Meeting*, which were duly confirmed, the *Chairman* asked Babu Gobin Chandra Dhar, *Zemindar*, and *Government Pensioner*, to deliver his lecture on :—

The Thugs :—

The lecturer, who, on rising, was received with cheers, dwelt upon his *subject* for nearly an hour, in the course of which he said that, as *dacoities* are now being commited in parts of the country, I think, an account of the *Thugs*, whose ravages predominated upwards of three-fourth of a century ago, cannot fail to be interesting.

My object in bringing the subject prominently before the public is :—

(1) To show the blessings of *English Rule*,

(2) The security of life and property, which we enjoy under that rule.

(3) The measures adopted by Government, from time to time, to put down those *budmashes*,

(4) The necessity which exists to take earl steps to capture the gang, who are now committing *dacoities* to the dismay of the people.

The more we enquire, and have an insight into the ancient customs and religious rites of the different *Indian Races*, the necessity of educating and enlightening, the people becomes the more and more manifest.

The *Thugs* infested the *North West and the Central Provinces* about a century ago. They were a *real terror* to the people, as they carried on their depredations without the least compunction, and killed bodies of men, women and children and *looted* them.

Murder sanctioned by Religion ! *Thuggee* properly defined amounted to this ! Can anything more appalling be conceived ? What a painful illustration does it afford of the depravity of human nature, of the influence of ignorance and superstition upon a people ! It strikingly contrasts the Indian with other civilized races. The more the facts to which I will have occasion to allude, the more will the people be forced to admit that the Government which has suppressed it, is a real blessing, a curse, as it was, all over the country. Indeed, no Government in the world can render a people prosperous, contented and happy, unless it is administered upon the catholic principles of equity and justice unbiased by race antagonism.

Upwards of three-fourths of a century ago, the *Thugs* infested the length and breadth of the land. They so disguised themselves, that it was very difficult to discover that they were a race of people, who imbued their hands with human gore. Woe betide the unwerry traveller, who chanced to fall in their way ! Nothing could save the victim from their clutches. Like the ferocious animals of the wild forests, they pounced upon their prey and killed them. In their diabolical attempt, they were generally not un-successful. They formed themselves into organized bodies, large detatchments of which frequented the most crowded marts and thoroughfares.

Places of public worship and of holy pilgrimages, where innocent people congregated, times without number, for the performance of religious rites were visited by them. The *Thugs* cultivated the acquaintance of these credulous people. First they began to mix with them, then sit with them, then ete with them, and then began to please to and fascinate with songs. They tried to enter into their feelings. In short, they did every thing that human ingenuity could devise to enlist their love and affection.

They concealed their object with sedulous care and attention. They volunteered their services to act as their guide, councillor and friend. They carried their nefarious trade, with impunity, for centuries. Rapine and plunder was their avowed vocation. In accomplishing their end, they were prompted by the worst motives of inhumanity. They strangled their victims. No one, that fell into their hands, could survive to tell their sad tale. They not only robbed him of all his treasures, but, that most *precious of all treasures—his life*. *Take my all, but not my life*, he prayed. This is the impulse of nature which proceeds from the heart. This was made with a vehemence, an impecation, which cannot fail to move the most hardened nature. But, with the strangler, the cries, lamentations and tears of his victim were of no avail. To these, he turned a deaf ear. He is trained in the inhuman work.

The *Thug* generally pursues the unweary solitary traveller, who might be found proceeding in his journey, without a companion or friend. But, when he chances to meet with a rich victim, his procedure is very shrewd. He Pursues him and hi

force, with the most skilful care. He directs their movements with the skill of a *General*, leading his army into the field. He recites his woes and sufferings to his victim, with whom he cultivates the utmost friendship. He says that he and his men had proceeded to a very great distance, and were now returning home. He feigns as a trader, describes his followers as his attendants. He haults with his victims and moves with their movements. He goes on in this way for days and nights, until the time is ripe for action, when a signal is given, so that, the whole body might be strangled into death. Sufficient care being taken not to allow a *single person* to escape. Hence, the *Thug* eluded the notice of the *Detective Police*, that was employed to detect him. To the *English people* the body of stranglers were not known for more than half a century after their ascendancy in this land.

Accounts of men women and children, disappearing all of a sudden, were brought to the notice of the Authorites by the relatives and friends of the victims. Enquiries were then instituted, but, they could not be found. The difficulty was to trace the strangler, when strangling itself was not known. *Secrecy* was the *great secret* of his success. A strangler served as a noviciate with his father, uncle, brother or kinsmen, when proceeding in their foul expedition. He was then inniciated in the trade.

In the papers, published in the year 1836, under the title of *Ramasceana* or a Vocubulary of the peculiar language used by the *Thugs*, with an introduction and appendix, descriptive of the system of that fraternity and of the measures adopted for its suppression, it is stated that "they, the *Thugs* consider a *Buska* is capable of forming a gang of *Thugs* out of the rude materials around him in any part of India, and a *Thug*, who has arrived at this degree of proficiency, ought not, therefore, to be left at large. A *novice*, they think could do nothing, if left to himself, and, he might, therefore, be not left at large without much danger to society, if he had no leader."

The degree of a *Buska* or leader was held in much esteem by the *Thug*. The degree of courage and moral fortitude, requisite for the attainment of this post, is great.

A *Thug* first learns to accustom himself to scenes of most cold-blooded murder, before he can lay any claim to this distinction. "They, (*the Thugs*), are first employed as *Scouts*, then as *Shemsheres*, or holders of hands, and lastly, as *Bhurtotus* or stranglers. When a man feels that he has sufficient courage and insensibility for the purpose, he solicits the oldest and the most *renowned Thug* of the gang to make his *Chela* or disciple. The *Thug* agrees to become his *Gooroo*, or Spirifual preceptor; and, when the gang falls in with a man of respectablity, but not much strength, he tells his *Goorvo* that he is prepared with his permission, to try his hands upon him. While the traveller is asleep with the gang of their quarters, the *Gooroo* takes his disciple to a neighbouring field, followed by three or four old members of the gang. On reaching the spot chosen, they all go to the direction, the gang intends to move, and the *Goorvo* says: "O! *Kalee*! *Konkalee*, *Bhadra Kalee*! *Oh Kalee*, *Mohakalee*! If it seemeth to *Thee* fit that the traveller, now at our lodging, should die by the hands of this—thy slave!' If they have the token within a certain time, say half an hour, it signifies *Her* sanction. But, if they have no sign, then some other *Thug* would put the traveller to death and the candidate for honor waits for another opportunity.

A Noviciate was thus enlisted in the service of the stranglers. Their body increased in strength, and numbers gradually, by large accessions from their families, and those of their relatives. The device, resorted to maintain secrecy, was not a little

The *Thugs*, having a religion, as other savage people, *addicted to their habits and customs*, had recourse to it in enlisting the services of additional members to their body.

They knew and felt that no other tie was stronger than that of *Religion*. They knew and felt that all wordly ties might give way before other considerations, influenced as mankind is by the force of extraneous circumstances, in all their actions in this life. In this, they were not mistaken. The confidence, they reposed in their comrades, after the *formulee of Religious ceremonies*, had been gone through, was never betrayed.

The way, in which the *Thugs* strangled their victims cannot be better illustrated than by accounts of the murders, which we will quote from the papers already referred to.

These are the cofessions of the leaders of the gang, admitted as *King's evidence*, for the suppression of this crime by the *British Government*.

The following account of the murder of a *Munshee* and his family is indeed heart-rending :—

"We fell in," said *Chutter*, a leading *Thug*, "with the *Munshee* and his family at Chapra, between Nagpur and Jubbalpur, and they came on with us to Lucknow, where we found that some companies of a *Native Regiment, under European Officers*, were expected the next morning. It was determined to put them all to death that evening, as the *Munshee* seemed likely to keep with the companies. Our encampment was near the village, and the *Munshee's tent* was pitched down to us."

In the afternoon, some of the *Officers' tents* came on in advance, and were pitched on the other side, leaving us between them and the village. The servants were all busily occupied in pitching them. *Nurkhan* and his son *Sadi Khan*, and a few other, went, as soon as it became dark to the *Munshee's tent*, and began to sing and play upon a *guitars* as they had been accustomed to do.

During this time, some of them took up the *Munshee's sword*, on pretence of wishing to look at it. His wife and children were inside, listening to the *music*. The *Thirnee* or signal was given, but, at this moment, the *Munshee* saw his danger, called out *Murder*, and attempted to rush through, but, was soon seized and strangled. His wife, hearing him, ran out with the infant in her arms, but, was seized by *Gubbu Khan*, who also strangled her, and took the infant. The other daughter was strangled in the tent. The grooms were, at the time, cleaning their horses, and one of them, seeing his danger, ran under the belly of a horse, and called out *Murder*. But, he also was soon seized and strangled with all the rest.

As soon as the signal was given, those of the gang, who were idle, began to play and sing as loudly as they could, and two vicious horses were let loose, and many ran after them, calling out as loudly as they could. So that, the *calls of the Munshee and his party* were drowned, and were of no avail.

What these stranglers did with the little infant is, unfortunately, not stated. But, there cannot be the shadow of a doubt, that the poor creature shared the same fate with its wretched parents!

Those, who are acquainted with the history of the *banditti*, that *infested European countries*, in ancient times, or, of the *Dacoits* that were the dread of the Indian Villages, till very modern times, connot but be aware that they generally spared the lives of innocent children. They had, besides, every regard for the *tender Sex*. These, they seldom, if ever, destroyed.

With the *Indian Thug*, the case was quite the reverse. He was callous to all feelings of humanity, [illegible] without distinction, or the

We will cull an instance of very daring strangling, in which *Nawab Jibni Khan*, the uncle of the *Nawab of Bhopal*, and his party were murdered. They were pursued stage after stage, for days together, until the *Thugs* had gained their entire confidence.

They conducted themselves throughout the affair, with a degree of circumspection, that was not calculated to excite the least suspicion of their design. Their shrewdness and cold courage contrasted most strikingly with the credulity of the old valiant soldier. His experience in the field was of no service to him, in the moment of his danger. He was taken quite unawares. He was completely duped. His murderers took advantage of his being inordinately addicted to the use of intoxicating drugs. He was at last assacinated! It was a dastardly act.

"It was, on my return," said *Shaik Invent*, another noted *Thug*, "from the first expedition, which I made with my father to the *Deccan*, when I was fifteen years of age, and about thirty-five years ago. We were a gang of about *Eighty or Ninety Thugs*, under my father *Hinga*, and some of the *Deccan Chiefs* lodged in the *Masseleum*, outside *Elichpur*. Two of our leaders, *Gumbu and Laljee*, on going into the Bazar, fell in with the grooms of the *Nawab Jibni Khan*, the uncle of the *Nawab of Bhopal*. *Wazir Mahammed Khan*, who told them that their master had been with his son, and his two hundred horses in the service of the *Nizam of Hyderabad*, and having had a quarrel with his son, he was now in his way-home to *Bhopal*."

"They came back and reported, and *Sadi Khan*, and *Khulal Khan*, and other leaders of *notority*, went and introduced themselves to the *Nawab*, pretending that, they had been to the *Deccan*, with the horses for sale, and were now on their way back to *Hindustan*. He was pleased with their dress and appearance, and invited them to return the next day, which they did, and the following day he set out with as many of our gang, as it was thought safe to exhibit. He had two grooms, and a mare with a wound in the neck, and a pony. The slave girl's duty was to prepare for him his daily portion of *Subjee*, and he told us that he had got the name of *Jibni, Khan*, from the quantity of that intoxicating drug, which he was accustomed to drink.

We came in together three stages, and during the fourth stages we came to an *extensive jungle*, this side of *Dobba*, in the *Baitool District*; and on reaching a water course at about 9 O'clock, *Khulul* said, "*Khan Shaib*, we have had a fatiguing journey, and we had better rest here, and take some refreshment." "By all means, replied the *Nawab*, I too feel a little fatigue, and will take my *Subjee* here. He dismounted, laid his sword and shield upon the ground, spread his carpet and sat down on it. *Dulal* and *Khulul* also sat down by his side, and while the girl was preparing her portion, of which he invited these two men, as our supposed chiefs, to partake: and the grooms were engaged with the horses, and the troopers were smoking their pipes at a distance.

It had been determined that the *Nawab* should be first secured, as he was a powerful man, and, if he had a moment's warning, he would certainly have cut down some of the gang, before they could secure him.

Lalji also went, and sat near him, while *Gomani* stood behind, and seemed to be much interested in the conversation. All being now ready, the signal was given, and the *Nawab* was strangled by *Gomani*, while *Lalji* and *Duli* held his legs. As soon as the others saw the *Nawab* secured, they fell upon his attendants, and all were thus strangled, and their bodies were buried in the bed of the water course. On going back to *Elichpur*, *Gomani* sold the *Nawab's* shield for Eight Rupees, when it was worth [illegible] him. Our

We will now give another extract of a very remarkable strangling. The *Thugs* looked upon it as an *exploit*, distinguished above many others, for the many number of persons were perished together.

It is characteristic also of the combined action of the *Thugs*, for the victims, in this instance, were no less a *personage* than *Ghyan Singh*,—the youngest brother of *Ghorab Singh*, Commander of the *Fort of Nagpur*, and a large number of followers. *Ghyan Singh* was commissioned to raise recruits from *Oudh* and he was attended by nearly three scores of *valiant Sepoys* in the service of his masters, the followers of the *Nagpur Army*. For this purpose they had a large treasure, as bounty money, to enlist the services of the men. The prize was very tempting.

The *Thugs* were determined to run the gauntlet, and to exact *black-mail* from them, fearless of consequenses—Undaunted they pursued and succeeded in over-runing them. Their leaders were applauded for the tact, with which they accomplished their abominable object. It is called the *Sixty Soul Affair*, as sixty persons having been strangled together. The murder of *Ghyan Singh* was dubitless a very cold-blooded affair.

In making the enquiries, *Captain Robertson* said, "I was informed of a still more frightful murder, which took place under *Govilgore*, a few years before, of few hundred recruits that had come from some place in *Govilgore*, and were pitched in tents, below the foot of a *Fort*. A quantity of the treasure was under their charge, and they haulted for the night. But, shortly after, One thousand men, disguised as *discharged Sepoys*, came up and said, "they were from *Hindustan*, and wanted service" and encamped at night in the same place, but, in the following morning, there were none to be found of latter. The Five hundred recuits were all lying strangled.

The *Thugs*, not only carried their nefarious trade on land, but, also, on the river. They plied in boats in large numbers, and after strangling their victims, threw the dead bodies into the stream, which carried them away. Not only men, but, women, were adopts in the art of strangling. The *Thug* women were also very skilful in strangling helpless women.

We will here relate an instance of *female Thugee* which occurred in the winter at 1847, between *Allygurh* and *Mathura*. We have condensed it from the *Household Wards*, in which a full account was given of this most wretched and diabolical affair.

An young and lovely girl, of extraordinary beauty and rare accomplishments - the only daughter and heir of a rich *Native banker*, was strangled with a thin cord by an old decrepit miserable woman, in the hey day of her joy and happiness, whilst she was proceeding to the house of her husband, for the consumation of her marriage. After she had proceeded to a certain distance, she was overtaken by an old woman. She ordered her driver to stop, and the old woman was taken in her vihicle, as she said that she was proceeding to *Mathura* to see her grand-daughter for the last time. Her story moved this young girl. And, as she was relating her sad tale, the former fell asleep. At midnight, the old woman, threw a thin cord round her neck, and she was thus easily strangled!

The perpetrators of this murder was soon captured at *Bulandshr* in 1848, and *the female Thugee* thus confessed this amongst other murders.

From this year, the attention of *Government* was drawn to the mis-deeds of the *Thugs*, and they were gradually captured and dealth with summarily, and the country was freed from the ravages of these *Demons in human shape*.

After the lecturer had finished his *Speech*, the *Proprietor* and the *Head Master* of the *Mahammed. Laik's Jubilee Institution* spoke a few words on the subject, [illegible] the proceedings to a

He complemented the lecturer for his *instructive speech* and gave an interesting account of how *a body of Thugs* was captured, upwards of forty years ago, in the *North-Western Provinces*, with the help of a detachment of soldiers, that were merely placed at the disposal of one of his personal friends by the *Government*. The soldiers were proceeding disguised in a body, with a bride-groom, in the from of a *marriage procession*. The *Thugs* were ensuared and captured. His address was deeply appreciated.

With the usual vote of thanks to the *Chair* and the learned lecturer, the *Meeting* terminated at 5-30 P. M.

(*Vide*, the *Hindu-Patriot* and the *Bengalee*, 15th March, 1902.)

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Proceedings of Meetings of the Calcutta Literary Society *held in honor of the Coronation of* His Most Excellent Majesty King Edward VII, *King of the United Kingdom of Great Britain and Ireland, and of the British Dominions beyond the Seas, Defender of the Faith, Emperor of India, &c., &c. &c.*

On Saturday, the 9th August, 1902, at 1 P.M., the *Calcutta Literary Society*, commenced to distribute *Alms* to the poor, in commemoration of the *Coronation of His Imperial Majesty King Edward VII, King of the United Kingdom of Great Britain and Ireland, and of the British Dominions beyond the Seas, Emperor of India, &c., &c., &c.* Large crowds of people had assembled on the occasion, and Babu Sham Lall Day, the *Founder and Secretary to the Society*, gave copper coins to those, who were begging for alms. The crowd was orderly, They dispensed with joy, and as they passed along the streets, they blessed His Majesty the King-Emperor of India.

In the afternoon, an *Open Air Special Meeting of the Society* was held at the *Wellington Park*, Wellington Square, to offer thanksgiving to God, for His Majesty's speedy recovery, and to *celebrate the Coronation*. There was a very large and appreciative attendance on the occassion. *Hindus, Mahamedans, Christians and* other sects of people, which testified to the loyalty and devotion to the *Throne*.

Babu Gobin Chandra Dhar, *Vice-President of the Society*, offered thanksgiving to God, and addressed the *Meeting* thus :—

"*Lord!* We are assembled here to-day to offer our *humble thanksgiving to Thee*, for the speedy recovery of His Most Gracious Majesty King Edward VII., *King of Great Britain and Ireland and Emperor of India*, to enable His Imperial Majesty to pass through the ceremony of His Majesty's *Coronation*." (*Cheers.*)

"When the un-expected news arrived here, that His Majesty was sereously ill, and consequently the *Coronation* was unavoidably postponed, the whole country was deeped in anxiety, sorrow and grief. We prayed for His Majesty's spcedy recovery in *Temples, Churches*, and *Mosques*, according to different ways and forms."

"To-day is a day of great rejoicing with us. *Lord! Thy Will be done on Earth as it is in Heaven!* We are *Thine* humble servants; We approach *Thee* in all humility and prayer. We fervently pray that *His Imperial Majesty* and the *Royal Family* may live long, and enjoy health, peace and prosperity!" (*Cheers*)

After this, he addressed the assembly in honor of the *Coronation of His Majesty*, as follows :—

"*Gentlemen*, I am glad to find that His Majesty's subjects of all demonstration, creed and colour, —*Hindus, Mahamedans, Christians* and other sects of people have assembled here to celebrate the *Coronation of His Imperial Majesty*, at the instance of the *Calcutta Literary Society*." (*Cheers*)

"This is an occasion of great rejoicing to all

"We are grateful to God for having given us the opportunity to commemorate today as the *Great Day of His Majesty's Coronation*. The *Ninth of August*, 1902, will be remembered by us all, and engraved in our heast of hearts! (*Cheers.*) Let us express our gratitude to the *King of Kings*, for the *Coronation of His Imperial Majesty*." (*Cheers.*)

"This noon, *His Majesty* has been crowned, and, therefore, *His Majesty's subjects in England* are observing this day in festivities and illuminations in various ways. The scene presented at the *Grand Coronation Hall*, where *Hts Majesty's Allies*, the Ministers of the Churches, the Peers of the United Kingdom of Great Britain and Ireland, the representatives of the *Colonies* and the *Indian Nobles, Chiefs* and *Princes* have assembled and surrounded *His Majesty's Throne*, can better be conceived than described." (*Cheers.*)

"We have assembled here to-day to congratulate *His Majesty*, on this auspicious event. *Numberless Meetings* are being held and festivities given and alms are being distributed. The poor also are being sumptuously fed, in different parts of *His Majesty's Extensive Dominions*. We cannot observe a better method of celebrating the event, and expressing our feelings of joy to the *Throne* on the present occasion." (*Cheers.*)

"Let the Almighty God make our King-Emperor as loved and honored as *His Majesty's* late illustrious mother was! Let *His Majesty's* reign be prosperous and peaceful! May *His Majesty's* life shine like a brilliant star amid the gloom, and may God bless our Noble King!" (*Cheers.*)

"I must here state that the *Calcutta Literary Society* has this day distributed *alms to the poor*, and will feed them to-morrow afternoon, at the *premises of the Society*, No. 24, Nimtola Street, in commemoration of this auspicious event. I have no wish to detain you long. We must disperse now after giving *Three Cheers* for *His Majesty the King-Emperor*, and as many *Cheers* for *Her Majesty the Queen Alexandrina, Empress of India*, and the *Royal Family*." (*Cheers.*)

A flag containing the likeness of *Their Majesties*, recently imported, were exhibited, at the *Meeting*, and the decorations in the flag greatly pleased the audience.

The large assembly dispersed with shouts of joy (*Vide*, the *Englishman*, 10th, the *Statesman*, 12th the *Bengalee*, 10th and 12th, the *Amrita Bazar Patrika*, August, 1902.)

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Agreeably to the announcement made at the *open Air Meeting*, the *Society fed the poor* on Sunday, the 10th August, 1902, after 3 P. M., at the premises of the *Association*, No. 24, Nimtola Street, where hundreds of beggars had thronged for the purpose, in honor of the *Coronation* of *His Majesty the King-Emperor of India*.

The treat given by the *Society* being a sumptuous one, consisting of *Churi, Murki, Dahi, Plantain* and *sweet meets*, which they relished very well.

After they had thus been fed, copper coins were freely distributed amongst them, as usual, according to *Indian custom* on such occasion an anspicious.

The *Society* sent the following Tel gram to the Private Secretary to His Excellency the Viceroy and Governor-General of India :—

Kindly convey Society's respectful Congratulations to His Excellency and His Majesty on His Majesty's recovery and Coronation.

———

The *following Message*, in reply to this, was received from His Excellency's Private Secretary :—

THE TWENTY-SEVENTH ANNUAL REPORT

OF

The Calcutta Literary Society,

DEDICATED

BY PERMISSION

TO

BABU GOBIN CHANDRA DHAR,

Editor, Indian Public Opinion,

Director, Hindu Family Annuity Fund,

President of the Calcutta Literary Society, &c. &c.

IN RECOGNITION OF

His eminent services for the furtherance of the useful obejcts of this Literary Institution,

BY

SHAM LALL DAY,

Founder-Secretary to the Society.



MR. GOBIN CHANDRA DHAR, *Vice-President of the Society.*

Born about middle of August, 1830.

Died, Friday, 10th July, 1907 at 3 a. m., at the age of 77.

Kuntaline Press, Calcutta.

The Life of

Babu Gobin Chandra Dhar.

Babu Gobin Chandra Dhar was born in the middle of August, 1830. The day was a rainy one. It flooded a torrents.

As time rolled on, he came up to five years of age, when he was placed under a *Gurumahasaya*, for instruction. The *Gurumahasaya* was the dread of the neighbour-hood. The fee for each lad was four to eight annas a month, and the *Gurumahasaya's* income being poor, he was always sulky.

At the age of seven, he was told off to the school of *David Hare*. In those days, the name of *David Hare* was a by-word in every house-hold. At this time, there were only three private schools in Calcutta, besides, the *Hindu College*, *Hare School* and *Dr. Duff's School*.

The three private schools mentioned, were owned by Mr. John Sakes, an East Indian gentleman, at Bowbazar; the second, by Mr. Sherborne, at Jorasanko; and the third, by a Bengalee gentleman, named Babu Netai Charan Sen, at Phear Lane. The room, in which the last named school was situated, still exists.

The principle subject of study was the *Vocabulary*. Prince Dwarka Nath Tagore received his education at the school of Mr. Sherborne and Babu Kissen Mohan Mullick was educated at Babu Netai Charan Sen's school.

The last named gentleman, on his retirement, wrote a pamphlet, giving an account of the early history of commerce in Bengal. The pamphlet derived its chief interest from the information culled from the minutes of the *Members of the Board of Revenue* and the *Collector of Customs*, which was replete with information, regarding our early trade.

The school of *David Hare* competed in fair terms with the *Hindu College*, although its staff of teachers received their education there. Babu Uma Charan Mitter was the Head Master of the school of *David Hare*. Babu Durga Charan Banerjea, (the illustrious father of our renowned orator Mr. Surendra Nath Banerjea, B. A., Editor of the *Bengalee*, *&c.*), was Professor of *English*, and Babu Radha Madhav Das, Professor of *Mathematics*.

Each of these three gentlemen received a small monthly allowance. Babu Uma Charan Mitter was subsequently employed as a Banian in a mercantile firm. Babu Durga Charan Banerjea was possessed of such retentive memory, that whilst teaching *Shakespeare*, he did not consult his notes. Babu Radha Madhav Das solved problems in *Mathematics*, which sometimes startled Mr. Rees, *Professor of Mathematics* in the *Hindu College*.

To the three Indian teachers, mentioned above, the school of *David Hare* owed its success. We have interspersed with a description of this life, the principal events of the period.

It was an unforeseen circumstance which compelled him to leave the school of *David Hare*. The late Babu Mati Lall Seal of Colutola founded the *Seal's Free College*. The conversion of Indian youths moved the feeling heart of Babu Mati Lall Seal, and to prevent the conversion of poor boys, who were educated at Missionary institutions, that he commenced to give secular instruction *free of charge*.

It was not only this circumstance, but, another event which made him take the step without scruple.

At this time, Indian lads were sometimes treated harshly by the teachers of the College. Babu Mati Lall Seal remonstrated against this treatment. To this, he thought, he received no friendly reply. The Revd. Dr. K. M. Banerjea was employed as a junior teacher in the *Seal's Free College*, the Jesuit Missionaries being employed as senior teachers. In course of time, he was obliged to leave the *Seal's Free College*, owing to its removal to a great distance from his house, in the northern part of the town.

Now, he commenced to receive his education at the *General Assembly's College*. He completed his course of studies at the private residence of *Dr. Duff*, *Dr. Ewart*, and *Dr. Smith*, who gave instruction to the boys for two hours daily, in the morning on alternate days. *Dr. Duff* taught Milton; *Dr. Ewart*, Bacon's Essays; and *Dr. Smith*, Bacon's *Novum Organum*.

Soon after, he got an appointment in the office, that was opened under the *Board of Revenue*, for the *London Exhibition of 1851*. *Sir Lawrence Peel* was the *President*, and Dr. Mc'Clelland, the Secretary, and Baron Dowleans, the Assistant Secretary of this Committee. This was a temporary office, and he lost his appointment after a few months.

Then, he was employed in the office of the Military Commission, which recommended the abolition of the late *Military Board*, and the *Board* was accordingly abolished by Lord Dalhousie. Mr. C. Allen, being the President of this Commission, he had the opportunity of making his acquaintance.

Afterwards, he obtained an appointment in the *Asiatic Society of Bengal*, where he had great leisure, and devoted his spare time to the study of the *Asiatic Society's Researches*. Dr. Rajendra Lala Mitra was, at this time, employed as Librarian of the *Asiatic Society*. Subsequently, Mr. Charles Allen got him a high appointment in the *Military Accounts Department*, then called the *Commissariat Audit Office*, under *Colonel* G. Newbolt. He served under the [illegible] *Colonel* Newbolt from time to time.

In course of time, the work of the *Commissariat* was placed under two different departments ; *viz*:—*(1) Commissarat* and *(2) Medical.* Dr. Butler was appointed Examiner of Medical Accounts and Babu Gobin Chandra Dhar transferred from the *Commissariat Examiner's* to his own office. In time, he was appointed to the office of *Registrar*, on a monthly salary of Rupees four hundred.

Babu Gobin Chandra Dhar owed his success in life to this appointment. We have omitted to mention that he was possessed of a taste for literary habits. He was fond of contributing articles to the several newspapers of Calcutta. The *Hindu Intelligencer*, edited by the late Babu Kasi Prasad Ghose of Cornwallis' Square, was the first newspaper, which opened its columns to his contributions.

Subsequently, the *Hindu Patriot* was founded by several ex-pupils of the *Oriental Seminary*, in which sons of the *Subarnabaniks* of Pathuriaghata and Babu Harish Chandra Mukerjea took a conspicuous part. The last named gentleman was the Editor of the *Hindu Patriot*, and, indeed, he was a true patriot. He devoted his life, his wealth and his talents to the cause of the poor. Babu Gobin Chandra Dhar joined the staff of this paper.

One incident, in connection with the editorial management of the *Hindu Patriot* deserves special mention. Babu Harish Chandra Mukerjea was employed in one of the higher grades in the *Military Auditor-General's Office*. There appeared an article anent the Military authorities. A Military Officer saw the *Auditer-General* and asked whether the Editor of that paper was employed in his Office. Babu Harish Chandra Mukerjea was sent for, and he at once said that he was the Editor of the *Hindu Patriot*, and that he was responsible for the article in question although, he was not authorized to mention the name of the writer. After some conversation on the subject, he left the room, and sent in his resignation. His resiguation was not accepted.

On his death, the proprietor-ship of the paper was made over to Babu Kali Prasanna Sinha of Jorasanko, : the intercession of the late Venerable *Pandit* Eshwar Chandra Vidysagra, *C. I. E.* Babu Kali Prasanna Sinha purchased the Good-Will and the plant of the paper from the widow of Babu Harish Chandra Mukerjea. After sometime, the *Hindu Patriot* was transferred to the *British Indian Association*. Babu Gobin Chandra Dhar continued in the staff of the paper with Rai Krista Das Pal Bahadur, *C. I. E.*, who was appointed Editor, and the late Babu Kailash Chandra Bose also joined the staff of the paper.

In the meantime, Babu Gobin Chandra Dhar used to contribute articles to the *Englishman*, and the *Bengal Harkara*. Lastly, he was requested by Babu Keshab Chandra Sen to contribute to the *Indian Mirror*, then a weekly paper, the organ of the *Brahma Samaj of India*. Babu Keshab Chandra Sen and Babu Pratap Chandra Mazumdar used to contribute religious articles to this Journal, and Babu Gobin Chandra Dhar wrote articles on secular subjects.

Afterwards, Babu Keshab Chandra Sen founded the *Indian Reform Association* and Babu Gobin Chandra Dhar was appointed Secretary, with Mr. K. C. Sen as President, and Mr. P. C. Mazumdar as Vice-President of that body.

Sometime after, the *Brahma Marriage Bill* was brought before the *Legislative Council*. Babu Gobin Chandra Dhar contributed an article in the *Calcutta Review*, which Sir Roper Lethbridge, *K. C. I. E.*, inserted in the quarterly number of the year, in which the Bill was passed.

Babu Gobin Chandra Dhar, in this article, reviewed the memorials submitted to the *Legislative Council* by the *Adi Brahma Samaj* and the *Brahma Samaj of India* : *pro.* and *con.* The Memorial, submitted by the *Adi Brahma Samaj*, was supported by the opinions of learned Pandits. The counter memorial, submitted by the *Brahma Samaj of India*, was supported by the opinions of the Venerable *Pandit* Eshwar Chandra Vidyasagar *C.I.E.*, and other learned Pandits of Calcutta, Nadiya, Krishnagar and other places, setting forth that the Bill was permissive, not a coercive measure.

After his retirement, he started the *Indian Public Opinion*, which was highly spoken of by the *Englishman* and other newspapers, also, by Mr. Digby, who took great interest in Indian affairs. The *Englishman* complimented the paper as containing twelve pages of *readable matters, including the editorial and the selections which were well chosen.* Mr. Digby, also, in complimenting the Journal, remarked, that the paper *"commanded his admiration. It was put together with much skill, and reflected credit on all concerned."*

Babu Gobin Chandra Dhar subsequently devoted the latter part of his life to the work of the *Calcutta Literary Society*. He translated in English the learned lectures delivered in *Hindi* and *Bengali* by His Holiness *Param hansa* Jagatguru Sri Sankaracharyya Raj Rajeswar Sankarasram Swami Maharaj of the *Holy Temple of Dwarka* and *Swami* Nityanandji Saraswati of the Panjab.

Proceedings of the Twenty-seventh Anniversary Meeting of the Calcutta Literary Society *held, with great eclat, at the quadrangle of the* Ripon College, *No. 60, Mirzapur Street, on Friday, the 13th February,* 1903, *at* 5 P.M., *under the presidency of Ranjit Sinha, Rajah Bahadur of Nashipur. The Meeting was largely and influentially attended by the members of the Society,* the Graduates and Under-Graduates of the Calcutta University, *and other respectable gentlemen of the suburbs.*

The Twenty-seventh Anniversary Meeting of the *Calcutta Literary Society* was held, with great *eclat*, at the quadrangle, of the *Ripon College*, No. 60, Mirzapur Street, on Friday, the 13th February, 1903, at 5 P.M., under the presidency of Ranjit Sinha, *Rajah Bahadur of Nashipur.*

The *Meeting* was largely and influentially attended by *the Members of the Society, Graduates and under-Graduates of the Calcutta University*, and other respectable gentlemen of the suburbs.

On the motion of Babu Gobin Chandra Dhar, *Land-holder and Government pensioner*, seconded by Sett Hira Lall Jahuri, *Rajah Bahadur* Ranjit Sinha *of Nashipur* was voted to the Chair amidst shouts of applause.

On the *Chairman's* taking his seat, the *Vice-President of the Society* said that the present *Anniversary Meeting of the Society* should have been held in the beginning of January, 1903, but, circumstances, over which we had no control, compelled us to postpone it till this day— The venerable old mother of our *worthy Secretary*, Babu Sham Lall Day, was all of a sudden indisposed. The disease gradually took a serious turn, and unfortunately the venerable lady breathed her last on Monday, the 9th February, 1903, at 12-55 P. M., as you will find Babu Sham Lall Day is still mourning! We all condole with him on his ir-repairable loss. May the *Soul* of the old lady rest in peace in heaven !!

Rather than inconvenience, Rajah Ranjit Sinha Bahadur of Nashipur and Dr. Sarat Kumar Mullick, Mr. Day thought it proper that the *Anniversary Meeting* should not be deferred any longer, and we meet here to-day accordingly. I will not detain you long; but, I request the *Chairman* to open the *proceedings of the Meeting.*

The *Chairman* having asked the *Secretary* to read the last *Annual Report*, Babu Sham Lall Day, the *Founder and Secretary to the Society*, addressed the *Meeting* thus :-

Address by the Secretary :—

Rajah Bahadur and Gentlemen,

Before commencing the usual proceedings of the *Twenty-seventh Anniversary Meeting of the Society*, I beg to convey my sincere thanks to those, who have been kind enough to condole with me in the sad bereavement, which has sustained by the death of my old revered mother.

The *Society* begs to express its heart-felt sorrow caused by the melancholy death, in March 1902, of one of its oldest and illustrious members—the *Right Hon'ble* Sir Richard Temple, *Baronet, M. P., G.C.S.I., C.I.E., D.C.L., LL.D.*, who joined the *Society* on the 15th September, 1881, or upwards of *twenty-one years ago* ! The *Right Hon'ble* gentleman took great interest in the *welfare of the Society* till the last days of his life.

A *letter of condolence* was duly forwarded to the *Dowager Lady Temple, C. T.*, on the 20th March, 1902, to which the following reply was received :—

From H. E. the Dowager Lady Temple, *C.T.* :—

Hampstead, London. N. W., 7th April, 1902.

The Dowager Lady Temple is deeply grateful for the kind expressions of sympathy and appreciation of her dear Husband that she has received.

She greatly regrets that the number of letters renders it impossible for her to answer each individually and hopes that this acknowledgment may be accepted instead.

The Photos is sent separately.

In September 1902, Kumar Radha Prasad Roy of *Posta* was snatched away by the cruel hand of death, at the *prime of life*. A *letter of condolence* was sent to his cousin, Kumar Hari Passad Roy to which the following reply was received :—

From Kumar Hari Prasad Roy of Posta :—

Calcutta, 24th September, 1902.

Sir,

I have the honor to acknowledge the receipt of your letter of the 12th instant, and to tender my thanks to you and the other members of the Society for the expression of condolence in our sad bereavement.

To Babu Sham Lall Day, Secretary, Cal. Lit. Society.

Yours faithfully, Hari Prasad Roy.

Gentlemen, we have also to record with regret the premature death, at the early age of twenty-three, of Kumar Srish Chandra Sinha Bahadur of Paikparah Raj, in November following. The *Kumar Bahadur* very recently inherited the vast estate of the late lamented Kumar Grish Chandra Sinha Bahadur, and was enrolled as a *Member of the Society* since 5th January, 1901. He left behind him a mother, a widow and two infant sons to mourn his loss ! He took great interest in the *prosperity of the Society*. May his *Soul* rest in peace !

A *letter of condolence* was forwarded to his cousin Kumar Srish Chandra Sinha Bahadur, on the 21st November, 1902.

The *Office of the Society* was closed for one day, on each occasion, to mark its respect and esteem for the illustrious deceased.

The *Society* was established in the year *Eighteen hundred and Seventy five*, and now we are celebrating its *Twenty-seventh Anniversary*. Its main object is *to hold friendly gatherings of both communities, and to discuss Social, Literary and Scientific subjects*, the *Society* has been the means of bringing together the *Rulers and the Ruled* in one common platform.

I will not dwell at length on the benefits conferred by the *Society*, the *printed proceedings of its various public meetings*, published in the leading local newspapers, bear ample testimony to them.

The *Twenty-sixth Anniversary Meeting of the Society* was held at the hall of the *Calcutta University Institute*, College Square, on Wednesday, the 15th January, 1902, at 5 P. M, under the presidency of Babu Gobin Chandra Dhar, *landholder and Government pensioner*, when Mr. S. P. Kelkar of *Bombay* delivered a lecture on *Technical Education and Foreign Travels*. The *Meeting* was largely and influentially attended.

Besides the *Twenty-sixth Anniversary Meeting of the Society*, the following lectures were delivered during the session, 1902 ; *Viz.* :—

(1) On *the Improvement of our Domestic Industries* by Mr. S. P. Kelkar of *Bombay*, under the presidency of Dr. Sarat Kumar Mallick, *M. B.* ; *C. M.* ; *R. C. S.* ; *Fellow of the Medical Society of London* ; *Member of the British Medical Association and Chelsa Chemical Society*, &c. &c, at the hall of the *Metropolitan College*, No. 22, Shanker Ghose's Lane, Cornwallis' Street, on Wednesday, the 22nd January, 1902, at 4-30 P. M.

(2) On *Industrial Exhibition* by Mr. S. P. Kelkar of *Bombay*, under the presidency of the *Revd.* James H. Jennings, *M. A., Professor, Bishop's College*, at the hall of the *City College*, No. 12, Mirzapur Street, on the 5th February, 1902, at 4-30 P. M.

(3) *On the Art of Weaving* by Mr. S. P. Kelkar of Bombay, under the presidency of the *Hon'ble* Mr. Ra Nath Banerjea, *B. A., Editor, Ben*

at the premises of the *Ripon College*, No. 60, Mirzapur Street, on the 6th February, 1902, at 4-30 P. M.

(4) On the *Thugs* by Babu Gobin Chandra Dhar, *landholder and Government pensioner*, under the presidency of *Khan Bahadur* M. Sujat Ali Beg, *Representative of Her Highness the Nawab Begum Sahiba of Murshidabad, C. I.*, at the hall of the *Mahammed Laik's Jubilee Institution*, No. 29, Mirzapur Street, on the 14th March, 1902, at 3 P. M.

(5) An *Extraordinary Open Air Meeting*, convened by the *Society*, was held at the *Wellington Square*, on Saturday, the 9th August, 1902, *to offer thanksgiving to God for the speedy recovery and to celebrate the Coronation* of His Most Gracious Majesty Edward VII., *King-Emperor of India*. Babu Gobin Chandra Dhar addressed the large assemblage of *Hindus, Mahamedans, Christians*, and other sects of people, which testified to their loyalty and devotion to the *Throne*.

The *Reports of proceedings of all these public meetings* were published in the *local newspapers* and have formed an appendix to the consolidated printed *Report of the Society*.

Whilst regretting the melancholy death of several of its *prominent members*, the *Society* has equal reason to rejoice on the *speedy recovery and Coronation of His Imperial Majesty the King-Emperor of India*, which is a source of un-mixed gratification to all of His Majesty's subjects throughout the Empire, connected as His Majesty is by close ties of love, affection and esteem to the people of this country, which His Majesty personally visited in the year *Eighteen-hundred and Seventy-five,—the year of the foundation of this Society*,—or upwards of *a quarter of a century* ago, and the reminiescences of which are still cherished with the fondest of recollections by those, with whom His Majesty came in contact.

The *Society* sent the following telegram to the Private Secretary to His Excellency the Viceroy and Governor-general of India :—

Kindly convey Society's respectful Congratulations to His Excellency and His Majesty on His Majesty's recovery and Coronation.

The following message, in teply to this, was received from His Excellency's Private Secretary :—

Telegram No. 11978.
Dated, 13th August, 1902..

To	From
The Secy. Cal. Lit. Socy., Calcutta.	The Private Secy., to H. E. the Viceroy.

Viceroy thanks you for loyal message.

The *Society* begs to remark that it observed *all the ceremonies* in connection with the *Coronation of His Majesty*. It distributed alms to the poor on the day of *His Majesty's Coronation*, on the 9th August, 1902, and fed them the next day at the spacious compound of the *office of the Society*, No. 24, Nimtola Street. In this entertainment the poor people, who were sumptuously treated, were greatly delighted and blessed Their Imperial Majesties—exclaiming, *Long may live the Emperor and the Empress of India.*

(*Vide. the Englishman*, 10th, the *Statesman*, 12th, the *Bengalee* 10th and 12th, and the *Amrita Bazar Patrika*, August, 1902.)

Seven days after, 17th August, 1902, an *Evening party* was given to the friends and admirers of the *Society*, in honor of *Their Majesty's' Coronation*, at which they were richly treated.

Reports of all these proceedings were also published in the *local newspapers*, and forwarded to *His Honor the Lieutenant-Governor of Bengal*, to which the following reply was received :—

From H. H. the Lieutenant-Governor of Bengal :

Lieutenant-Governor's Camp, Bengal,
The 22nd August, 1902.

Dear Sir,

I beg to thank you for the account of festivities observed on the occasion of His Majesty the King Emperor's Coronation.

The following *illustrious personages* have become *Members of the Society*, during the year 1902, for which the best thanks of the *Society* are hereby given to them ; *viz.* :—

Names :—	Dates :—
His Excellency General the *Right Hon'ble Viscount* Kitchner of Khartoom and Vaal, in the Transvaal and Aspall in Suffolk, *G. C. B., G. C. M. G., Commander-in-Chief of His Majesty's Forces in India, District Grand Master, Panjab*,	...4-9-1902
His Excellency the *Right Honble* Lord Milner, G. C. B., G. C. M. G., *High Commissioner of the Transvaal*,	... 7-11-1902
His Highness Sir Rama Varma, G.C.S.I., (*Rajah Sahib of Cochin State*),	... 26-11-1902
His Highness Sir Jagatjit Singh, K.C.S.I., (*Maharajah Sahib of Kapurthalah State*),	4-7-1902
His Honor Sir Charles M. Rivaz, K.C.S.I., I.C.S., (*Lieutenant-Governor of the Panjab, and its Dependencies*),	... 15-6-1902
His Honor Sir Frederick William Richard Fryer, K.C.S.I, I.C.S., (*Lieutenant-Governor of Burma*),	... 15-6-1902
His Highness Jagendra Dev, (*Rajah Sahib of Boad*),	... 8-11-1902
His Highness Run Bahadur Sinha, (*Rajah Sahib of Jamtara*),	22-6-1902
His Highness Kumud Chandra Sinha, (*Maharajah Sahib of Durgapur-Susunghi*),	8-6-1902
His Highness Sri Sri Ram Naraiyan Sinha, (*Maharajah Sahib of Padma*),	15-11-1902
His Highness Sri Sri Hari Naraiyan Singh, (*Maharajah Sahib of Panchet*),	14-6-1902
His Highness Kishen Kumar, (*Rajah Sahib of Sikspur*),	29-5-1902
His Highness Kirat Singh, (*Rais and Kunwar Sahib of Kashipur-Nainital*),	9-11-1902
Dr. H. P. Sandyal, M.A., LLD., Ph. D., F. R. C. L., F. S. I. O. &c.,	14-1-1902
Rai Radha Ballav Chowdhery Bahadur, (*Zemindar of Sherepur Town*),	23-11-1902
Babu Suryya Kanta Rai, (*Zemindar of Taki*),	17-9-1902

(The Names were heard with applause.)

The following is a summary of the business transacted during during the year 1902 ; *Viz.* :—

A letter of congratulation was forwarded to His Majesty the King Emperor of India, on the termination of the South African War, and a second address was sent on His Imperial Majesty's birthday, also a third address on His Majesty's Coronation, to which the following reply was received conjointly :—

Privy Purse Office,
Buckingham Palace,
1st July, 1902.

The Private Secretary begs to acknowledge the receipt of Mr. Sham Lall Day's letter of kind congratulation (with the enclosed address) which shall be submitted to His Majesty the King.

To Mr. Sham Lall Day,
Secretary, Calcutta Literary Society, Calcutta.

From His Royal Highness the Prince of Wales:

York House, St. James's Palace, S.W.,
24th June, 1902.

The Private Secretary to the Prince of Wales is desired to thank Mr. Sham Lall Day for his letter of congratulations on the conclusion of peace in South Africa.

To Sham Lall Day, *Esq.*,
Secy., Calcutta Literary Society, Calcutta.

From the *Right Hon'ble* Lord Cromer, *Baronet, G.C.M.G., G.C.B., K.C.S.I., C.I.E.*:—

Sir, Cairo, 19th February, 1902.

Lord Cromer desires me to acknowledge, on his behalf, the receipt of your letter dated the 25th ultimo, and to convey to you the expression of his Lordship's thanks for the interesting Papers, which you were good enough to forward to him on the 24th October, 1901.

To

From H. R. H. the Duke of Connaught :—

Clarence House, St. James's S. W.,
23rd June, 1902.

Colonel Egerton is desired by H. R. H. the Duke of Connaught to acknowledge Mr. Day's letter of the 11th instant and to thank him for the congratulations which he was good enough to forward, on behalf of the Calcutta Literary Society, on His Royal Highness' installation as *Grand Master of Mark Masons of England*, and on the recent conclusion of peace in South Africa.

To Sham Lall Day, *Esq.*,
Secy., Calcutta Literary Society, Calcutta.

From H. R. H. the Duke of Connaught, in reply to the Society's letter of sympathy on the illness of His Majesty the King-Emperor of India :—

Clarence House,
St. James's S.W.,
July 19th, 1902.

Dear Sir,

I have submitted your letter to H. R. H. the Duke of Connaught and I am desired by His Royal Highness to thank you and the members of the Calcutta Literary Society for your kind sympathy.

To
The Secretary,
Cal. Lit. Society, Calcutta.

I am,
Yours very faithfully,
Alfred Egerton.

From His Royal Highness the Prince of Wales

H. M. Yacht Victoria & Albert,
Cowes,
Isle of Wight, 23rd July, 1902.

Dear Sir,

I have shown your letter of the 3rd July to the Prince of Wales, and His Royal Highness desires me to thank the Calcutta Literary Society very much for the kind message of sympathy and good wishes conveyed in your letter, and I am happy to be able to inform you that His Majesty The King is progressing most favourably towards recovery.

To
Sham Lall Day, *Esq.*,
Secy., Cal. Lit. Society,
Calcutta.

Believe me,
Yours faithfully,
B. Godfrey Faussete,
Equerry-in-Waiting.

From His Royal Highness the Prince of Wales

York House,
St. James's Palace, S.W.,
6th August, 1902.

Dear Sir,

I am desired by the Prince of Wales to thank you for your letter of the 17th ultimo, in which you express to His Royal Highness the congratulations of the Calcutta Literary Society for the recovery to health of His Majesty the King.

To Sham Lall Day, *Esq.*,
Secy., Cal. Lit. Society.

Yours faithfully,
Arthur Bigge.

From H. H. the Lieutenant-Governor of Bengal, in reply to the Society's letter of congratulation on the termination of the War in the Transvaal :—

Private Secretary's Office—Bengal,
Darjeeling the 6th June, 1902.

The Private Secretary to the Lieutenant-Governor is directed to acknowledge the receipt of the letter of congratulations on the conclusion of the war from the Calcutta Literary Society with His Honor's thanks.

To Babu Sham Lall Day,
Secy., Calcutta Literary Society, Calcutta.

From H. H. the Lieut.-Governor of Bengal :—

Darjeeling, 30th June, 1902.

The Private Secretary to the Lieutenant-Governor of Bengal is desired to acknowledge the receipt of the letter, on the illness of His Majesty the King-Emperor from the Secretary, Calcutta Literary Society, with His Honor's thanks.

To
The Secretary,
Calcutta Literary Society, Calcutta.

From His Honor the Lieut.-Governor of Bengal

Private Secretary's Office,
Bengal,
The 12th July, 1902.

Dear Sir,

I am to thank you for your letter dated the 11th July, 1902, congratulating on His Majesty the King-Emperor's [illegible]

On the 29th November, 1902, the *Society* sent the following *Telegram* to His Excellency General the Right Hon'ble Viscount Kitchner, *V.C., G.C.B., G.C.M.G, Commander-in-Chief of His Majesty's Forces in India*, on His Excellency's arrival in India:—

Kindly accept Society's hearty congratulatory welcome in India.

The following *Message* in reply to this was received from His Excellency :—

Telegram, No. 38175.
Dated, 29th November, 1902.

To the Founder-Secretary,
Calcutta Literary Society.

From
Lord Kitchner.

Many thanks for kind welcome.

From the Right Hon'ble the Marquis of Londondery :—

Board of Education,
Whitehall, London, S. W.,
5th September, 1902.

My dear Sir,

I am directed to acknowledge with thanks the receipt of your letter of the 14th August, conveying to the Marquis of Londondery the congratulations of the Calcutta Literary Society upon his assumption of the office of *President of the Board of Education.*

May I request that you will communicate this reply to the members.

To
Sham Lall Day, *Esq.*,
Secy., Cal. Lit. Society,
Calcutta.

I have the honor to be,
Yours Sincerely,
W. R. Davis,
Private Secretary.

From His Honor the Lieutenant-Governor of the Panjab, and its Dependencies, K.C.S.I., :—

Private Secretary's Office,
Government House,
Lahore, 16th March, 1902.

Dear Sir,

Sir Charles Rivaz desires me to convey to your Society his best thanks for the kind congratulations and good wishes contained in your letter of the 9th instant.

To
Sham Lall Day, *Esq.*,
Secy., Cal. Lit. Society,
Calcutta.

Yours faithfully,
T. James Johnston, *Major*,
Private Secretary to H. H. the Lieutenant-Governor of the Panjab.

From H.H. the Lieutenant-Governor of Bengal

Private Secretary's Office,
Bengal,
The 21st July, 1902.

Sir,

I have to thank you for your letter of congratulations on the recovery of His Majesty the King.

To
Babu Sham Lall Day,
Calcutta.

Yours faithfully,
J. Strachy, *Major*,
Private Secretary.

From H. H. the Lieut.-Governor of Bengal :—

Lieutenant-Governor's Camp, Bengal.
The 13th September, 1902.

DEAR SIR,

I have to acknowledge the receipt of your Society's letter enquiring about the Lieutenant-Governor's health, and to say that it shall be shown to His Honor as soon as he is well enough.

His Honor is at present a little better.

To
The Secretary,
Calcutta Literary Society,
Calcutta.

I am,
Yours faithfully,
J. Strachey, *Major*,
Private Secretary, Bengal.

From Lady Woodburn, in reply to the Society's letter of condolence on the melancholy death of the Hon'ble Sir John Woodburn, K.C.S.I. Lieutenant Governor of Bengal :—

Dear Sir,

Belvedere,—Calcutta.

Pray excuse this form of letter sent in reply to your kind message of condolence, but the enormous number of telegrams and letters that have been received from every part of India and from so many sources to make it possible for me to write a reply to each, as I should so much have wished to do.

Lady Woodburn and Miss Woodburn are profoundly touched and comforted by the expressions of deep sympathy, which the death of Sir John Woodburn has evoked, and it is a consolation to them in their sad bereavement to know how truly he was estemed by all.

To
Babu Sham Lall Day,

I am,
Yours Sincerely

From His Highness Krishna Raj Woodayar, Maharajah Sahib of Mysore State :—

No. 105.

Office of the Private Secretary to H. H. the Maharajah of Mysore,

Dear Sir, Dated Mysore, 1st September, 1902.

I am directed by His Highness the Maharajah to convey his thanks for the address of congratulation forwarded with your letter of the 26th August, 1902.

Believe me,
Dear Sir.
Yours Truly,
E. Maconochie, I. C. S.,
Private Secretary to H. H. the Maharajah of Mysore.

To the Secretary,
Calcutta Literary Society,
Calcutta.

On the 21st December, 1902, the Society welcomed His Highness the Rajah Sahib of Cochin State, G.C.S.I., to Calcutta, to which the following reply was received :—

From His Highness Sir Rama Varma, G.C.S.I., Ruler of Cochin State :—

The Cochin Darbar,
Ernakulum,
Dear Sir, 31st January, 1903.

Your letter conveying to His Highness your Society's congratulations on His Highness' visit to Calcutta was placed before me only to day, and I am to thank you and the members of your Society for the same on behalf of His Highness. * * * * *

To Sham Lall Day, *Esqr.*,
Secy., Cal., Lit., Society,
Calcutta.

Yours Sincerely,
P. Rajagopala Chari.
Dewan of Cochin.

From His Highness the Hon'ble Maharajah Sahib of Sirmoor-Nahan State, K.C.S.I. :—

No 1302.

From
The Assistant Secy. to H. H. of Sirmoor-Nahan.

To
Sham Lall Day, *Esq.*,
Secretary, Calcutta Literary Society, Calcutta.

Sir, Dated, 8th September, 1902.

His Highness the Maharajah directs me to convey to you his thanks for your kind condolences on account of the sad loss he has sustained by the demise of his uncle, as expressed in your letter, dated the 26th August 1902.

I have the honor to be
Sir,
Your most obedient servant,
Prabhulall,
Assistant Secy. to His Highness of Sirmoor.

From Her Highness Maharani Suniti Devi Sahiba of Cooch Behar State, C. I. :—

Cooch Behar State,
Woodlands, Alipur.
Dear Sham Lall Babu, 22nd October, 1902.

Her Highness the Maharani has desired me to convey you and the members of the Calcutta Literary Society, Her appreciation of the kindly sentiments, expressed in your letter of the 19th instant, on Her safe return from England.

Yours, truly,
Priya Nath Ghose, M.A.
Secy., Cal. Lit. Society.

To Babu Sham Lall Day,

From His Highness the Maharajah Sahib of Cooch Behar State, G.C.B., G.C.I.E., Honorary Aid de-Camp to His Majesty the King Emperor of India, &c., &c., &c., :—

Cooch Behar State,
Woodlands, Alipur,
4th December, 1902.

Dear Sham Lall Babu,

His Highness desires me to thank your Literary Society for so kindly welcoming him back to India on his return from England.

To
Babu Sham Lall Day,
Secy., Cal. Lit. Society.

Yours Sincerely,
Priya Nath Ghose, M. A.
Personal Assistant to H. H.

From His Highness the Hon'ble Maharajah Sahib of Sirmoor-Nahan State, K.C.S.I :—

Telegram No. 27143.
Dated 20th December, 1902.

To
Babu Sham Lall Day,
Secy., Calcutta Lit. Society,
Calcutta.

From
Assistant Secretary,
Sirmoor-Nahan State.

From H.H. the Maharaj-Adhiraj of Burdwan :—

The Palace, Burdwan,
Dear Sir, 5th November, 1902.

H. H. the Maharajah of Burdwan thanks you heartily for your kind congratulations on the occasion of his attaining majority and his anniversary birth day.

He has read the printed address, which you have presented to him and fully appreciates the kindly feelings contained in it.

Please accept his best thanks for the same.

To Babu Sham Lall Day,
Founder-Secretary,
Calcutta Literary Society

Yours Faithfully,
Pasupati Nath Chatterjea
Assistant Secretary.

From Maharajah Sir Narendra Krishna Bahadur, *K.C.I.E., of Sobha Bazar Rajbati Calcutta* **:—**

Sobha Bazar,
29th April, 1902.

My dear Sir,

I thank you sincerely for your kind letter of condolence on my present misfortune.

To
Babu Sham Lall Day,
24, Nimtola Street, Calcutta.

Yours Sincerely,
Narendra Krishna.

From H. H. the Rajah Sahib of Gouripur :—

The Rajbati,
Gouripur, Assam,
Dear Sir, The 23rd March, 1902.

I am desired by the Rajah of Gouripur to convey his thanks for your kind congratulations on the occasion of his being vested with the title of *Rajah.*

To
The Secretary,
Calcutta Literary Society,

Yours faithfully,
Rupendra Narayan Ray,
Private Secretary.

From the Hon'ble Mr. Sarada Charan Miter, M. A., B. L., *Prem Chand Roy Chand Scholar and a Judge of the High Court* **:—**

85, Grey Street,
Calcutta, March 20th, 1902.

My dear Mr. Day,

Kindly accept my thanks for your congratulating me by yours of the 19th instant and convey the same to the other members of the Calcutta Literary Society.

To Sham Lall Day,
Secy., Cal Lit. Society.

Yours truly,
Sarada Charan Miter.

From the President of the Belur Math :—

Math Belur, Howrah,
Dear Sir, August, 6th, 1902.

The *Sannyasis* of the *Ram Krishna Math* are grateful to you for your kind note of sympathy.

With blessings and best wishes.

To
The Secretary,
Cal. Lit. Society,
Calcutta

Faithfully yours,
Saradananda,
For the President & the Inmates of the Math.

From these, you will find, *Gentlemen*, that the *Society* has done some useful work during the year under report. (*Cheers.*)

On the 24th February 1902, His Highness Koer Ranbiar Singh Sahib of Patiala State made a contribution to the *Society*, for which the grateful thanks of the *Society* are hereby given to His Highness. (*Cheers.*)

On the 4th and 10th August, 1902, Babu Gopal Dass Chowdhery, Zemindar of Sherepur made contributions to the *Society*, for which the best thanks of the Institution are also hereby given to him. (*Cheers.*)

Now, the *grateful thanks of the Society* are hereby given to its *patrons and members* for their taking *unabated interest* in its welfare; to the *Gentlemen*, who delivered *lectures at its* various *meetings*, and to those, who *presided* on the occasions, as well as to the *Gentlemen*, who lent their *halls for holding its meetings*, and to the *members of the press*, for publishing *its proceedings* from time to time. (*Cheers.*)

In conclusion, I fervently hope that by the *blessing of Providence*, the *Society* may go on prospering in its career of usefulness year after year. (*Cheers.*)

After the reading of the *Annual Report of the Society* by Babu Sham Lall Day, the *Honorary Secretary to the Society*, which was duly confirmed, the *Chairman* asked Dr. Sarat Kumar Mullick to deliver

Importance of India to the Empire :—

Dr. Sarat Kumar Mullick then rose, amidst cheers, and addressed the *Meeting* for nearly an hour. He said: *Rajah Bahadur and Gentlmen*,

It affords me sincere pleasure to be present here on this occasion and see such a large and respectable gathering around me. It shows the high regard, in which the *Calcutta Literary Society* is held by the citizens of Calcutta and the suburbs. (*Cheers.*)

The subject of this day's discussion is the *Importance of India to the Empire*. We can look at this important question from three points of view; viz :—

(1.) *India's commercial value to England.*
(2.) *India's Military help to England,*
(3.) *Moral Value to England.*

commercially, India affords the best market for English manufactures. Manchester and Sheffield had reared their stately piles of fortune on the brisk business they carried on with India in cotton and steel goods. Yet, the trade was not one-twentieth of what it would be, if the people of India had been prosperous and not *famine-stricken*. It was the duty of the Indians to improve their own manufactures, so that India might get richer. (*Cheers.*)

If India could establish factories of their own, the people would get cheaper articles of as good quality as English goods. Therefore, every encouragement should first be given to *Indian Industries*. The rich people ought not to grudge a little extra expense to help the growth of Indian Industries, which, when well developed, would cheapen the market.

At present, the difficulty was that the infant industries had to compete with the industries of Europe and America, developed after many years of careful nursing by high personages and the State.

Princes, Zemindars and rich men could do a great deal by inducing retail dealers to go in for Indian-made goods

Dr. Mullick then went on to say that, during his tour of inspection, to enable him to study the moral and material condition of India, when he got to Ahmedabad, the cloth manufacturers said that, they could produce as good articles as Manchester, and sell them cheaper, but, for the iniquitous *Duties* of the Government.

They also complained that, our countrymen, specially Princes and Zemindars, did not instruct their subjects and tenants, who were engaged in trade to expose for sale *Indian goods*.

Dr. Mullick was certain that we could do much in this direction, for there were many buyers, if they could get home-made goods, they would avail themselves of those goods in preference to English goods. At present, Europe and America reaped the advantage.

He would not deny that *India* had reaped several blessings from England, but, at the same time, it must be admitted that *India* had conferred manifold advantages on England.

Next, turning to the *Military* question, Dr. Mullick said that, India kept at her own cost a part of the English Army. She also had a large Indian Army, which fought many England's battles.

Somaliland, Malta and Afghanistan saw Indian troops helping to fight England's battles there.

The constant *Frontier* skirmishes taught the British Army strategy, which was an advantage to England, but India could not afford to pay the heavy costs, as it was one of the poorest countries in the world.

The next factor was the *Finance of India to the British Empire*. England has been enriched by the vast wealth, which this country has been sending to England year after year.

He then dwelt upon the *Agricultural Produce* of India. Indian Exports of *Jute* and *Cotton* have been feeding Manchester and Sheffield. England is a manufacturing country. Where would Manchester and Sheffield be, if jute and cotton were not exported to England.

He continued that *India* looked large before the world during the last *Delhi Durbar*, as the seat of gorgeous pageantry, but, to furnish the trappings of the *tamasa* was the least part of *her importance in the Empire*. The man in the street gladly said that the *British Empire* was the largest in the world and over it, the Sun never sets.

His Excellency the Right Hon'ble Lord Curzon, G. M. S. I., G. M. I. E., Viceroy and Governor-General of India, had fitly called India *the pivot of the British Empire*. *India* could not be separated from her people. If *India* occupied such an important position in the Empire, the *Indians* had a right to share in the priviledges of the government of the country. This was a point, which the rulers of the land ought to take into consideration.

India was by far the largest customer of *English goods*. A recent estimate showed that England had been enriched to the extent of nearly Five hundred Millions Pounds, during the last thirty-eight years. But, this was not all. *England* supplied English stores for Government and the people for ships, railway, &c. It was a pity that the income of the average *Indian* was so little. There were many causes at work, one of which was the drain of money to England, whilst England exports £ 6-10, Canada £3, and Australia £19, per head. India exports only 5 sh. per head.

He thought, if England gained so many advantage from India, *England*, on her part, also ought to make the people of India happy and contented, by giving them extended power in governing their own country, and also by employing them in the higher departments of the State, for education has largly spread, and nothing could be worse than to arouse ambition, which is not satisfied.

On grounds of equity and justice, Dr. S. K. Mullick said that, these concessions were necessary in these days of progress and advancement. (*Loud Cheers*).

The speaker then went on to state how *India* provided *England* with billets for aristocrats and commoners. If the English lad was clever, he became a Civilian, with prospects of becoming everything but a Bishop. If he was not so, he found a safe sanctuary in the *Police*. (*Laughter.*)

There was a tendency to narrow down these openings to Indians. If he said that every one had a fair chance under the Union Jack, then he must admit Indians into this services in the freest manner possible, consistent with the hardest of tests to be shared and shared alike by the competetorts ir-respective of nationality.

Dr. Sarat Kumar Mullick concluded that he was *close upon a quarter of a century in England*, and gave several instances eulogising the spirit of justice, which animated the stay-at-home Englishman. He appealed for the same in India.

The last point was the efficiency, which *India* taught the Empire. The soldiers were constantly taught practical tactics by the small *Frontier Wars*, and the Civilians retired at a comparatively early age, with brains filled with experience and pockets bloated with money. There was thus lost to India, both in money and experience. (*Cheers.*)

After the lecturer had finished his speech, the *Chairman*, in a few appropriate and eloquent words, congratulated Dr. Sarat Kumar Mullick on his excellent speech. He thanked Dr. Mullick especially for his reference to the services, which he, the *Chairman*, had rendered to the country, as a Member of the *Bengal Legislative Council*. He also congrtulated the Society and its indefatigable worthy Secretary, Babu Sham Lall Day, on the success with which his labours had been crowned. (*Cheers*).

The *Meeting* dissolved at 6-45 P.M., after the usual vote of thanks to the *Chair* and the lecturer.

(*Vide*, the *Bengalee* and the *Amrita Bazar Patrika* *14th February*, the *Indian Mirror*, *15th*, and the *Englishman*, *21st February*, *1903*, respectively.

THE CALCUTTA LITERARY SOCIETY

As announced in the local papers, a public *Meeting* convened by the *Society*, was held at the hall of the *City College*, No 13, Mirzapur Street, on Tuesday, the 17th February, 1903, at 5 P.M. The hall was densely crowded. Dr. Sarat Kumar Mullick, F.R.C.S., London, M.B.C.M., *Fellow of the London Medical Society*, Member of the *Chelsea Chemical Society*, Member of the *British Medical Association*, &c., &c., &c., was voted to the chair, amidst cheers.

After Babu Sham Lall Day, the *Founder and Secretary to the Society*, had read the *Proceedings of the last Meeting*, which were duly confirmed, the *Chairman*, in introducing the American Lady lecturer *Swami* Abhayananda of Chicago, to the Meeting, said that his task was a mere formality, because, every body knew, by reputation, the American Lady, *Swami* Abhayananda of Chicago.

He said that it was a matter of great pride to them to reflect that their Philosophy should have travelled not only throughout India, but, that it had crossed the oceans wide and converted some of the best thinkers of Europe. To-day was presented the proud spectacle of India standing before the world, as one of the best leaders in higher thought. India may well be proud of her mastery over the west, for, like the ancient Grecians, she, though conquered by arms, remained victorious in brains. (*Cheers.*)

The *Chairman* then asked the American Lady *Swami* Abhayananda of Chicago, to deliver her lecture on—

The Relation between God and Man:—

The learned lady lecturer delivered her speech for upwards of an hour, during which, she was applauded. The lady said that the Sphinx on the mountain path slips the wanderer on his way, and proposes its riddle. *What is man?—Whence does he come? and Whither does he go?*

The same questions the Sphinx proposes from age to age, since the beginning of time, which man has, eversince, exerted himself to answer.

What is man?—Again, we may turn to the Sphinx and hear the answer it gave. King Assurahs enquiring what and who he was?—I am the sum total of ancient wisdom. I am the synthesis of man. I have a brow that thinks. I have a breast that heaves with love. I have the lion's claws for the fight, and bull's hips for labour. I have the eagles' wings to ascend to the light.

Whence does man comes?—In answer to this, the *Hindu Shastras* inform us that *Nara*, a portion of *Narayan*, was the *Eternal Man*, having no beginning no end. *Nara* and *Narayan* are the displayed forms of the undisplayed. (*Cheers*).

Equipt with this knowledge, we are led to suppose, man as being co-eternal with God. We should investigate his nature and destiny by process of *Deduction*, instead of *Induction*, (*i.e.*,) from cause to effect, from simple to complex.

God is *One, without a second*. He is essence, and He is *Substance*, and Substance implies Form. For, unless *Substance* is also *Form*, it is only an *ideal* of the entity, of which nothing can be predicted. The *Form* or substance in God is the human part of His Nature, which endowed with inherent productive powers, brings the wonderful universe into being.

The universe, therefore, is the body of God, and this body is composed of two entities, the *Perishable*, which is the gross forms or bodies, and the *Imperishable*, which is the *Spirit* of the individual *Soul*, which abides in the bodies.

Sri Sri Krishna explains, thus:—"There are two beings in this world, O Arjuna, the *Perishable* and the *Imperishable*. All creatures or bodies form the *Perishable*, and the immutable *Spirit* abiding in them is called the *Imperishable*.

"But another, the *Highest Being*, is designated the *Supreme Spirit*, who pervading the three worlds sustains them,—the *Eternal Lord*."

"As I transcend the *Perishable*, and am even above the *Imperishable*, I am celebrated in the *Veda*, as the *Supreme Being*. (*Bhagbat Gita*, 75, v. 16, 17, 18).

Man, therefore, and the rest of the universe constitute the body of God. He is of God, but, is not G not any more than his own body is himself. individual Soul is the mould of the *Supreme At* but, it is inseparable from, and co-exist with the *Supreme Atma*. Man exists for the gl fication of God, for he traverses the sea of life passing from one phase of evolution to another, last, returns to its own source and knows himself be re-united with God."

"The Universe", says the *Shastras*, "was crea by *Vishnu God*, from His smile, springing from overflowing of His love. The universe, therei and Man, the highest being in it, are the concreti "*smile of Vishnu*", and a full measure of His l In other words, man, who is the subtle and imp shable being in the universe, is the beloved of G and one with God—one in two and two in (*Cheers*).

In the beginning of things, God, the *Supreme At* having entered *Time* and *Space*, functions of *Purusha*, in connection with *Prakriti*, the mat of which forms came into being. *Prakriti*, which the last term of man and the mode of God, cla all the attention, interest, love and self-sacrifice *Purusha*. Man, in that form, is the *beloved of Universal Spirit*,—the *Iswara*, or *Sri Krishna*. B travel side by side, bound in love, both pass fr one state of existence to another, the *Iswara* ever helping, sustaining, raising and serving individual *Soul*, until, after ages of evolution transformations, both attain the effulgence of Pu and the crowning glory of perfected Love. This "*Whither Man goes*".

Let us carry ourselves to that picturesque dese tion of the conflict between the *Kauravas* and *Pandavas*, when *Nara* is called *Arjuna*, and *Naray* has become *Sri Krishna*. To the mind of the att tive student, the relations between *God and A* are minutely described and explained. *Arjuna*, *Eternal Man*, has reached that stage of evoluti when he must war against evils, both within and w out, which have grown like creepers and had cl to his being.

His own close relatives stand as the foe on battle-field, and the war is one, in which his existence is at stake.

Sri Krishna is the Charioteer of *Arjuna*. He minates the battle-field, for the free and succes operation of his warrior. He directs the car to r and to left, ever shielding *Arjuna* from the fl shafts of the enemy. He stakes his own life and over again To rescue. *Arjuna* from immin death had presented his own *Divine-organ* to *Vaishnava* weapon of *Bhagabata*, offering his life to save *Arjuna*, the Eternal Man—his *Beloved* from *Eternity*. (*Cheers*).

After the lady lecturer had finished, *Chairman* spoke a few words and thanked Lady lecturer for her eloquent and instructive spe The *Meeting* dissolved about 7 P.M., with a of thanks to the *Chair* and the learned L lecturer. (*Vide Amrita Bazar*, 18th February, 190

As previously announced in the local papers public *Meeting*, convened by the *Society*, was held at hall of the *Metropolitan College*, No. 22, Sam Ghose's Lane, (Cornwallis' Street), on Wednesday, 18th February, 1903, at 5 P.M. The *Meeting* largely and influentially attended.

On the motion of Babu Jnan Chandra D Secretary, *Sabitri Library*, seconded by Babu S Chandra Mukerjee, M.A., *Editor of the Du* Sardar Narayan Singh Bahadur, *Chief Secreta Sirmoor-Nahan State*, was voted to the chair, amid cheers.

After Babu Sham Lall Day, the *Founder Secretary to the Society*, had read the *Proceeding the last Meeting*, which were duly confirmed, *Chairman* asked the American Lady Swami Ab nanda of Chicago, to deliver her second lecture the Society on—

The Nature of the Mind of Man:—

The lady lecturer delivered her speech for upwards of an hour, in the course of which she said that, the universe existed for the sake of *man*. The Sun sheds its light and spreads its beams for *his* sake The flower blooms, the bird sings for *his* sake. The sea rolls its waves and billows, the storm rages and convulses nature, all for *his* sake.

The *universe* is a huge symbol, waiting for the reading of *man*; it is a mirror in which, like Psyche of the Greek, *man* looks at *himself* and recognises *himself*.

In order to understand the *Nature of the Mind of Man*, we should first consider the following two facts; viz:—

(1) That man is eternal, co-existent and co-eternal with God,

(2) That he is now placed in this world, to live and move in it, to grow, unfold, and achieve a mission in it.

To respond to these duties, man's organism, the *physical*, the *mental* and the *spiritual*, is constituted just as the *universe* is a wonderful and perfectly harmonious whole. so, the *organism of man* is, for the universe is the microcosm of which *man* is the faithful likeness. In the great book called *Nature*, given to us for study, *man*, in exploring her realm, is merely seeking to know himself by looking at *him-self*, as reflected in the mirror of nature.

In accordance with modern *Scientific* experiment and investigation, which is only the corroboration of *Scientific* facts, known in *Ancient India*, and mentioned in the *Shastras*, *man* is constituted with two seperate *mind* and *consciousness*, which function, each in its particular sphere of action, co-operate, for the achievement of results.

One of these two, *consciousness* is, the real being *Nara*, the eternal man, possessed of all his *inherent Divine powers and omniscience*, and, also, bearing the creation of gross tendencies, collected in his peregrination, through ages of existence in connection with the *Material World*. This *consciousness* is the *silent, ever-watching, sleepless being* within us, the *Nara*, the real man, speeding on his mission of experiences and the gathering of fruits thereof, traversing ages, wandering in space, bound for the side of, and union with God, wherefrom he started for the journey.

The other *consciousness*, (the lower), is an instrument for the perception and the cognition of the *external* world, which the higher *consciousness* has in remote time, projected out of itself to be instrumental for the acquiring of *terrestrial experiences*. We may compare these *two consciousness* to a capitalist and a work-man, one working for the benifit of the other, more than for his own benefit.

The *lower consciousness* being the factor for greatest activity, is by *nature positive*, and corresponds with the *Taja's Element*; the *higher consciousness* being relatively *non-active*, on account of its functions being away from the surface of the organism, is by *nature* negative and corresponds with *Apas Element*. One is acted upon by the *Solar Force*, the other by the *Lunar one*, and like these two great luminaries, one is *silent*, while the other is in operation.

These two *mental phenomena*, the *two consciousness of mind*, are operating through *two distinct* sections of the *physical organism of man*, each of which has a great centre of *Force*, called the brain. The brain and the cerebro-spinal nerve system constitutes the operating instrument of the *lower consciousness*, and are engaged in the service of *self-preservation of* the *Ego*, and, the furthering of man's self-interest. *That consciousness*, by the means of its instrument, goes forth into the world as a merchant engaged in trade, seeking for what is beneficial, and appropriating and taking cognizance of all external *phenomena*, and then reporting to the *higher consciousness*. This lower mind being simply an effect, or a mode of the higher one, is destroyed with the body.

The *higher consciousness*, also, possesses its *physical instrument*, which is the abdominal brain, otherwise called the *Solar Plexus*, and its innumerble ramifications, the *sympathetic nerve system*. The *cerebro-spinal nerve system*, the *organ of the Lower Mind*, spreads along the surface of the human structure, its mission being to function in the external world. The organ of *the higer consciousness*, the *Solar Plexus* and sympathetic nerve system, on the contrary, spread in the inner part of the human being, for its mission is to nourish and preserve the *physical* body, so that, it may be fitted to undergo experiences by which the *Light of the Soul*, which encircles *that consciousness*, may increase in power and purity.

These *two consciousness* and their respective *physiological instruments* divide man into two great natures, *viz*:—(1) *That of the "Intellect"* and (2) the *"Heart"*. By that of the *Intellect* is unfolded *self-assertion*, or the last term of *Egoism*; by that of the *Heart* is cultivated *self-surrendering sympathy* and *love*. The former is connected with *rights, justice* and the *hard facts of life*; it is the seat of *Reason*—the latter is ignorant of these, because, its appreciation of man's mission on earth transcends all these, and reaches the domain Divine of Eternal love. This *consciousness* is the seat of *Intention*. Both minds are seats *of knowledge*, but, in the Lower it is acquired, whilst in the *Higher* it is innate. The knowledge of the former is well defined by the *Sanskrit* word *"Gyan"*; that of the latter by the word *"Vigyan"* or knowledge, which is the direct vision of the *Spirit*.

The *physiological organ* of the *Higher Consciousness*, the sympathetic nerve system, is under the direct influence of the *Lunar* current, and the five modifications of this current called in ancient *Lore*, the *Tatwas*, which course, each in succession, within the human body every two hours five *Gharies*, swaying the body and mind to the irresistible vibrations of the primordial colours, which have built and since preserved the *Universe*.

The *Lower mind* is under the jurisdiction of the *Solar current* and its course, both positive and negative, of twenty-four hours' duration. The *Ancient Lore*, which is deeply corroded by new science, tells us how man is acted upon by the influence of the sun entering one by one the *zodiacal signs in the heavens*. The *Lower Mind* being in *Effect* is merely a *reflection*, or rather a *reflective power*. For this reason, the *Shastras* compare it to water which reflects upside down. The *Lower Mind* perceives things and cognizes them as they appear, not as they are in reality; and it perceives them through its own peculiar light. *Objects*, as presented to the *consciousness*, have no colors (*i.e.*), they are neither good nor bad, neither blissful, nor woeful. The *Lower Mind* reacts them and endows them with its *own light*, which is its mental state at that time; for is it not a fact that an object which is held as propitious by one man, can be held as inauspicious by another? The *Mind* is ever going out to mirror itself in the *lake of nature*, and then returns to itself, carrying home the burden of its external experience.

It is an aphorism of *Western Psychology* that *"Sensation"* is the result of *"Perception"*. The converse, however, is true for *"Perception"* is only the result of *"Sensation"*, for when the idea of an object is not present in *consciousness*, it cannot be *perceived* externally by the senses, whose rallying point is the *Lower Mind*.

Philosophies, which teach the subduing of feelings, and the curbing of emotions in man, are aiming at the *temporal destruction* of the *higher consciousness* which is the seat of *Love* and of *Religion*, and which is *Nara*, the real man, working out his terrestrial mission by means of *Divine Principles*. The *emotional nature* is easily led astray, and that explains the existence of the *Lower Mind*, the seat of reason by which undesirable emotions are restrained, for the *Higher consciousness* is the boat, launched on the sea of life, and the *Lower consciousness* is the rudder that leads it along the proper path.

Both consciousness are necessary for man in the human shape. He is well equillibrated, who knows how to keep the *Lower* and *Ambitious Mind* within the limits of its own sphere, and to use it as a bridle to direct the sometimes reckless *Higher Consciousness*, so that, he may normally function on the human avenues of reason and on those of intention. The finding of the dead centre, the point of equillibration is the object of all *Philosophies and systems of Religion*, (*Cheers.*)

(*Vide*, the *Bengalee*, 19th and the *Indian Mirror*, 22nd February, 1903.)

As previously announced in the local papers, a public Meeting, convened by the *Society*, was held at the hall of the *Metropolitan Institution*, (Bow Bazar Branch), No. 187, Bow Bazar Street, on Thursday, the 19th February, 1903, at 5 P. M., under the Presidency of the *Hon'ble* Mr. Gopal Krishna Gockhale, C. I. E., *Bombay Representative of the Governor-General's Legislative Council*. The *Meeting* was densely crowded.

The *Hon'ble Chairman*, having taken his seat, asked Babu Sham Lall Day, the *Founder and Secretary, to the Society*, to read the *Proceedings of the last Meeting*.

The Secretary having done so, and its proceedings being duly confirmed, the *Hon'ble Chairman* asked the, American Lady *Swami* Abhayananda of Chicago, to deliver her third lecture to the Society on :—

Soul Migration and Evolution:—

The lady lecturer spoke on the subject for more than an hour, in the course of which she said that there are different classes of people, who hold different opinions regarding the *Migration of the Soul*. In Europe, Asia and America divergent views are held on the same subject. In India, the *Munis* and *Rishis* of old, who are believed to have been inspired by their incessant devotion to the Deity, hold positive views on the subject. Those views which, the *Vedas* inculcate, are regarded with an intensity of belief by the learned *Pandits of India*, which can find no parallel in history.

What becomes of us after death?—is a question, that is inseparably connected with our existence. No other question is dearer to our hearts, and no other question has been asked a greater number of times. It has been the theme of Poets and of Sages, of Priests and of Prophets.

Kings on the throne have discussed it. Beggars in the streets have dreamt of it, still, the interest in the question has grown tne greater. Solution after solution has come out, and satisfied many a heart, with hopeful conclusions, but, still the question, if often asked,—*What becomes of us after death?*

The Sages and the Saints have declared for one or the other view, and asked the erring mankind to consider their respective conclusions.

The whole *Christian* world is waiting for the *Great Resurrection Day*, and the whole *Hindu* world, believing in the results of the mighty labors of the ancient sages, whom they believe to have seen God, incorporated with God, is resting on the idea of the *Transmigration of Soul*, and, gradually, its emancipation from all earthly bonds, and then the blissful state of unification with *Him*, from whom they have come. The Sun sheds its rays, and, as if, with the waving shades, draws them all towards Him.

Whence we came, and where are we to go? is a most important question in life.

Why one is happy and the other miserable? This is a matter of deep meditation Buddha, standing on the Niranjan River, as if echoing the voice of God, declared unto the suffering mankind, thus :—

"*Ye, ye, suffering men and women of this little earth, where the results of thy Karma, that toss you up and down from birth to death, and from death to birth. Try to emancipate thyself from all the bondage of desire. Come up in renunciation, love for thy brethren*, and, at last, when the *Nirvana comes, you are in Him!*"

"*We are from God, and so, we must go again to Him, is the surest of all problems on earth. Our present is determined by the past, and the future will be by the present.*"

The *Soul* knows of no destruction. It comes from God, and will rest in Him. We are born in Sin, and shall unite with Him, according to the results of our *Karma*.

The *Soul* will go on revolving or reverting back from birth to birth, and from death to death, until the time comes, and takes us to that state of eternal bliss, from which there is no return. (*Cheers*)

A person, who has spent a religious and sacred life, is believed to have secured his abode in Heaven. God rewards those, who deserve His love and kindness.

The universal belief is that, God is kind and loves his disciples, (*i. e.*), those, who trust in Him, give up all earthly desires, and know nothing but God, adore nothing but God, spend their lives in the service of God, and take a pleasure in doing good to his country and fellow-brethren. Persons of this class are, after their death, destined to repose in God. *Their Souls* find a resting place in Heaven. (*Cheers.*)

The *human Soul* is eternal, perfect and infinite. Death means only a change from one body to another.

Is there no escape then?—

In ancient time, the cry that went up from the bottom of the heart of despair reached that merciful God, and words of hope and consolation came down and inspired a *Vedic Sage*, and he stood up before the world, and, in triumphant voice, proclaimed the glad tidings to the laden world, thus :—

"*Hear ye children of immortal bliss, I have found the way out. I have found Him, who is beyond all darkness, all delusions, and knowing Him alone, you shall be saved!*

How sweet rings the declaration of the mighty *Swami Vivekananda*, when we turn our ears to that glorious voice, which, on the American platform addressed :—

"Allow me, to call you brethren, by that sweet name heirs and sharers of immortal bliss, you are the children of God."

Sinners and eternal Hell—It is a sin to call a man sinner. It is a standing libel on human nature.

"Come up O lions! and shake off the delusion, that you are sheep—knowing Him and seeing Him, your *Soul* is free from all migration, and you are He! When we shall feel that day—that in Divine mercy; the entire world is free from bondage! no more transmigration! all embalmed in Him! (Cheers.)

Says the Venearble *Swami* in his eloquent and touching words,—and what a consolation to the bereaved and pangful hearts of men and women of all earth—Silly fools. Call you sinners, and tell you sit down in a corner and weep; foolishness, wickedness and down-right inhumanity to say—you are sinners!

You are all God—If you dare stand on that force—mould your whole life on that. When you help a poor man, do not feel the ledst pride. You are the *Soul of the Universe*. You are the Sun and the Moon and the Stars. It is you that is shining in the land.

Whom are you going to hate or fight?—Know that thou art He, and model your whole life, according to that and no more. You are grvelling in darkness, until, you know Him. Knowing Him, you will escape from Death. (*Cheers*).

(*Vide*, the *Bengalee*, 20th February, 1903.

An interesting ceremony held by the Calcutta Literary Society, in honor of Dr. Sarat Kuma Mullick's marriage with the youngest daughter of Mr. Lalmohan Ghose, Barrister-at-Law :-

As announced in the local papers, a public meeting, onvened by the *Calcutta Literary Society*, was held at the *lbert Hall*, College Square, on Saturday, the 4th April, 903, at 4-30 P.M., to meet Dr. Sarat Kumar Mullick, (of *Malancha, Echapur* and *Calcutta*), *F.R.C.S (London), M.B.C.M., (Edinborough). Fellow of the London Medical ociety, Members of the Chelsea Chemical Society*, the *British Medical Association, &c. &c., &c.*

There was a large and influential gathering. Upwards f Light hundred gentlemen were present, and the hall as crowded to suffocation. Upon the table, there ere beautiful nosegays, bouquets, &c.

There were music and songs, and harps and guitars and ome sixteen dulcimers played together by dexterous men. rofessors, like Mr. Amulya Dhone Bhattacharyya sang, nd sweet accompaniments impart a very melodious tune ith *Jaltaranga*—seventeen metalic water-cups proporonately rang in the best harmonious cadanza. Trimbels, armoniums and songs made a pleasant feeling, and ouched the entire audience and a charming sensation revailed.

On the motion of Mr. Gobin Chandra Dhar, the *Vice-resident of the Society*, seconded by Mr. Lalmohan Ghose, *'arrister-at-Law*, the *Hon'ble* Mr. Justice Sarada Charan litra, M.A., B.L., (one of His Majesty's Judges of the High ourt, was voted to the chair amidst deafening cheers.

The *Hon'ble Chairman*, in opening the *proceedings of ie meeting*, addressed the audience thus :—

Gentlemen, you are all well-aware of the object of this eeting. Dr. Sarat Kumar Mullick requires no introction, for, he is a prominent member of the *Hindu mmunity*. (*Cheers.*)

It might, however, interest you to know that he comes high lineage. He can trace his ancestry through a ng lime of *illustrious fore-fathers*. His great ancestor, *urandar Khan*, (the latter word being his tittle), has ft behind him an un-dying reputation. He was the *rime-Minister of Hussein Khan*, the greatest Mahamedan ing of Bengal, in the *Fifteenth Century*, and wielded uch power. For, *Hossein Khan's* father was *Purandar's ther's* servant. He rendered eminent services to the ovince. (*Cheers.*)

The *Mahamedan* invasion dominated the policy of the ovince, but *Purandar's ability* made him the *King-aker* of his time.

We are grateful to *Purandar Khan* for a far-reaching *cial Reform*. For, it was *he*, who founded the present stem of *Kulinism* amongst *Dakhin-Rari-Kayastas*, and e *Kayastas of to-day* owe a heavy debt of gratitude to r. S. K. Mullick's great ancestor. For, it was *this Social eforms*, which have elevated *these Kayastas* to the position, ich they now occupy. (*Cheers.*)

Dr. Mullick's career proved there was much in the eory of heredity. (*Cheers.*)

The *Hon'ble Chairman* then asked Mr. Sham Lall Day, e *Founder* and *Secretary to the Society*, to read the *proedings of the last meeting*.

The Secretary having done so, the proceedings were duly nfirmed. The *Hon'ble Chairman* then asked the Secretary read the *Address of Congratulation* prepared for esentation that day to Dr. Sarat Kumar Mullick.

The Secretary, accordingly, read the following *Adaress*, hich was nicely printed in gold and on parchment :—

o

Dr. Sarat Kumar Mullick (*of Malancha, Echapur* and *Calcutta*), *F. R. C. S.*, (*London*), *M. B. C. Mr.* (*Edinborourgh*), Fellow of the *London Medical Society, Member of the Chelsea Chemical Society* and the *British Medical Association*, &c., &c.

ear Sir,

We beg to congratulate you on the auspicious ccassion of your marriage with *Miss Sisir Kumari hose*, **the cultured daughter of our distinguish-l countryman, Mr. Lalmohan Ghose,** *Barrister-Law*, **which took place, with great** *eclat*, **on Vednesday, the 11th March, 1903.**

We are deeply touched that you have married ccording to the rites and tradition of the *indu Shastras*. **By doing so, you have kept yourself within the pale of** *Hindu Society*, **amongs the** *Kayastas* **of which, your great ancestor** *Purandar Khan* **of immortal memory, was such brilliant leader, for, he was not only a** *Social r former*, **but, practically, the** *King-Maker of Benga in the Eleventh Century*.

You remained and studied *Twenty-five years i England*, **and travelled in other foreign countries during which period, you rendered invaluabl services to India. We hope, that the marriec life, on which you have just entered, will prov a source of un-mixed happiness to you.**

May God bless you and your newly marriec bride with long life, peace, happiness and pros perity.

The Calcutta Literary Society,
24, Nimtola Street,
Calcutta, 4th April, 1903.

Gobin Chandra Dhar, (*Society's Vice-President*).
Satis Kumar Banerjea, B. A. (*Rector, Mitra Institution*)
Sham Lall Day, (*Founder-Secretary of the Society.*)

After the *Address* had been read, the *Hon'ble Chairman* handed over the same to Dr. Sarat Kumar Mullick, amidst deafening cheers.

Mr. Satish Kumar Banerjea, B. A., then presented a a richly embossed gold-locket of the best oriental workmanship, to Dr. Sarat Kumar Mullick, on behalf of his friends, for the admiration they entertained for him. In doing so, he said, that it had given him great pleasure in presenting a *Gold Locket* to Dr. Mullick, as a token in memory of the celebration of Dr. Mullick's marriage. (*Cheers.*)

In acknowledging the *Address of Congratulation* and the *Gold-Locket*, Dr. Sarat Kumar Mullick rose, amidst cheers, and made the following speech :—

Mr. Chairman, and Gentlemen :—if I am not able to command the felicity of language, which the occasion requires, please ascribe it to the emotions of the moment, which overpower me, and, not to a want of gratitude, on my part, for nothing is dearer to me than the appreciation of my countrymen, (*Cheers*).

It is true that the green-eyed monster has ever been a part and parcel of public life, whether, we view with our mind's eye, the rise and the downfall of the Pariahs, or, of the time of Romulus and Remus, or, the Kaleidoscopic changes of our own times.

The swarlings of Pariahs may have their place in the affairs of life. At any rate, if they do nothing else, they serve to make one appreciate the more, the fidelity of the noble *St. Barnards*.

Gentlemen, you have referred to my marriage having been celebrated under the rites of our ancient *Hindu Shastras*. When it was open to me to adopt other professions of faith, when in the eyes of some of my friends, who were more loud in their declaration, than in their arguments, I was guilty of retrogression amounting to heresy, and, when I ran the risk of being ostracised from the bosom of their society; when I say, I was conscious of these factors, I must have had a very strong reason for going counter to the former. My reason is simple enough, I believe, that each one of us occupies a place in the economy of the universe with a distinct mission.

We are here not altogether for our-own-selfish ends, but, to promote so far as it lies within our more or less limited powers, to further the advance of our people (*Cheers.*)

The spirit of nationality is the sheet anchor for the maintainance of the greatness of a nation and social and political changes were correlated. In our country, there was much room for improvement.

If those of us, who had visited the West, on our return, set ourselves up as a distinct sect and made ourselves the butt end of not wholly undeserved contempt, we lose that influence over our community, which was so essential to progress (*Loud Cheers.*)

Tempora mutantur nos abillis mutanvum.

Times change, and we change with the times, is an ancient *Roman Motto*. But, accepting changes in our society was a very different thing from giving up all that was best in the inheritance of ages, in the phantom pursuit of some of the so-called modern improvements. Changes must be on the line of least resistance. We want *Revolutions by Reforms, not Reforms by Revolutions* (*Cheers.*)

The *England's returned members* of our country were neither necessarily the best members of Indian Society, nor, was it a fact, that those of our people, who had not visited the West, were *ip-so-facto* in any way inferior as creatures of God, to those, who had been to the West.

The England's returned people would do more lasting good to the *orthodox community* by utilizing their expanded ideas in reforming from within, than by attacking the *Hindu* defects from without. (*Cheers.*)

Gentlemen, in conclusion, I have to offer you and the Members of the *Calcutta Literary Society* our united cordial thanks for the *fine Address of Congratulation,* which you have been good enough to present to me, this afternoon, and for the *pretty gold-locket,* which you have presented to my wife. (*Cheers.*)

It will for ever remain one of our proudest possessions and locked within it the sweet fragrance of memory of this vast and respectable assemblage, and bind us to you in ever-increasing affection and regard for the days, which the inscrutable decree of an Almighty Power may vouchsafe to us. (*Applause.*)

Dr. Mullick cited serveral instances in support of his statement. He spoke for about half an hour.

The *Hon'ble Chairman* then asked Mr. Lalmohun Ghose, *Barrister-at-Law,* to address the meeting.

Mr. Ghose, who on rising was received with deafening cheers, then addressed the meeting thus :—

Mr. Justice Mitter and Gentlemen, I should have preferred to remain silent spectator on this occasion, but, it is impossible for me to decline to respond to the call of the chair. (*Cheers.*)

At the same time, I scarcely know what to say. I have celebrated this wedding and taken part in the following festivities, with feelings of a mingled character.

At a similar demonstration in my own native town of *Krishnagar,* I almost broke down, when I endeavoured to give expression to the conflicting emotions that surged within my breast. (*Cheers.*)

I remember, how nervous I felt, years ago, when in my green salad days, I stood up before a great British audience, under the presidency of one of England's greatest orators; but, the nervousness that I felt at *Willis's Rooms,* in 1879, was nothing in comparison to what I felt on Sunday last at *Krishnagar.* (*Cheers.*)

Therefore, *Gentlemen,* having grown wiser with experience, I shall not again undertake the same rash experiment. I shall only say one aspect of the question, which may be considered controversal; as you all know this wedding has taken place, according to the rites of our *ancient Hindu Religion.* (*Cheers.*)

It is possible, that I may be taken to task for this, by some of my more radical friends. If so, all I can say, in reply, is that I take a broad and liberal view of these matters. I have an equal respect and veneration for all the great religions of the world (*Loud Cheers.*)

To the stern and critical eye of the Philosopher, there is scarcely any religion, which, either in its dogmas, or, in its traditions, does not present some features savouring of superstition (*Hear, hear*).

But, there is underlying them all an undying principle, which has swayed the minds of mankind in every age and in every clime. *Viz:*—That of an Almighty Providence ruling the destinies of this universe. I do not desire to make any invidious comparisons. But, if I have to make a choice, I prefer to cling to what has been the religion of my fathers for thousand of years. (*Loud Cheers*).

"*I prefer to dwell among mine own people.*" There is another aspect of the case, to which you, Sir, have made a passing allusion; and it is this—that, if by conforming to our time-honored social observances and ceremonial rites, we can do something to remove the differences and the mis-understandings, which, at one time, threatened to create an artificial gulf between those of us, who might undertake a voyage to Europe for educational or other purposes, and the rest of our community—if we can do this, we shall have achieved something substantial towards the promotion of the welfare of our common country. (*Loud cheers*).

Gentlemen, once more I thank you heartily for the honor you have done to my son and daughter. (*Loud Cheers*).

The *Hon'ble Chairman* then rose, amidst cheers, and addressed the meeting thus :—*Gentlemen,* he never intended and not intend to give a speech. Speech-making in public was not in his line, though as a *Vakil,* he used to make speeches in court, to induce learned Judges to give A's property to B., and C's property to D (*Laughter.*)

It was Mr. Lalmohun Ghose's province to make speeches in public, as well as in Court, when he thought of inducing judges to declare criminals innocent (*Laughter.*)

He said that he was not a social reformer, and also never intended to influence public opinion by speeches. He was told that the *Kayasta Sabha* of Calcutta had something to do with the marriage of Dr. Mullick.

But, that was not the case. The *Kayasta Sabha of Calcutta* has nothing to do with it. Their idea of the amalgamation of different classes of *Kayastas* was still in embryo. But, he could not take the opportunity of expresing his own sentiments with reference to the marriage of Dr. Mullick, with Mr. Ghose's daughter. About nine years ago, he caused the celebration of his own son's marriage with a grand-daughter of the *Hon'ble* Mr. Justice Chandra Madhab Ghose

He and Dr. Mullick were both *Dakhin Rarhi Kaystas.* Justice Ghose belonged to the *Bangaja* class. What was the justification of these marraiges. He could not find any objection to these marraiges. The matter might be looked at from the following three points of view; *Viz*—

(1) Religion,
(2) Soceity,
(3) Fashion.

As regards *Religion,* the three main doctrines of the *Hindu Marriage* are :—

(1) You must marry in the same *Barna* (Caste).

(2) You must not marry a girl of the same *Gotra* and *Prabara.*

(3) You must not marry a girl within the prohibited degrees of affinity—(*i.e.*) the seventh and the fifth. None of these rules have been violated in the above marriages.

If these rules are observed, there can be no objection, from a religious point of view, to inter-caste marriages.

Next, from a social point of view, he looked at the matter as one of recent usage. It is a matter of history that the *Bangaja* and *Dakhin Rarhi Kulins* were descended from the same ancestors, who were invited in the *Eleventh Century* by Rajah Adisura, from the North-Western Provinces. The same *Makaranda Ghose* belonging to the *Saukolin Gotra,* was the common ancestor of the *Ghoses* in the two classes. So was Dasarath Bose of the *Goutama Gotra* of the *Boses.* Dr. Mullick and the Boses of Malikhan, in the east, were descended from the same person, Dasarath Bose. The ancestors of all Mitters was Kali Dass Mitter. In those days, means of communication between the different parts of the country were few, and the result was that marriages became rarer and rarer between the different sections of the same community, on account of distance in residence. But, it was not until, the end of the *Fifteenth Century,* that different system of *kulinism* were adopted in the different parts of the country, and the distinction between *Bangaja* and *Dakhin Rarhi* became marked. It was the period of renaissance both in the East and the West, the discovery of America and the fall of Constantinople that led to the revival of literature and revolution in riligion in Europe.

But, causes, un-known to us, led to similar revival in India. It was, at this time, that religious revival took place throughout India, and Sri Krishna Chaitanya was one of the great heroes. It was, at this time, that Dr. Mullick's great ancestor Purandar Khan became the *Prime-Minister* of Hussein Shah, and introduced the

resent system of *Kulinism*, which goes by his name *ur undar*. In the East, the old system of Ballal with ight modifications was retained.

But, notwithstanding the difference in the two systems f *Kulinism* among the *Dakhin Rarhi* and *Bangajas*, ıey were catholic enough and intermarriages were not ıre. Several families of the *Bangaja Kayastas*, who ettled on the west of the *Bhagiroti*, or, in Calcutta, were ı-corporated in the *Dakhin Rarhi* class. There was no erious objection and there could be none.

To a *Dakhin Rarhi*, the preservation of *Kulinism* epended upon the marriage of his eldest son only. But, e could marry his daughters and other sons, in such a ay, as he liked, provided, he acted according to *Hindu eligion*. But, we are more conservative now-a-days. ; is a fashion. And fashion should change as utility and onvenience require.

The marriage of Dr. Mullick is thus essentially *Hindu*)r. Mullick had shown us an example, which ought to be followed by others. I believe, that precepts and speeches are of little use in this country, as elsewhere, if they are not followed by action. Action is what we want, and Dr. Mullick and Mr. Ghosh deserve the praise of their community for the example they have set. (*Cheers.*)

Mr. Ghose, though a *Bangaja*, has married his daughter to a *Dakhin Rarhi Kayasta*, and Dr. Mullick has accepted his bride from the *Bangaja Kayasta* community, and the marriage has taken place in a strict *Hindu* style. (*Cheers.*)

After the *Hon'ble Chairman* had resumed his seat, the ceremony came to a close at 7 P. M., with votes of thanks to the *Hon'ble Chairman* and Mr. Lalmohun Ghose, *Bar-at-law*, proposed by Kumar Mahendra Lala Mitra, (son of the late Rajah Dr. Rajendra Lala Mitra, C. I. E.), which was carried by acclamation.

The *Meeting* dissolved with sweet music and songs.

(*Vide*, the *Englishman* 7th April, the *Bengalee* and the *Amrita Bazar Patrika*, 21st April, 1903.)

Thanks giving Meeting held by the Calcutta Literary Society, in honor of the First Anniversary Coronation of His Most Gracious Majesty King Edward VII, Emperor of India, &c., &c.

As announced in the local papers, the *Society* convened public Meeting, to commemorate the *First Anniversary of the Coronation of His Imperial Majesty the King-Emperor of India*, at the hall of the *Mahammed Laik's Jubilee Institution*, No. 29, Mirzapur Street, on 9th August, 1903, at 4 P. M., under the presidency of Rajah Indra Karan Sahib of Hyderabad-Deccan.

The hall was densely crowded by *Mahamedans*, *Hindus* nd other sects of His Majesty's subjects.

Babu Sham Lal Day, the *Founder and Secretary to the Society*, having read the *Proceedings of the Coronation Meetings* held by the Society, in honor of His Imperial Majesty King Edward VII Emperor of India, in August, 1902, which were duly firmed, Babu Satish Kumar Banerjea, B. A., *Rector*, *Mitra Institution*, addressed the *Meeting*, in *English*. He said :—

Rajah Bahadur and Gentlemen,

The Anniversary of a Sovereign's Coronation ought to e made by every *true subject*—the occasion of loyal lemonstration. In meeting here that afternoon, therefore, n the occasion of the *First Anniversary of our King Emperor's Coronation*, we are doing nothing out of the vay, but, only a very pleasant duty. (*Cheers.*)

Every one, who, like myself, had the privilege of being resent in the *Coronation Durbbar* held in *Delhi*, in January 1903, can bear testimony of his own experience to the act that, loyalty with the Indians is neither an abstrac. notion, nor reducible to the affairs of every day-life, nor even a word of mouth, but, a thing of the heart. By what ies the Indian people feel themselves drawn towards their Sovereigns has been proved times without number. It was proved both when Queen Victoria the Good was alive and when Her late Majesty died. (*Cheers.*)

It was once more clearly proved by the loud hearty and prolonged cheers, with which the Duke of Connaught was greeted in the Delhi Durbar, as the representative of the Royal Family. Nothing, but, personal attachment to the Sovereign could have animatad that feeling in the breast of so many thousand of people at the same moment. India's loyalty is an axiom, and, it was a day as regrettable as it was to-day to establish it by proofs.

Why, in fact, if the essence of loyalty is contentment and gratitude, should we not be loyal?—Have we not much to be grateful to the *British Raj* for? Have we not peace, justice and progress secured to us? Are not our person, property and domestic relations safe under the *British Raj*? And, are these not with the millions of India? Sufficient reason why they should be content grateful and loyal.

Coming to the disputed field of politics. Do we not find that a very reasonable policy is being followed in ruling us? Are we not being trained to fit ourselves for higher spheres of usefulness? Are we not, (with certain restrictions), allowed the same privileges of serving the Government with the conquerors themselves?

There would, unfortunately, be no want of persons, infinitely better acquainted with the politics of the countrys than I, who choose to hold the opposite view in these matters. But, they cannot deny the propositions, on which the loyal contentment of the Indians has been made to rest.

It is common to speak of our loyalty as based on selfish-ness. But, so long as loyalty is a virtue. I, for one, should not think of being so nice, as to inquire whence it springs, before I should welcome it.

To speak the truth, we have an interest in seeing the British Government in India perpetuated. Centuries of of subjection and foreign yoke have crushed governing capacity, out of one Indian race after another, till the mass of the Indian people to-day have been rendered unfit to take charge of themselves. And, were the British protection to be removed from us to-day, I should not wonder if what happened to Britain when the Romans left it, should happened to India. (*Cheers*).

After the lecturer had finished his speech, Quazi-Mandaz-Ud-din-Ahmed, B.A., Rector of the *Mahammed Laik's Jubilee Institution*, was asked to address the Meeting, in *Urdu*. He said :—

Rajah Bahadur and Gentlemen.

This is a very happy occasion. The *Ninth* day of August 1902, will always be remembered by us. People of all classes, Hindus, Mussulmans, Buddhists, Jains, &c., all should rejoice on this auspicious day. We are glad that a high personage, the *Hon'ble* Syed H. Bilgrami of Hyderabad-Deccan had presided at a meeting held in this hall, for the support of widows and orphans, last year.

We are still more glad that Rajah Indra Karan Sahib of Hyderabad—Deccan had graced this hall with his presence. We are all thankful to him for having taken the chair, and, we hope, that other great personages will follow his example. (*Cheers.*)

Babu Gobin Chandra Dhar, the *Vice-President of the Society*, was then asked to address the meeting, in *Bengali*. Mr. Dhar said :

Rajah Bahadur and Gentlemen,

We have met here this afternoon to commemorate the *First Anniversary of the Coronation* of His Most Gracious Majesty Edward VII, King of England and Emperor of India. (*Cheers.*)

This is a day of general rejoicing with us. It is a matter of great satisfaction to know, that His Imperial Majesty, after ascending the Throne of England, on the 9th day of August, 1902, has been enjoying good health, the love and good wishes of all classes of subjects—English or alien. (*Cheers*).

This day, last year, the *Calcutta Literary Society* held an *Open-Air Meeting*, at Wellington Square Park, at which, all classes of people, *Hindus*, *Mahamedans*, *Christians* &c. were present to take part in the meeting. They testified to the esteem they had for His Majesty the King-Emperor of India. (*Cheers.*)

At that *Open-Air Meeting*, he addressed the assembly in English, congratulating His Imperial Majesty's speedy recovery and offering thanks-givings to the Almighty God to enable His Majesty to take part in the *Coronation Ceremonies*, which had consequently been delayed for some weeks, owing to His Majesty's sudden illness.

The Calcutta Literary Society then fed a large number of beggars and distributed alms to the poor. An *Evening Party* was also given at the premises of the Society in commemoration of that auspicious occasion.

The Society also passed a *Resolution* and forwarded an *Address of Congratulation* to His Imperial Majesty the King-Emperor of India, to which the following reply was received :—

From His Most Gracious Majesty King-Edward VII., Emperor of India, &c., &c., &c :—

Privy Purse Office,
Buckingham Palace,
1st July, 1902.

The Private Secretary begs to acknowledge the receipt of Mr. Sham Lall Day's letter of kind congratulation (with the enclosed address) which shall be submitted to His Majesty the King.

Mr. Sham Lall Day,
Secretary, Calcutta Literary Society, Calcutta.

A letter of Congratulation was forwarded to His Royal Highness the Prince of Wales, to which the following reply was received :—

From His Royal Highness the Prince of Wales:

York House,
St. James's Palace, S. W.,
6th August, 1902.

Dear Sir,

I am desired by the Prince of Wales to thank you for your letter of the 17th ultimo, in which you express to His Royal Highness the congratulations of the Calcutta Literary Society for the recovery to health of His Majesty the King.

Sham Lall Day, *Esq.*,
Secy., Cal. Lit. Society.

Yours faithfully,
Arthur Bigge

The *Society* sent the following telegram to the Private Secretary to Excellency the Viceroy and Governor-General of India :—

Kindly convey Society's respectful Congratulations to His Excellency and His Majesty on His Majesty's recovery and Coronation.

The following message, in reply to this, was received :—

From His Excellency the Right Hon'ble Lord Curzon, Viceroy and Governor-Gensral of India:

Telegram, No. 11978.
Dated, Simla, 13th August, 1902.

To
The Secy., Cal. Lit. Society,
Calcutta.

From
The Private Secy., to
H. E. the Viceroy.

Viceroy thanks you for loyal message.

Letters were moreover forwarded to His Honor the Lieutenant-Governor of Bengal, on the different dates, at which the *Open-Air Meeting*, the *distribution of Alms* and the *feeding of the poor* took place, in honor of His Majesty's recovery and Coronation, to which the following replies were received :—

From H. H. the Lieut-Governor of Bengal :—

Darjeeling, 30th June, 1902.

The Private Secretary to the Lieutenant-Governor of Bengal desired to acknowledge the receipt of the letter, on the illness of His Majesty the King-Emperor from the Secretary Calcutta Literary Society, with His Honor's thanks.

To
The Secretary,
Calcutta Literary Society, Calcutta.

From H. H. the Lieutenant-Governor of Bengal

Private Secretary's Office,
Bengal,
The 12th July, 1902.

Dear Sir,

I am to thank you for your letter dated the 11th July, congratulating on His Majesty the King-Emperor's speedy recovery.

To
Babu Sham Lall Day,
Secy., Cal. Lit. Socity, Calcutta.

Yours faithfully,
J. Strachy, *Major*
Private-Secretary

From H. H. the Lieutenant-Governor of Bengal

Lieutenant-Governor's Camp, Bengal,
The 22nd August, 1902.

Dear Sir,

I am to thank you for the account of festivities observed on the occasion of His Majesty the King Emperor's Coronation.

To
Babu Sham Lall Day,
Calcutta.

Your faithfully,
J. Strachy, *Major*,
Private Secretary

All these will be found printed as accompaniment to the printed *Proceedings of the Society*, for the year 1902.

The Vice-President of the Society then expressed his satisfaction to see people of all classes *Hindus, Mahamedans, Christians, &c.*, taking part in that day's proceedings.

The enthusiasm which prevailved, and the *extempore* lectures delivered in *English*, *Urdu* and *Bengali* testified the veneration entertained by the people to His Imperial Majesty.

The *Rajah Bahadur*, who on rising was received with cheers, then said that he was much obliged to the Society for the honour it had done to him, in asking him to preside on that occasion. He expressed his thanks to all present. He wished the Society every success and expressed his devout loyalty to His Majesty the King Emperor of India, before resuming his seat, amid deafening cheers.

Babu Gobin Chandra Dhar having proposed hearty votes of thanks to the *Rajah Bahadur*, (who had come all the way from Hyderabad-Deccan, at much inconvenience and self-sacrifice to him), and the learned *speaker* which were carried by acclamation, the *Meeting* dissolved.

(*Vide*, the *Englishman*, 10th, the *Bengalee* and the *Hindu Patriot*, 11th August, 1903.)

An interesting ceremony held by the Calcutta Literary Society to celebrate the Fifty-fifth Anniversary Birthday of Mr. Lalmohan Ghose, Barrister-at-Law :—

As announced in the local papers, a public Meeting, convened by the *Calcutta Literary Society*, was held at the *Classic Theatre*, 68 Beadon Street, on Thursday, the 17th December, 1903, at 6-15 P. M., to meet Mr. Lalmohan Ghose, *Barrister-at-Law*, the *President-Elect of the Nineteenth Indian National Congress*, &c., &c., and to commemorate his Eifty-fourth Birthday Anniversary, or, rather to celebrate the *Silver-Jubilee* of his political life.

The public mustered strong, long before the appointed hour. The pavilion was over-crowded, the compound and the street were densely crowded, there being upwards of three thousand persons of all creed, color and caste, who had come to do honor to Mr. Ghose, and the gathering on the stage, where the proceedings were held, was respectable.

At 6-15 P. M., the *Hon'ble* Nawab Syed Mahammed Sahib, C. I. E., *Madras Representative of the Governor-General's Legislative Council, and Chairman Congress Reception Commitee, Madras*, with Mr. Lalmohan Ghose, *Barrister-at-Law*, Dr. Sarat Kumar Mullick, and a number of *Barristers* entered the hall amidst deafening cheers.

Dr. Sarat Kumar Mullick proposed that the *Hon'ble* Nawad Syed Mahammed Sahib, *C. I. E., Madras Representative of the Vicgroy's Legislative Council*, do take the chair. In doing so, Dr. Mullick said, that it was customary on all such occasions to introduce the *Chairman* to the audience but, he hoped that before such an enlightened assemblage in which all the colleges were represented, he need make no such introductory speech.

He expressed satisfaction that they had got a *Mahamdan Member* in the Supreme Legislative Council, this year. The *Hon'ble* Nawab Sahib was a very fit substitute for the *Hon'ble* Rai P. Ananda Charlu Bahadur, C. I. E. who had held the *Hon'ble Membership* so creditably and for so long a time. (*Cheers*).

He hoped that the earnestness and activity of the noble Nawab Sahib will largely be followed by his co-religionists. (*Cheers.*)

He then apologised to the audience, on behalf of the *Hon'ble* Nawab Sahib, that as he was deeply engrossed in political affairs, and had not much spare time at his disposal, he would not speak much on the occasion.

The proposal was seconded by Babu Sham Lall Day the *Founder and Secretary to the Calcutta Literary Society* and carried with acclamation.

The *Hon'ble* Nawab Sahib then took his presidential chair, amidst deafening cheers.

The Founder-Secretary to the Society having read the *Proceedings of the last Meeting*, which were duly confirmed, the *Hon'ble Chairman* asked him to read the *Congratulatory Address*, prepared for Mr. Lalmohan Ghose, *Barrister-at- Law*.

The Founder Secretary to the Society then
ad the following Address:—

LALMOHAN GHOSE, *Esq.*,
Barrister-at-Law, &c., &c., &c.
Calcutta.

AR SIR,

The *Calcutta Literary Society* desire to congratulate
on the auspicious occasion of your *Fifty-fifth Anniver-*
y Birthday, and offer their cordial wishes on that
picious occasion. They are happy to find that you have
e more come forward to plead the cause of the teeming
lions of India. (*Cheers.*)

On the 17th December, 1849, (or, Fifty-five years ago),
were born at Vikrampur, in the district of Dacca.
a student, you had a brilliant career, bringing home the
prize every year, and all the encouragement you
eived from your father, who was a strict disciplinarian
"*take care, you do the same next year, or, you will*
h it."

At the *Entrance-Examination*, you passed in the
st division, gained a *First Grade Scholarship*, and stood
st in English in the whole University, and to-day
of your proudest possessions is a silver-watch, which
brought out of your scholarship. (*Applause*).

You proceeded to England for the *Bar*, and next to your
al studies, you devoted the greatest attention to
erature. After qualifying yourself for the *Bar*, you
dered to our country invaluable services. (*Cheers.*)

You had been to England four times, sacrificing your
fessional emoluments, so that, you might gain for
privileges, which were denied to our country-men.
heers.)

Your successful efforts in *Repealing the Vernacular*
ss Act, and in opening the *Covenanted Civil Service*
he Indian Youths, deserve our best thanks.

The *Agitation*, which you had set on foot, about a
rter of a century ago, regarding the *Reduction of the*
t Duties, the Raising of the Limit of the Income Tax,
Separation of Judicial and Executive Functions, the
eal of the Arms Act, the Granting of Legislative Powers
Indians, the Admission of Indians to the *Army*,
Lessening of the Tribute paid from the Indian
evenues to England, and the dire effects of this, and
the *Excessive Military Expenditure*, all these have
y been appreciated. These subjects form the nucleus
our National Reform Programme. (*Cheers.*)

For the fourth time, you proceeded to England, in
nection with the famous case of Mr. Surendra Nath
nerjea, Editor of the *Bengalee*, and the *Ilbert Bill*.
section of the British people, finding in you the
alifications requisite for a Parliamentary honours, elected
as their candidate. (*Cheers*).

We are informed, that you were not only elected
animously, but such was the enthusiasm, which
evailed in that country to the accepted principles,
verning the *Elections*, you were nominated the
beral Candidate for Green-wich, by the local commitee,
thout even the leaders of the *Liberal Party* being
nsulted on such a momentous question, as you were
e *First Indian Candidate*. (*Hear, Hear*).

We regret, that the *Home Rule Bill*, which was then
e deciding factor in English politics, went against the
en *Liberal Party*, and necessarily led to your defeat!

It is, however, a matter of satisfaction to us, that your
und views triumphed, at last, and your opponent, shortly
ter, was compelled to resign his seat in the *House of*
ommons, saying that he was mistaken in the attitude,
e had adopted, as regards the *Home Rule Bill*.

He further said that the "*Action of Her Majesty's*
Ministers had made it plain that the arguments of my
pponent (*Mr. Ghose*), *were right and I was wrong.*
Under these circumstances I can no longer support Her
Majesty's Government."

In India, you have ever been an inspiring example
our countrymen. On no occasion of National importance,
ave you declined to speak out on our behalf, particularly,
connection with the *Jury-Notification Bill*, and it was
our speech, which nipped that measure in the bud. Sir
harles Ellis, K.C.S.I., in England, retracted the other
f, his share in the *Notification*.

We recall, with pleasure, that we were the earliest to
offer our congratulations to Dr. Sarat Kumar Mullick,
and Mrs. Mullick, soon after their marriage, at a public
meeting, convened by the Society, held in their honor
at the *Albert Hall*, College Square, on Saturday, the
4th April, 1903, under the presidency of the *Hon'ble*
Mr. Justice Sarada Charan Mitter, M.A., B.L.,—a meeting
to which we had the pleasure of welcoming you, also
(*Cheers*).

We take this opportunity to congratulate you, on your
having had for your beloved son-in-law, one in whom
we all take such just pride as our countryman, and who
has already cut such a figure in England and India, both
by his professional abilities and by his love of country
and untiring energies on her behalf. (*Cheers*).

We, as a literary body, fully appreciate your high
literary abilities. Your translation in *English Verse*
of our Grand *Hindu* Poem *Meghnadbadh* will raise our
literature on the estimation of those, to whom it has
hitherto been a sealed treasure. (*Hear, Hear*).

The versatility of your genius, which the late-lamented
Right Hon'ble William Ewart Gladstone, M.P., admired
so much, will enable you to complete your other great
work on *Nepolian Bonaparte* and the *Times of the French*
Revolution. We look forward to the publication of
these two works with great pleasure. You are not only
a scholar, but, if we may be allowed to add, one of the
greatest criminal lawyers of our country. (*Cheers*).

We heartily wish you God-speed on your journey,
in a few days, to preside at the *Nineteenth Indian National*
Congress, at *Madras*,—the *Hindu* and *Mahamedan*
population of which look upon you as the most valiant
champion of the National cause. (*Cheers*).

Sir, there is none, who values you and your spirit of
self-sacrifice, more than we do, and we wish you a long
and prosperous life, to enable you not only to help our
country here, but, by returning to England, and in the
very *Sanctum Sanctorum* of the British Executive, *viz*:—
the *House of Commons*, by your matchless eloquence
(*Cheers*).

After the reading of the *Address* was over, the *Hon'ble*
Chairman and Mr. Lalmohan Ghose were garlanded by
the Secretary of the *Calcutta Literary Society*, amidst
applause. A sweet song, suited to the occasion, was
then sung, which greatly pleased the audience.

The *Hon'ble Chairman* then rose, amidst cheers, and
thanked the Society for the honor it had done him by
voting him to the chair. He congratulated the Society
on its meeting there, to commemorate the *Fifty-fifth*
Birthday Anniversary of Mr. Lalmohan Ghose, and the
Madras Congress Commitee, on the choice selection they
had made in electing Mr. Ghose as the *President* of the
forthcoming *Nineteenth Indian National Congress*.
(*Cheers*).

He was a veteran in the field. He appealed feelingly
to the public of Calcutta, and, especially, his co-religionists
to forget the petty party-spirit, that they supposed to
have been existing between the *Hindus* and the *Mahamedans* to muster strong in Madras this year, and to
heartily co-operate with their fellow-countrymen, in
making *this year's Indian National Congress*, a complete
success. (*Cheers*).

He concluded by again thanking the Society, as well
as the assembled public, for the most cordial welcome
they had accorded him that evening.

The *Hon'ble Chairman* then called upon Babu Baidya
Nath Mukerjea, B. A., to address the Meeting:—

Babu Baidya Nath Mukerjea, B. A., then addressed the
assembly thus:—

Hon'ble Nawab Bahadur and Brethren,—I desire
to add my feeble voice to join with you in expressing
our hearty felicitations, in commemorating the *Fifty-fifth*
Birthday Anniversary of our distinguished countryman
Mr. Lalmohan Ghose, *Barrister-at-Law*.

Indeed, the whole Nation rejoices in the participation
of such a happy event. It is our special privilege, aye,
the most sacred duty to honour the great men of our
country,—to appreciate their work, their sterling merit
and to do homage to all that is noble, all that is
admiring in the character that has been set before us
(*Cheers*).

I congratulate you, *Gentlemen*, that you have at length come forward to honour the true great men of your country. It is too well-known, and it is not for me to stand up to descant at length on the utility of celebrating the *Birth-day Anniversaries* of eminent personages, who have made indelible marks, promoted the cause of their country, and have sacrificed whatever is dearest and nearest to their heart, for the sake of ameliorating the condition of their fellow-brethren. *(Cheers).*

Ah! the institution of *Birth-day Celebration* is hoary with ages! Let not *this Institution* die out with this single commemoration. It is practised in all civilized lands, and it is dear and sacred to every genuine patriot. Let us then, *Gentlemen*, in a spirit of respect and genuine enthusiasm, acclaim *vive la* Lalmahan Ghose in this day—the Birth-day of our revered friend Mr. Ghose.

Gentlemen, I earnestly beseech you, in all seriousness, that you should carry with you the impression that you have come here to give a certificate to this talented Indian patriot. No, you cannot do that—On the other hand, by honouring Mr. Ghose, you simply honour yourselves. Mr. Ghose's life is an object-lesson to us. *(Cheers).*

Let us, in the spirit of all weakness, sit down at his feet, and learn to imitate his modesty, his sweetness of temper, his un-assuming manner, his quiet and amiable disposition, his self-sacrificing spirit, his courage and independence, his ardent desire to serve his country, and all the other ennobling virtues of his head and heart. *(Cheers).*

I feel, *Gentlemen*, that it would not be easy for me to give you even a very faint idea of innumerable *never-to-be-forgotten* and important services that Mr. Ghose has already rendered to his motherland. *(Cheers).*

I, therefore, confess, Sir, that I am absolutely unfit to discharge this task. But, *Gentlemen*, if ever the time will come, and, I fervently pray to God that, *that* time may soon arrive, when the proper history of the political agitation in England and India be written, I am certain, that the name of Mr. Lalmahan Ghose will be accorded a most prominent, and a most conspicuous place. *(Cheers).*

It is true that, now-a-days, we hear much about the *British Congress Commitee*, which does noble attempt to acquaint the *British public* with the grievances of the Indian people and arouse their interest on our behalf But, there were times when no such Committee existed, when, it was Mr. Ghose alone, who undertook the noble,—this sacred task, and we all know, *Gentlemen*, how magnificently and how nobly he discharged it. *(Cheers).*

The late Mr. William Ewart Gladstone, M. P., the late Mr. John Bright M. P., and other eminent politicians of Britain and of all parties have been led to take interest in the *Indian affairs* through the efforts—the glorious efforts of only one man—and, that man was no other than our own *beloved* Mr. Lalmahan Ghose. *(Cheers).*

Gentlemen, it was Mr. Lalmahan Ghose, who was the first, among the Indians, to knock at the gates of the *British Parliament*, and, indeed, Mr. W. E. Gladstone, M.P., sent him his own carriage in support of Mr. Ghose's candidature. *(Cheers).*

It is no exaggeration to say, and, I hope, you will all agree with me, and certainly it is not my intention to disparage the merits of others in saying this—that in modern times, with the only exception of Mr. Keshub Chandra Sen no other Indian has been treated with such marked attention, with such warm cordiality of feeling by the leaders and statesmen of Britain, as it has been the lot of Mr. Lalmahan Ghose to enjoy. *(Cheers).*

Unquestionably, and without any doubt, Mr. Ghose is a man in a Million. The *Chorus* of acclamation that did burst forth on all sides on receiving the cheering intelligence of his being elected *President of the Nineteenth Indian National Congress*, did, but, feebly and too fairly represent the intensity of feelings and sentiments entertained by his countrymen in the deepest recesses of their hearts. *(Cheers).*

Let us, *Gentlemen*, say in unequivocal language, and, in no uncertain strain, that we all wish him God-speed in his holy mission, and let me exclaim once more, before I sit down, at the highest pitch of my voice, *Success for the Nineteenth Indian National Congress* and *eternal glory for its President*, Mr. Lalmahan Ghose. *(Cheers).*

The *Hon'ble Chairman* then asked Mr. E. P. Gh *Barrister-at-Law*, to address the Meeting.

Mr. E. P. Ghose, *Barrister-at-Law*, then rose, in a nice little speech said that, as every one was too anxious to hear Mr. Ghose, he would say but words. He, dilated on Mr. Ghose's versatile genius, described him as a politician, orator, lawyer, and sc of, if not rarest, at least rare merit.

He asked the *Mahamedans* to forget the d ences and disagreement, they supposed to be exi between the *Hindu* and *themselves*, and to co-operate them in every matter, as children of the same pa *(Cheers).*

Next, came Babu Gobin Chandra Dhar. He that he felt *peculiar pleasure* in commemorating *Fifty-fifth Birthday Anniversary* of Mr. Ghose, and a the Calcutta public to muster strong at the Ho Railway Station, on the Twenty-fifth day of Decem 1903, at 9 P. M., to see Mr. Lalmahan Ghose o Madras. *(Cheers).*

The *Hon'ble Chairman* then called upon Lalmahan Ghose to address the Meeting.

Mr. Lalmahan Ghose's Speech :—

Mr. Lalmahan Ghose then rose, amidst loud prolonged cheers, and addressed the Meeting for n half an hour. Politics was left untouched, but, wha spoke on his own literary works proved most interestin

Mr. Ghose said, *Nawab Sahib and Gentlemen* :—

I am deeply touched by the warmth of your welc Although, I am an old political stager, I confess th is the first time, in my life that, I find myself stan before the foot-lights. *(Laughter).*

Gentlemen, I tender you my hearty thanks for the *Address*, which you have been good enough to prese me on this—my *Fifty-fifth Birthday*, and, for the fl ing terms, in which you have been pleased to refe my humble services, on behalf of my beloved country

Before touching on any of those matters, which now be said to have almost become ancient histo desire to express a hope, that my countrymen, in excess of their kindness, may not prove to be very exa task-masters, and that they may not expect from me activity and energy of my younger days.

In an open letter addressed to me in the colum the *Indian People* of Allahabad, last week, in which writer almost makes me feel humiliated by his too fl ing estimate of my past services, he takes objection t talking of my advancing age and retirement, or, com tive retirement, from public life.

When I first referred to this subject, a few mo ago, in my native town of Krishnagar, some of my o friends there seemed also to take the same view. In to all these kind friends, I would venture to say that, not always fair to estimate a man's age merely by number of years, that has passed over his head, I would also remind you of the homely English sa *that a woman is as old as she looks, and a man is as o he feels.* (*Loud Laughter*).

Gentlemen, you have yourselves adverted to the that the *Madras Congress Committee* has done me honour,—the highest honour that our countrymen confer on anybody,—of inviting me to preside at ensuing *Nineteenth Indian National Congress.* (*Cheer*

You will, perhaps, excuse me, if I refrain from de with the political questions, which we shall have to di at length at Madras, within a few days. You have all to the fact, that I had to go to England more than on Political Missions. I can only say that, to me, it a labour of love. (*Loud Cheers.*)

I shall take only this much credit to myself on each of those occasions, I honestly endeavoure the best of my power, to place the opinions o fellow-countrymen before the *British Nation* (*Cheer*

In connection with those Missions, I had also opportunity of making the acquaintance of some o foremost statesmen in England. I shall always be h to remember, that I had the high honor of supplying W. E. Gladstone with the facts, which he made us with such masterly effect in his great speech against *Vernacular Press Act* in the House of Comm (*Cheers.*)

A speech which left the impression on all his hearers, including even myself, that he had made this question, his life-long study—and, which rendered the *Repeal of that Act*, inevitable, when the *Liberal Party* came back to power. (*Cheers.*)

Then, again, after the formation of the *Liberal Ministry in* the year 1880, when a mixed deputation of *Indians* and *Members of Parliament* and other influential Englishmen waited upon Lord Hartington, (now, Duke of Devonshire), then, Secretary of State for India, we had the satisfaction of eliciting from His Lordship, an expression of opinion, though made with some reserve, in regard to several important questions of Indian Administration, including among others, the principle of popular representation in our Legislative Councils, which then, for the first time, came within the range of practical politics, and, which, since then, has been recognised by Act of Parliament, and, of which we have already received the first instalment, although, it falls short of our legitimate expectations. Nor, is it less significant that one of the immediate and direct results of the great speech of Mr. John Bright, M. P., at the *Willis' Rooms*, in 1879, was the establishment of the *Statutory Civil Service.*

Well, *Gentlemen*, even these three instances of success, which have been the results of our political work in this country, and in England ought to satisfy the most pessimistic of our friends, that Constitutional agitation is not without its uses, and, therefore, our *National Congress* worked upon proper lines has a great future before it (*Loud Cheers.*)

You, *Gentlemen*, have also referred to my candidature for Greenwich and Deptford. It is, true indeed, that I was not successful, but, there are some failures, which, in the long run, produce more far-reaching results than many a brilliant success, which appeals more directly to the imagination. (*Cheers*).

In the first place, if I may venture to quote from memory, the eloquent words of Lord Ripon, (*Cheers*), when presenting to me an *Address*, on behalf of the *Liberals of Deptford*, it was a striking and convincing proof that the English people there, at any rate, were ready to greet on terms of equal friendship all portions of Her Majesty's subjects. (*Loud Cheers.*)

It was a most appropriate answer, which the people of England could give to the appeal, which we were then making against the extra-ordinary outburst of racial prejudice, which, at that time, characterised the utterances and writings of so many of our Anglo-Indian friends. (*Laughter and Cheers.*)

Secondly, If I myself could not enter the House of Commons, I have, at least, the satisfaction of knowing that I paved the way for others, and that, after my Liberal friends at Greenwich and Deptford had set the example, for, according to the French, proved *c'est le premier pas qui coute*, (it is the first step that is difficult), other constituencies followed their generous example, so that, two of our countrymen have already sat in Parliament. Such has been the glorious results of my failure. (*Loud Cheers.*)

You, *Gentlemen*, have also been pleased to refer to some humble literary labours, in which I am now engaged, and from which my countrymen have resolved to drag me again to the stormy sphere of politics. I regret, that the fact has leaked out before my labours have come to a conclusion. (*Laughter*).

But, since it has leaked out, I must plead guilty to the soft impeachment. (*Laughter*).

As regards the sketch of the Great Nepoleon Bonaparte, upon which I am now engaged in ordinary circumstances, I could not but feel that, it would be an act of great presumption on my part, (*No, No*), even to follow the footsteps of these illustrious men, who have inscribed their names in the scrolls of fame. (*Cheers.*)

But, with many and obvious disqualifications, I have at least, one qualification, which no European historian however eminent, can possess.

As an Asiatic, I am perfectly free from those national sympathies and antipathies, which, however unconsciously are, bound to exercise a powerful influence on the judgment of the most distinguished historians. (*Cheers*).

With reference to the translation of our *Meghnad Badh*, in Verses, I wish, it had been undertaken by abler hands. My only object is to prove to the cultured classes of the English people, that we have in our *Bengali Literature*, works, which prove that we are not a nation of savages, and that we have not lost the intellectual power, which is the glorious inheritance of the entire Aryan race. My translation was a very feeble attempt, but, it would give some idea of what they could do. (*Loud Cheers.*)

In response to enthusiastic calls, Mr. Ghose then read the following few passages, from his translation of *Meghnad Badh*, which were listened to with rapt attention.

CANTO I.

Say, Muse, who led the fierce out sallying hosts
What time the brave Birbahu's mighty shade
Freed from its bonds of clay, untimely winged
Its way to Yama's gloomy realm ? Who then
To that proud height was raised annointed chief
Of all his hosts by Lanka's King ? And say
What arts, what spells did Laksman use to foil
Great *Meghnad's* matchless might ne'er foil'd before
And thus from terror freed the Thunder God
Who, though enthroned above the fleecy clouds
Turn'd pale and trembl'd at his dreaded name
Aid me, Divine *Saraswati*, that didst
Unloose of old Valmiki's sacred tongue
When in the forest glade the fowler shot
The feathery pair on amorous dalliance bent
And at the sight of that remorseless dead
The bard with sudden inspiration filled,
Poured forth those strains that still enchant the world,
Bestow some portion of that grace on me
That gave the out-lawed thief the foremost place
Among the tuneful throng. Thy powers who can tell ?
What wonders canst thou not achieve ?
The magic touch of thy celestial wand
Transforms the rankest weeds to balmy shrubs
With fragrant flowers adorned. Unworthy I
To seek such grace. But since the helpless babe
And he of all her sons who least of gifts
Can boast requires a mother's care the most,
Goddess of Song and silv'ry speech instruct.
Thy lisping child, the loftiest heights to climb,
Of high heroic deeds to sing. Thou, too,
Thou soaring fancy, lend thy wings that borne
A loft by thee, I might, perchance behold
Some visions of the mighty past and weave
A fairy wreath of *choicst* flowers, enrich
My land's sweet tongue and yield Bengal's sons eternal joy.

* * * *

Then Lanka's King with sacred water brought
From distant *Ganga*, laves the Prince's brow,
The troops exulting shout, the trumpets blew ;
The Royal Herald thus announced the glad
Event :—"Thy eyes, fair Lanka, swim with tears,
Thy hair dishevell'd and thy soul distraught
With woe. Thy jewell'd crown and all the gems
That used to deck thy lovely form now lie
Abandon'd on the floor. But rise, fair Queen,
Shake off thy grief, Lo ! Lanka's radiant Sun
Appears in all his glory to dispel
The darkness of thy long protracted night.
Of woe, Behold ! the mighty hand that grasps
The bow, the echoes of whose deafening twang,
When heard in heav'n blanch Indra's cheeks with fear,
Behold the quiver full of deathful darts
Unerring as Siva's avenging bolts ;
Behold the manly form, the matchless grace
That Lanka's fairest maiden's love to gaze upon ;
Behold Meghnad, thy darling chief,
Hail, fair Mundodari, who gavest birth
To that renowned prince, hail Karbbur King ;
Hail thrice blest Lanka, nurse of heroes brave !
Repeating echo—daughter of the skies,
Proclaim with all thy thou sand tongues the news
The gladsome news, that the invincible chief
Great Indrajit now arms in Lanka's cause,
With fear let Raghub tremble in his tent
Let that foul traitor, scandal of his race
Bibheeshun, with his country's foes allied
Let him and all the savage jungle hordes
This wandering chief hath brought from
Dunduk's woods
Let them in fear and trembling wait their fate:
Loud strains of martial music fill'd the air
And shouts of triumph rose on every side, &c., &c. (*Cheers*).

(The extracts were highly appreciated :—)

Mr. Ghose concluded by saying, *Gentlemen*, again I thank you most heartily for the very kind words you have spoken of me, and for the cordiality of your reception, this evening.

The speaker then resumed his seat amidst loud and deafening cheers. The *Meeting* dissolved at 9-30 P. M., with hearty votes of thanks to the Chair and the guests.

(*Vide*, *Bengalee*, 18th & 20th December, *Amrit Bazar Putrika*, 18th & *Indian Mirror*, 20th December, 1903).

THE TWENTY-EIGHTH ANNUAL REPORT

OF

The Calcutta Literary Society,

BY SPECIAL PERMISSION,

DEDICATED

TO

HIS HIGHNESS SIR KRISHNA RAJ WADIAR BAHADUR,

MAHARAJAH SAHIB OF MYSORE,

KNIGHT GRAND COMMANDER OF THE MOST EXALTED ORDER OF THE STAR OF INDIA,

An illustrious Patron of the Calcutta Literary Society, &c., &c., &c.,

IN RECOGNITION OF HIS HIGHNESS' GREAT TALENT,

DISTINGUISHED PUBLIC CAREER,

WELL-KNOWN LITERARY ABILITIES,

AND

Many Acts of Public and Private Munificence,

BY HIS HIGHNESS' MOST OBEDIENT SERVANT,

SHAM LALL DAY,

Founder-Secretary to the Society.



His Highness Sir Sree Krishna Raj Wadiyar, Maharajah Sahib of Mysore State,
Knight Grand Commander of the Most Exalted Order of the Star of India, and an Illustrious Patron of the Calcutta Literary Society, since Thursday, the 3rd January, 1907.
Born, Wednesday, 4th June, 1884. Succeeded his Father in 1895, and Installed in 1902.
Salute, Twenty-one Guns.

Engraved & Printed by
K. V. SEYNE & Bros.

HISTORY OF THE STATE OF MYSORE.

His Highness Sir Krishna Raj Wadiar Bahadur, Maharajah Sahib of Mysore, Knight Grand Commander of the Most Exalted Order of the Star of India, &c., is a Ruling Chief, and one of the Premier Princes of India.

On Wednesday, the 4th June, 1884, His Highness was born. Succeeded to the *Gadi*, as a minor, (on the death of his late illustrious father, Maharajah Sir Chama Rajendra Wadiar Bahadur, G.C.S.I., who died of Diphtheria, during His Highness' short visit to Calcutta, on Thursday, the 27th December, 1894), and was installed by His Excellency the Right Hon'ble Baron George Nathaniel Curzon of Kedleston, G.C.S.I., G.C.I.E., P.C., F.R.S., J.P., D.C.L., Viceroy and Governor-General of India, on Wednesday the 6th August, 1902.

The State is divided into eight districts, each in charge of a Deputy Commissioner. The Maharajah Bahadur has qualified himself for the responsibilities of his position, under the guidance of Sir Donald Robertson, and his tutor, Mr, S. M Fraser, C.I.E. A great achievement of the State is the practical completion of the *Cauvery-Power Scheme*, the first of its kind in India.

The success of the Gold-Mining of Kolar is perhaps due as much to the wise and liberal laws, which regulate it as to the richness of the district in the precious metal; while the Principality is being opened out in every direction by railways under State-control, or with State encouragement.

The forests of Mysore produce *sandal-wood*, in vast quantities, which gives a yearly revenue to the State of *nine lacs of Rupees*.

His Highness belongs to a *Kshatriya-Hindu* Rajput family, whose ancestors went to the south, in very early times, from Dwarka, in Kathiawar. Of these, two brothers, named Vijayaraj and Krishnaraj, appear to have settled in the Ashtagram division of the Dominions of Mysore, towards the close of the Fourteenth Century; and one of them married the daughter of the local *Palegar*, or, Baron of the village of Hadanaru, after saving her from an amorous illness, under compulsion with a neighbouring Chief of inferior caste, and, by this means, established his rule in those parts.

From 1399 to 1422, A.D., this chivalrous hero, who is known in the history of Mysore, as Yedu Raya, ruled over Mysore and, was, afterwards, succeeded by his son, Here Bettud Chamraj.

The grandson of the latter was a Rajah, named Here Chamraj – *Arberal*, meaning six-fingured, in allusion to a physical peculiarity; and the six-fingured Rajah's son was Bettud Chamraj II., in whose time, the Fort of Mysore was built on the site of a village, formerly called Puragere, and was given the name of *Mahesh-asura*, Buffalo-town,, from *Mahesh-asura*, the buffalo-headed demon destroyed by the goddess *Kali-Mata*. These Rajahs were called Wadiars, or, Wodeyars of Mysore – Wodeyar being a plural, or, honorific form of Odeya, Kanarese for Lord.

Bettud Chamraj was succeeded by his two sons, in turn. The younger, Bola Chamraj, is said to have been named Bola, or, the Bald, because, he had been made Bald by a stroke of lightening.

His grandson, Raj Wadiar, Ninth Rajah of Mysore, was the greatest and most successful of all these early Wadiars. He reigned from 1578 to 1616, and, in the year 1609-10, he seized the strong fortress of Seringapatam, then held by a lieutenant of the Kings of Vijayanagar, on the Tungabhadra, had previously, in 1588, been converted by the alliance of the Mahemedan Chiefs of the Deccan, and the descendants of the Vijayanagar dynasty had taken refuge at Penukonda, where the family ultimately became extinct. So that, Rajah Wadiar of Mysore, and his descendants, having obtained possession of the important strategical position of Seringapatam, rapidly increased their power and thus extended their Dominions.

The process of aggrandisement continued down to the time of Rajah Chikka Deo Rajah Sahib, who died in 1704. His grandson was Rajah Dodda Krishna Rajah, reigned from 1713 to 1730, who was then succeeded by his son and his grandson.

The long reign of this last Prince, Chikka Krishnaraj, from 1734 to 1765, was hardly more than nominal, for during this period, the famous Mahamedan Haider Ali rose to power, and ultimately, became the Sovereign of the State of Mysore, retaining the Maharajah as a puppet-Prince.

Haidar Ali's splendid military powers, immensely increased the Mysore Dominions, and made the State, the greatest in Southern India, and its Rulers, the most formidable potentates in the whole country.

Of the Maharajah Chikka Krishnaraj's two sons, who nominally succeeded him, one was strangled by the orders of Haidar Ali, and the other died childless.

Haidar Ali then, in order to retain the shadow of a Hindu Dynasty, permitted the third wife of Chikka Krishnaraj to adopt a young kinsman, named Chamraj.

Not long before the fall of Tippu Sultan, the son of Haidar Ali, and the conquest of Seringapatam by the British, on Saturday, the 4th May, 1799, Chamraj had died in captivity; and when the British Government resolved that Mysore should revert to the control of the family of its ancient Rulers, an infant son of Chamraj, by name Krishna Raja Wadiar, was placed on the *Gadi* of Mysore.

During the minority of Maharajah Krishna Raj Wadiar, from 1799 to 1810, the State was successfully administered by a *Dewan*, the famous Purnaiya, a Brahmin statesman of great ability. The affairs of the State, however, fell into disorder, after the retirement of Purnaiya; and the rule of Maharajah Krishna Raj Wadiar terminated by the British Government, assuming the direct administration of the country in 1831; retaining the Maharajah, as the titular Sovereign.

On Sunday, the 18th June, 1865, Maharajah Krishna Raj Wadiar adopted as a son and successor the young Prince—the late Maharajah Chama Rajendra Wadiar, who was the third son of Chikka Krishna Araso, a scion of the Hatfada Kote Branch of the Royal House. The adoption was sanctioned by the Government of India, in April, 1867;

and, on the death of Maharajah Krishna Raj Wadiar, on Friday, the 27th March, 1868, the late Maharajah Sir Cha Rajendra Wadiar was duly succeeded in his place, and installed on Wednesday, the 23rd September, 1868, and w invested with full power, at the age of eighteen.

Maharajah Sir Chama Rajendra Wadiar was carefully educated under a British Officer as guardian, a became an enlightened Ruler. The young Maharajah proved himself, in everyway, so deserving of the position, th in 1881, it was resolved that the Sovereign-power should be restored to him, and on Friday, the 25th March, 1881, t *Rendition* —the term has become historical—was carried out by the installation of the Maharajah, as a *Ruling Ch* when the British Chief Commissioner handed over his office to the Dewan, or, Prime-Minister of His Highness.

The resources of the State of Mysore were greatly developed during His Highness' reign. His Highness w one of the greatest personages in Indian history, and, subsequently, made a *Knight Grand Commander of the M Exalted Order of the Star of India* by Her Most Gracious Majesty the late Queen Victoria, Empress of India.

Since His Highness' lamented death, on Thursday, the 27th December, 1894, Her Highness Vanivila Sannidhana Kampanarnjam Mani Auaru C. I., Maharani Regent of Mysore, acting for the youthful Maharajah S Krishna Raj Wadiar Bahadur, G.C.S.I., and aided by the able Dewan Sir Sheshadri Iyar, K.C.S.I., who had so lon possessed the confidence of the late Maharajah Bahadur abundantly justified the *Rendition*.

The good administration of the State, which had been firmly established under the rule of Sir Ma Cubbon and his successors, as *Chief Commissioners of Mysore*, has been maintained and improved. Notwithstandi that the State has been devastated by one of the most terrible famines, ever known that of 1877-78, and by sever very serious droughts, its general advance in prosperity under the Maharajah's rule has been marvellous.

His Highness the late Maharajah Bahadur had the advantage of being assisted by several Indian statesm of the first rank and of the highest abilities; the place of the late Dewan, Mr. Ranga Charlu—who was himself a administrator of no mean power—having been taken, very fortunately, by His Excellency, the present Prime Ministe Sir K. Sheshadri Iyar, K.C.S.I., by whose aid, the Maharajah Bahadur attained an administrative success, not su passed in any part of the Indian Empire, British as well as Feudatory.

In all the ordinary duties of an Indian Government, in the administration of justice, in the collection a expenditure of the revenue, in the protection afforded to life and property, in public instruction, in sanitation, public works, it is admitted that the Government of Mysore can compare not unfavourably with that of the Provinc under direct British rule.

In some highly important respects in the development of communications, in female education, in precautions against famine, in the encouragement of mining and other industries, and, in the fostering of habits of *Loc Self-Government* among the people, it is held by many, and, apparently with some reason, that the State of Myso is ahead of most of the States of India.

It is States like those, which proclaim to the world, that the capacity to govern and administer lar tracts of territory is, by no means, lost, or unknown to the inhabitants of this land of primival civilization.

In His Highness' administration, His Highness is assisted by a Dewan, and two Councillors. Sir V. Madhava Rao, C.I.E., is His Highness' present Dewan and Prime Minister.

The famous school at Mysore City, that is known as Her Highness the Maharani's Girls' College, in whi about four Hundred girls, belonging to the families of some of the highest castes in Mysore, receive a liber education, largely from Professors of their own sex and rank in life, undoubtedly represents by far the most succes ful attempt that India has seen to put the ladies of India on the same intellectual level with their husbands an brothers

His Highness has made extensive tours through India and Burma, and visited all the pearls of His Highness' State to the great benefit of His Highness' people. His Highness is a good polo-player and all-roun sports man. He was a prominent figure at the Delhi Durbar, and at the great Review, held on that occassion led His Highness' Imperial Lancers in the march past.

His Highness came to Calcutta, for the first time, in December, 1906, and, on the 1st January, 1907, H Most Gracious Majesty Edward VII, King of England and Emperor of India, has graciously been pleased to mak His Majesty's high sense of His Highness' worth by conferring on His Highness the Distinction of the Knight Gran Commander of the Most Exalted Order of the Star of India.

The area of the State of Mysore is 29,305 square miles, almost equal to that of Scotland.

The population of Mysore amounts to five millions, chiefly Hindus, but, including 200,484 Mahamedans an 29249 Christians; and the annual Revenue of the State of Mysore is about two crores of Rupees.

The State maintains a Military Force of one thousand one hundred and seventy three cavalry, thre thousand four hundred and twenty-five infantry, and ten guns, besides, an Imperial Service Corps, for the speci service of Frontier defence.

As a Ruling Chief, His Highness ranks third amongst the Indian Princes, next to His Highness th Nizam Sahib of Hyderabad-Deccan, G.C.S.I. and His Highness the Maharajah Gaekwar Sahib of Baroda Stat G.C.S.I., and is entitled to a salute of Twenty-one guns.

The Arms displayed on the banner of the Maharajah of Mysore, which was unfurled at the Imperi Assemblage at Delhi, on the 1st January, 1877, on the occassion of the Proclamation of Her Most Gracious Majest the late Queen Victoria, as *Empress of India*, were—Arms—Murrey, (the Indian Bhagwa), a garur berunda (sacre double-headed eagle), displayed *argent*, beaked and armed or Crest. A lion passant, carrying an antelope's head Supporters—Salvas (*yali*), elephant-headed tigers, sable, armed and unguled.

proceedings of the **Twenty-Eighth Anniversary Meeting of the Calcutta Literary Society** *held, with great* **eclat,** *at the Quadrangle of the* **Ripon College,** *No. 60, Mirzapur Street, on Thursday, the 7th January, 1904, at 4-30 P. M., under the presidency of* **Dr. Sarat Kumar Mallick, F. R. C. S.,** *(London),* **M. R. C. M.,** *Fellow of the London Medical Society, Member of the* **Chelsea Chemical Society,** *Member of the* **British Medical Association,** *&c., &c., &c.*

The Meeting was largely and influentially attended by the Members of the Society, the **Graduates** *and* **Under-Graduates** *of the* **Calcutta University,** *and other respectable Gentlemen of the metropolis and suberbs.*

THE Twenty-Eighth Anniversary Meeting of the *Calcutta Literary Society* was held, with great *eclat*, at the Quadrangle of the *Ripon College*, No. 60, Mirzapur Street, on Thursday, the 7th January, 1904, at 4-30 P.M., under the presidency of Dr. Sarat Kumar Mallick, F.R.C.S., *(London)*, M.R.C.M., *Fellow of the London Medical Society, Member of the Chelsea Chemical Society, Member of the British Medical Association, &c., &c., &c.*

The *Meeting* was largely and influentially attended by the Members of the Society, the *Graduates* and *Under-Graduates* of the *Calcutta University*, and other respectable Gentlemen of the metropolis and suberbs.

On the motion of Babu Gobin Chandra Dhar, *Land-holder* and *Government Pensioner*, seconded by the Secretary to the Society, Dr. Sarat Kumar Mallick was voted to the chair, amidst shouts of applause.

The Chairman, on taking his seat, amidst cheers, asked Babu Sham Lall Day, the *Founder and Secretary to the Society*, to read the Annual Report of the Society, for the year 1903.

The Secretary Addressed the Meeting thus :—

Address by the Secretary :—

Mr. Chairman and Gentlemen,

Before commencing the usual *proceedings* of the *Twenty-Eighth Anniversary Meeting* of the *Calcutta Literary Society*, allow me to convey my most grateful thanks to those, who have been kind enough to condole with me in the sad bereavement, by the death of my old venerable mother, at an advanced age of Seventy-five. The lady suffered for only four days from a severe attack of *Asthma*, to which she eventually succumbed, on Monday, the 9th February, 1903, at 12·55 P.M., leaving a large circle of relatives to mourn her irretrievable loss !

The following Letters of Condolence, (abstracts from which are given below), were received :—

LETTERS OF CONDOLENCE :

From His Excellency the Right Hon'ble the Marquis of Ripon, K.G., P.C., G.C.S.I., G.C.I.E., M.P., **ex-Viceroy and Governor-General of India :—**

9, Chelsea Embankment, S. W.
Dear Sir, March, 17th, 1903.

Lord Ripon ** has desired me to write and express his regret at the sad news of the death of your mother.

To Babu Sham Lall Day, Yours faithfully,
Secy., Cal. Lit. Society, Calcutta. T. S. QUINTON.

From His Excellency the Right Hon'ble Viscount Kitchner, G.C.B., G.C.M.G., **Commander-in-Chief of His Majesty's Forces in India, &c., &c., &c. :—**

Dear Sir, February, 27th 1903.

Lord Kitchner wishes me to write and tell you how much he sympathises with you in the sad loss that you have just sustained.

To Sham Lall Day, Esq., Yours truly,
Founder Secy, Cal. Lit. Society. Victor Brooke, *Colonel*,
A. D. C. to Commander-in-Chief in India.

From His Honor the Hon'ble Sir John Woodburn, K.C.S.I., **Lieutenant-Governor of Bengal :—**

Private Secretary's Office, Bengal,
Dear Sir, The 26th February, 1903.

I am to inform you that His Honor has heard with regret the news of your mother's death * * *.

Babu Sham Lall Day, Yours faitfully,
24, Nimtola Street, J. Strachey, *Major*,
Calcutta. *Private Secretary.*

From His Excellency *General* **R. F. Patterson,** *Consul-General of the United States of America :—*

United States Consulate General, Calcutta.
3, Esplanade, East,
Dear Sham Lall Day, February, 26th, 1903.

* * Words are meaningless to assuage the grief of one, who has sustained such an ir-repairable loss, and I can only assure you of my heartfelt sympathy.

To Babu Sham Lall Day, Very Sincerely Yours,
24, Nimtola Street, R. F. Patterson,
Calcutta. *Consul-General, U. S. A.*

From the Right Hon'ble Lord Cromer, Baronet, G.C.M.G., G.C.B., K.C.S.I., C.I.E. *of Cairo in Africa. :—*

British Agency, Cairo,
Dear Sir, March, 10th, 1903.

I greatly regret to hear of the family loss which you have sustained.

To Sham Lall Day, Esq., Very faithfully Yours,
Calcutta. CROMER.

From His Highness *Colonel* **Sir Nripendra Naraiyan Bhup Bahadur,** C.B., G.C.I.E., *Maharajah of Cooch Behar, Aid-de-Camp to His Majesty the King-Emperor of India, &c., &c., &c :—*

Cooch Behar,
Dear Sham Lall Babu, 3rd March, 1903.

* am grieved to hear of the death of your revered mother.

Pray, accept my sympathy and condolences, as well as their Highnesses the Maharajah and Maharanis' in your sad bereavement.

To Babu Sham Lall Day, Yours truly,
24, Nimtola Street, Priya Nath Ghose,
Calcutta. *Personal Assistant to* H. H.

From His Highness the *Hon'ble* **Sir Surendra Vikrama Prakash Singh,** K.C.S.I., **Rajah Sahib of Sirmoor-Nahan State,** *Member of the Viceroy's Legislative Council, &c., &c., &c :—*

No. 4, Albert Road,
Dear Sir, 26th Feby., 1903.

* * I was very sorry to learn * the sad news of your mother's death, and warmly sympathise with you in your sad bereavement, * * *

To Babu Sham Lall Day, Yours Sincerely,
Secy. Cal. Lit. Society, Naraiyan Singh,
Calcutta. *Chief Secy., Sirmoor-Nahan State.*

From His Highness Sir Pratap Naraiyan Singh Sahib, K.C.I.E., **Maharajah of Ajodhya :—**

Dear Sir, Ajodhya, 2nd March, 1903.

I am very sorry to learn the death of your mother. The sad occurence must have afflicted you all extremely.

May God grant peace to her departed soul and consolation to you all. Conveying my sympathies,

To Babu Sham Lall Day, I am,
Secy. Cal. Lit. Society, Yours Sincerely,
24, Nimtola Street, Pratap Naraiyan Singh,
Calcutta. *Maharajah of Ajodhya.*

From Nawab Moulvie Syed Ameer Hussein Khan Sahib C.I.E., *Presidency Magistrate, Calcutta* :—

18, Mott's Lane,
My dear Sir, Galcutta, 2nd March, 1903.

I sympathize with you in the ir-repairable loss you have sustained by the lamentable death of your mother.

I trust you will bear it with fortitude and resignation.

To Babu Sham Lall Day, Yours truly,
24, Nimtola Street. Syed Ameer Hussein.

From Rajah Bun Behari Kapur Sahib, C.S.I. **of Burdwah** :—

The Palace, Burdwan,
Dear Sham Lall Babu, The 28th February, 1903.

* * I am very sorry for your loss and bereavement, and beg to express my sympathy and condolence.

May the Soul of your kind mother rest in peace in Heaven.

To Babu Sham Lall Day, Yours truly,
24, Nimtola Street. Bun Behari Kapur.

From Rajah Peary Mahan Mukerjea Bahadur, M.A., B.L., C.I.E., *Zemindar of Uttarpara, President of the British Indian Association*, &c., &c., &c. :—

Uttarpara,
Dear Sir, February, 26th, 1903.

I am very sorry to hear of your heavy bereavement.

Please accept my sincere sympathy and condolence with your sorrow.

To Babu Sham Lall Day, Yours very truly,
24, Nimtola Street. Peary Mohan Mukerjea.

From Kishen Kumar, Rajah Sahib of Bilari :—

No. 184 of 1903.

Dear Sir, Islamnagar, 2nd March, 1903.

I am desired to inform you that the Rajah * * tenders his sympathies to you for the unbearable loss of your favorite mother, who was dear to all of you by her kind disposition and affableness.

In the end, I am desired to inform you that you should keep patience, and besides this, there is no way to follow, and the all have to go to the same path.

Mr Sham Lall Day, Yours Sincerely,
Secy., Cal. Lit. Society. Mani Lal,
Private Secy. to Rajah Kishen Kumar.

From the Rev. James Morrison, M.A., D.D., *Principal of the General Assembly's College, Calcutta* :—

Church of Scotland Mission,
The General Assembly's Institution,
Dear Mr. Day, Calcutta, 25th February, 1903.

I sympathise with you in your bereavement. * * *
But, Seventy-five is a great age.

To Babu Sham Lall Day, Yours Sincerely,
Secy., Cal. Lit. Society. J. Morrison.

From Kumar Upendra Chandra Chowdhery Bahadur, Zemindar of Goluckpur :—

Goluckpur—Mymensingh,
My dear Sham Lall Babu, 2nd March, 1903.

I am really sorry to learn * * that your venerable mother left this world for the next.

May her Soul enjoy Divine bliss in Heaven is my sincere prayer to God.

My best condolence with you and the members of your family.

To Babu Sham Lall Day, Yours Sincerely,
Secy., Cal. Lit. Society. Upendra Chandra Chowdhery.

From Kumar Dakhineswar Malia Bahadur, Zemindar of Searsol :—

Searsol Rajbati,
My dear Sir, The 1st March, 1903.

I am extremely sorry to hear of the death of your venerable mother at a ripe age of Seventy five. You will notwithstanding feel her loss not the less—Your bereavement is a very great one, and I am to offer you my sincere condolence for the sad bereavement.

To Babu Sham Lall Day, Yours Sincerely,
Secy., Cal. Lit. Society. Dakhineswar Malia.

From Rai Jatindra Nath Chowdhery Bahadur, M.A., B.L., **Zemindar of Taki** :—

নং ৬৮৫। শ্রীশ্রীদুর্গা। বরাহনগর,
পদভরসা। ১৪ই ফাল্গুন ১৩০৯ সাল।

মান্যবর,

শ্রীযুক্ত বাবু শ্যামলাল দে মহাশয়।

মান্যবরেষু—

* * আপনার মাতাঠাকুরাণী মহাশয়ার পরলোকগমন সংবাদে বিশেষ দুঃখিত হইলাম। ভগবানের নিয়ম খণ্ডন করিবার সাধ্য কাহারও নাই, আপনাদের শোক, দুঃখ করা বৃথা। তিনি প্রাচীনা হইয়াছিলেন, কিন্তু আপনাদিগকে রাখিয়া গত হইয়াছেন, ইহা তাঁহার পক্ষে সুখের বিষয় বলিতে হইবে।

লিপিতে অত্রস্থ মঙ্গল। মধ্যে মধ্যে আপনার কুশল সংবাদ পাইতে ইচ্ছা করি।

মান্যবর—শ্রীযুক্ত বাবু শ্যামলাল দে মহাশয়, বশম্বদ,
নং ২৪, নিমতলা ষ্ট্রীট, কলিকাতা। শ্রীরায় যতীন্দ্রনাথ চৌধুরী।

Gentlemen,

The *Society* begs to record its heart-felt sorrow caused by the melancholy death of the Rev. Dr. K. S. Macdonald, M.A., *Fellow of the Calcutta University* and late *President, Calcutta Literary Society*.

He died on Thursday, the 30th July, 1903, all of a sudden! He had worked up to 11 A.M., on the date of his death, when he suddenly complained of his illness. He laid himself down in his bed never to rise again!

At midnight, he passed away to that region from whose bourne no traveller returns! His death is mourned by a large circle of friends and relatives! The *Society* offered its sincere condolence to his bereaved family!

It is with profound regret that I have also to announce the lamentable deaths of the under mentioned noblemen, who were distinguished members and well-wishers of the Society; *viz.* :—

(1). His Highness Sir Godoy Naraiyan Gajapat Rao, K.C.I.E., *Maharajah Sahib of Vizagapatam,*

(2). His Highness Amir-ud-Dowlah, Said-ul-Mulk the *Hon'ble* Sir Mahammed Ameer Hasan Khan, Mamtaz Jangh, K.C.I.E., *Fellow of the Calcutta University, and Rajah Sahib of Mahammadabad-Sitapur Estate, in Oudh,*

(3). Maharaj-Kumar Gyaneswar Singh Sahib (uncle of *Maharajah Bahadur of Durbhanga*)

(4). Maharajah Sir Narendra Krishna Bahadur, K.C.I.E, of Sova Bazar, Calcutta.

Letters of condolence were forwarded to the bereaved families of the deceased, and the *Office of the Society* was closed for one day, on each occasion, to mark its respect and esteem for the lamented illustrious deceased!

The *Society* was established in the year *Eighteen hundred and Seventy-five*, by the humble individual, who is standing before you, and *Gentlemen*, to-day are celebrating its *Twenty-eighth Anniversary*.

Its main objects are *to hold friendly gatherings of European and Indian communities, to discuss social, literary*, and *scientific subjects, and* the *Society* has been the means of bringing together the *Rulers and the Ruled* in one common platform (*Cheers*).

I will not dwell at length on the benefits conferred by the *Society*, the *printed proceedings of its various public meetings*, published in the leading local newspapers, bear ample testimony to them. (*Cheers*).

The *Twenty-Seventh Anniversary Meeting of the Society* was held at the quadrangle of the *Ripon College*, No. 60, Mirzapur Street, on Friday, the 3th February, 1903, at 5 P.M., under the presidency f Ranjit Sinha Bahadur, Rajah of Nashipur, when r. Sarat Kumar Mallick, F.R.C.S., who had gone prosecute his studies in England, and stayed ere for upwards of *trenty-five years)*, delivered an pressive lecture on the *Importance of India to the mpire*, before a large and influential gathering.

This was a very momentous question, and Dr. arat Kumar Mallick solved it in a most admirable anner. The cogency of his arguments and his oquence were fully appreciated. A report of his eech will be found appended to the *Annual eport of the Society*, for the year 1903.

Besides, the *Twenty-seventh Anniversary Meeg of the Society*, the distinguished American idy *Swami* Abhyananda of Chicago, (who has oroughly studied the *Hindu Shastras*, and takes active interest in *Indian Progress*), delivered ccessively the following three lectures to the ciety; *viz.*:—

). *On the Relation between God and Man*, at the hall of the *City College*, No. 13, Mirzapur Street, on Tuesday, the 17th February, 1903, at 5 P.M., under the presidency of Dr. Sarat Kumar Mallick, M.B., C.M., F.R.C.S., *Fellow of the Medical Society of London, Member of the British Medical Association and Chelsea Chemical Society, &c., &c., &c.*

). *On the Nature of the Mind of Man*, at the hall of the *Metropolitan College*, 24, Shankar Ghose's Lane, in Cornwallis Street, on Wednesday, the 18th February, 1903, at 5 P.M., under the presidency of *Sardar* Narain Singh Sahib, *Chief Secretary, Sirmoor-Nahah State.*

). *On Soul Migration and Evolution*, at the hall of the *Metropolitan Institution*, (Bow Bazar Branch), No. 187, Bowbazar Street, on Thursday, the 19 February, 1903, at 5 P.M., under the presidency of the *Hon'ble* Gopal Krishna Gokhale, C.I.E., *Bombay Representative of the Governor-Generals' Legislative Council.*

All these lectures were published in the local news papers and will be found in the usual place in the *Society's last Annual Report.*

They contain profound research and penetration, of which it is impossible to speak too highly.

. *An interesting ceremony* was held by the *Society*, with great *ectat*, at the *Albert Hall*, College Square, on Saturday, the 14th April, 1903, at 4-30 P.M., in celebration of the marriage of Dr. Sarat Kumar Mallick with Miss. Sisir Kumari Ghose, the youngest cultured daughter of our distinguished, country-man, Mr. Lal Mahan Ghose, *Barister-at-Law*, which took place on the 11th March, 1903, under the presidency of the *Hon'ble* Mr. Justice Sarada Charan Mitter, M.A., B.L., *Judge of the High Court.* The *Meeting* was densely crowded by respectable gentlemen of the Metropolis and suberbs.

This *Meeting* was especially distinguished by the manner, in which Dr. Sarat Kumar Mallick, Mr. Lal Mahan Ghose, and the Hon'ble Mr. Justice Mitter addressed it.

The last named *Hon'ble* Gentleman specially eulogised the marriage being conducted in the *Orthodox Hindu Style.* He gave a precise account of the ancestry of Mr. Lal Mahan Ghose and Dr. Sarat Kumar Mallick.

Mr. Ghose descended from the celebrated *Makaranda Ghosé*, and Dr. Mullick from *Purandar Mullick*, who was then the Prime-Minister of Hussein Khan, *King of Bengal.*

Both *Makaranda Ghose* and *Purandar Mullick* were two *Kayasthas*, who accompanied the five *Brahmins of Kanauj*, invited by King Adisur, from the N. W. Provinces.

(5). Then came that Grand Meeting, in commemoration of the *First Anniversary Coronation of His Imperial Majesty King Edward VII., Emperor of India*, which the *Society* celebrated at the hall of the *Mahammed Laik's Jubilee Institution*, No. 29, Mirzapur Street, on the 9th August, 1903, at 4 P.M., (being the date of *His Majesty's Coronation in England in 1902*), under the presidency of Rajah Indra Karan Sahib of Hyderabad-Deccan, who had then honored Calcutta with a visit.

At this Meeting, *Hindus and Mahamedans* of all classes were represented. This was rather an unique feature. It indicated the deep loyalty of His Majesty's *Indian subjects* to the Throne.

Babu Satish Kumar Banerjea, B.A., *Rector, Mitra Institution*, Mr. Quazi Mamtaz Uddin Ahmed, B.A., *Rector, Mahd. Laik's Jubilee Institution*, and Babu Gobin Chandra Dhar, addressed the audience on *Loyalty* in *English, Urdu* and *Bengali* languages, for the benefit of the different classes of the audience.

(6) The *Sixth Meeting*, (which was also a very grand meeting), was celebrated the *Fifty-fourth Birthday Anniversary* of our illustrious countryman, Mr. Lal Mahan Ghose, *Barister-at-Law.*

This *Meeting* was held at the *Classic Theatre*, Beadon Street, on Thursday, the 17th December, 1903 The night was dark and the immense crowd, which numbered upwards of four thousand persons, consisting of *Noblemen, Doctors, Barristers, Solicitors, Graduates* and *Under-Graduates of the Calcutta University* and people of *all classes*, testified to the immense popularity of Mr. Lal Mahan Ghose, *Barrister-at-Law.*

How many persons were obliged to return home, disappointed, it is not possible to calculate, as the street was crowded from one end to the other.

Reports of the addresses, delivered on the occasion, have appeared in the *Bengali* of the 18th and 20th and the *Amrita Bazar Patrika* and the *Hindu Patriot*, of the 18th December, 1903.

The following is a summary of the business translated, during the year 1903; *Viz*:—

An *Address of Welcome* was presented to His Royal Highness Prince Arthar William Patrik Albert, Duke of Connaught, on His Royal Highness' arrival in India, in January, 1903, to which the following reply was received:—

From His Royal Highness the Duke of Connaught:—

Dear Sir, Bombay, 1st March, 1903.

I am directed by His Royal Highness The Duke of Connaught to express through you to the members of the Calcutta Literary Society his thanks for the kind expressions of welcome and loyalty. * * *

To the Founder-Secretary,
Cal. Lit. Society,
Calcutta.

Yours truly,
L. Herbert, *Colonel,*
For Equerry to H.H. the Duke of Connaught.

A *Farewell Telegraphic Message* was also forwarded to His Royal Highness Prince Arthar William Patrick Albert, Duke of Connaught, to which the following *telegram* was received :—

From His Royal Highness the Duke of Connaught :—

Telegram No. 36977.

Dated, 28th February, 1903.

To The Secretary,
Calcutta Lit. Society,
Calcutta.

From
Colonel L. Herbert.
Bombay.

Am desired—by—His—Royal—Highness—Duke—of—Connaught—to—thank—your—Society—for—good—farewell—wishes.

An *Address of Congratulation* was forwarded to His Excellency General the Right Hon'ble Viscount Kitchner, G.C.B., G.C.M.G., G.C.I.E., *Commander-in-Chief of His Majesty's Forces in India*, to which the following reply was received :—

From His Excellency General the Right Hon'ble Viscount Kitchner, G.C.B., G.C.M.G., G.C.I.E., *Commander-in-Chief of His Majesty's Forces in India* :—

Dear Sir, February, 27th, 1903.

I am directed by His Excellency the Commander-in-Chief to convey to the Calcutta Literary Society his great appreciation of the fine address they have presened him, and which he values very highly.

To Sham Lall Day, Esq.,
Founder-Secretary,
Calcutta Literary Society.

Yours truly,
Victor Brooke, *Colonel*,
A. D. C. to Commander-in-Chief in India.

From His Excellency General the Right Hon'ble Viscount Kitchner, G.C.B., G.C.M.G., G.C.I.E., *Commander-in-Chief of His Majesty's Forces in India* :—

Sir, Simla, November, 22nd, 1903.

I am directed by H. E. the Commander-in-Chief to ask you to convey to the Calcutta Literary Society his appreciation of their kind message of sympathy, regarding his recent accident.

To the Secretary,
Calcutta Literary Society,
Calcutta.

Yours faithfully,
Victor Brooke, *Colonel*,
A. D. C. to Commander-in-Chief in India.

From His Excellency General the Right Hon'ble Viscount Kitchner, G.C.B., G.C.M.G., G.C.I.E., *Commander-in-Chief of His Majesty's Forces in India* :—

Sir, December, 23rd 1903.

His Excellency wishes me to thank you for your kind message of Welcome.

* * * *

To the Secretary,
Calcutta Literary Society,
Calcutta.

Yours faithfully,
Victor Brooke, *Colonel*,
A. D. C. to Com.-in-Chief in India.

From His Highness Sir Rama Varma, G. C. S. I., Rajah Sahib of Cochin State :—

The Cochin Darbar,
Ernakulam,
Dear Sir, 31st January, 1903.

Your letter conveying to His Highness your Society's congratulations on His Highness' visit to Calcutta was placed before me only to-day and I am to thank you and the members of your Society for the same, on behalf of His Highness.

* * * *

To Sham Lall Day, Esq.,
Secy., Cal. Lit. Society,
Calcutta.

Yours Sincerely,
N. Pattabhirama Row,
Dewan of Cochin.

From His Excellency Rajayan Maharajah Peshkar Sir Kishen Persad Bahadur, K.C.I.E., *Prime-Minister Sahib of Hyderabad-Deccan* :—

Private Secretary's Office,
Dear Sir, Delhi, 5th January, 1903.

I am desired by His Excellency to tender you his best thanks for your Society's kind congratutations upon the honor conferred upon him by His Majesty the King-Emperor.

I also beg to tender my own thanks for your kind congratulations upon the Distinction bestowed upon me.

To Sham Lall Day, Esq.,
Secy., Cal. Lit. Society,
Calcutta.

Yours truly,
Faridunji Jamshedji, C.I.E.,
Private Secy. to H.E. the Minister.

From His Highness the Hon'ble Sir Surendr Vikrama Prakash Singh, K.C.S.I., Rajah Sahi of Sirmoor-Nahan State, and Member of th Viceroy's Legislative Council :—

No. 402.

From
The Chief Secretary to
His Highness of Sirmoor, Nahan,

To
The Secretary,
Calcutta Literary Society,
24, Nimtola Street, Calcutta.

Sir, Dated, 6th May, 190

I am directed by His Highness of Sirmoor to reque that you will kindly convey to the Society his thanks for th address they presented to him when in Calcutta.

* * * *

I have &c.,
Naraivan Singh,
Chief Secretary to His Highnes

From His Highness the Hon'ble Sir Ranbi Singh, K. C. I. E., Kunwar Sahib of Patial State, and Member of the Panjab Legislativ Council :—

Patiala,
Dear Sir, 27th November, 190

I am desired by H. H. the Hon'ble Kunwar Sir Ranbi Singh to thank you for your letter of congratulation.

I have the honor to be
Sir,
Your most obedient servant
Wazir Chand,
Private Secy. to H.H. the Hon'b Kunwar Sir Ranbir Singh of Patial

To Sham Lall Day, Esq.,
Secy., Cal. Lit. Society,
Calcutta.

From His Highness Bejoy Chand Mahatab Bahadur, Maharaj-Adhiraj of Burdwan :—

No. $\frac{M}{1}$ 413.

The Palace, Burdwan,
Dear Sir, 31st January, 1903.

In reply to your letter of the 28th instant, I thank you very much for your kind congratulations and good wishes.

As I shall be very busy at the time of my Installation receiving numerous local addresses and entertaining the Lieutenant-Governor and other guests, it would be equally good if you sent down your address by post. * * *

To the Secretary,
Calcutta Literary Society,
Calcutta.

Yours faithfully,
Bejoy Chand Mahatab,
Maharaj-Adhiraj.

From His Highness Bejoy Chand Mahatab Bahadur Maharaj-Adhiraj of Burdwan :—

The Palace, Burdwan
Dear Sir, 24th February, 1903.

I have great pleasure in acknowledging receipt of your letter of the 19th instant, forwarding to me the address of your Society, congratulating on my Installation to the *Guddee.*

In reply, I thank you heartily for the same and for your good wishes.

To The Secretary,
Calcutta Literary Society,
Calcutta.

Yours faithfully,
Bejoy Chand Mahatab,
Maharajh-Adhiraj.

From Rajah Bun Behari Kapur Sahib, C.S.I. of Burdwan :—

Bun Abash,
Burdwan, the 28th Jany., 1903.

My dear Sir,

Please accept very many thanks for your most kind congratulation, tendered on behalf of the Calcutta Literary Society.

I am extremely sorry that there has been considerable delay in responding to your letter. I trust you will kindly overlook this seeming remission in my part.

To Babu Sham Lall Day,
Secy., Cal. Lit. Society.

Yours Sincerely,
Bun Behari Kapur.

From the *Hon'ble* Manindra Chandra Nandi, Maharajah Bahadur of Cossimbazar, and Member of the *Bengal Legislative Council* :—

Cossimbazar Rajbari,
The 18th March, 1903.

Dear Sir,

I am directed to acknowledge with thanks a copy of the address on parchment, as was given on the occasion of the Maharajah being elected as Member of the Bengal Legislative Council, in November, 1901.

To Babu Sham Lall Day,
Founder-Secretary,
Cal. Lit. Society.

Yours faithfully,
Nritya Gopal Sarkar,
Personal Assistant.

From Prabhat Chandra Barua, Rajah Bahadur of Gouripur :—

The Rajbati, Gouripur,
Assam,
2nd November, 1903.

My dear Sir,

How much pleasure to acknowledge receipt of your letter, and thank you sincerely for your congratulations on the birth of a son to me, and the kind expressions contained therein.

I am glad to inform you that the baby and the Rance are, till now, doing well.

With the kindest regard,

To Babu Sham Lall Day,
Secy., Calcutta Literary Society,
Calcutta.

I remain,
Yours,
Rajah Bahadur.

On Wednesday, the 18th February, 1903, a letter of congratulation was forwarded to the *Hon'ble* Sir Andrew Henderson Leith Fraser, K.C.S.I., on His Honor's appointment as the *Lieutenant-Governor* of Bengal, to which the following reply was then received :—

Police Commissioner's Camp,
24th February, 1903.

Dear Sir,

With reference to your kind letter of 18th instant, may ask you to be good enough to address me again about our Society after I have assumed charge of Lieutenant-Governorship.

To Sham Lall Day, *Esq.*,
Calcutta.

I am,
Yours truly,
A. H. L. Fraser.

From the *Hon'ble* Sir J. A. BOURDILLON, K.C.S.I., I.C.S., *Lieutenant-Governor of Bengal* :—

Bangalore,
November, 23rd, 1903.

Dear Sir,

I have no doubt that this reached me, but, as it was just as I was leaving, I fear, that it has been mislaid.

To Babu Sham Lall Day,
Secy., Cal. Lit. Society.

Yours truly,
J. A. Bourdillon.

An *Address of Welcome*, signed by twenty-six distinguished members of the Society, was forwarded to His Honor the *Hon'ble* Sir Andrew Henderson Leith Fraser, M.A., K.C.S.I., C.I.E., (under cover of a registered letter), on Thursthe 12th day, November, 1903, on His Honor's arrival in Calcutta, and assuming charge of the *Lieutenant-Governorship of Bengal.* The *Address* was kindly accepted.

The best thanks of the Society are hereby given to the Government of India, for the presentation of 316 Vols. of English Works to the Society, for which the following two letters were received :—

From J. Macfarlane, Esq., Librarian, Imperial Library :—

IMPERIAL LIBRARY,
Calcutta, 28th August, 1903.

Dear Sir,

* I have to request that you will be so good as to depute a responsible person, on Monday, the 31st Instant, or later, in order to make a selection for the use of your Library.

To the Secretary,
Calcutta Literary Society,
Calcutta.

Yours truly,
J. Macfarlane,
Librarian.

From J. Macfarlane, Esq., Librarian, Imperial Library :—

IMPERIAL LIBRARY,
Calcutta, 8th December, 1903.

Dear Sir,

* * I have to request that you will be so good as to call at this Library and select some books for the use of your Society, or depute some responsible person to do so.

Yours truly,

To The Secretary,
Calcutta Literary Society.

J. Macfarlane,
Librarian.

The Letters were heard with Applause.

From Mrs. Amice Caine :—

42, Grosvenor Road,
London, S. W.,
April, 24th, 1903.

Dear Sir,

We are all very grateful to you for your kind letter of sympathy, on behalf of the Calcutta Literary Society.

It is a great consolation to us in our bereavement to know, that my dear husband was held in such high esteem by so large a circle of friends all over the world, and especially in India.

Mr. Sham Lall Day,
Secy., Cal. Lit. Society, Calcutta.

Yours very sincerely,
Amice Caine.

From the Rev. Dr. Bruce, S. J., *Archdeacon of Calcutta:*—

12, Park Street,
29th July, 1903.

The Archbishop of Calcutta with thanks for sympathy expressed at the death of Pope Leo XIII.

To Sham Lall Day, Esq.,
Secy., Cal. Lit. Society, Calcutta.

From the *Hon'ble* Manindra Chandra Nandi, Maharajah Bahadur of Cossimbazar, and Member of the *Bengal Legislative Council* :—

Cossimbazar Rajbari,
The 3rd November, 1903.

My dear Sham Lall Babu,

I am grateful to you for your kind condolence and sympathy.

To Babu Sham Lall Day,
24, Nimtola St., Calcutta.

Yours truly,
Manindra Chandra Nundi.

From Maharaj-Kumar Sailendra Krishna Deo Bahadur, *Attorney-at-Law* of Sova Bazar :—

Sova Bazar Rajbari,
Calcutta, the 26th March, 1903

My dear Sir,

I am very grateful to the Society for its kind condolence in my great bereavement.

It is a great consolation to me to find that my late dear father was fortunate to have the Society's esteem.

To Sham Lall Day, *Esq.*,
Founder-Secretary,
Calcutta Literary Society.

Yours Sincerely
S. K. Deb.

Gentlemen,

I have now a pleasant duty to perform, in announcing to you that the following *distinguished personages* have signified their willingness to join the Society as *Members*, during the year, 1903, for which the best thanks of the *Society* are hereby given to each of them ; *viz* :—

The *Right Hon'ble* Sir Richard Temple, M. P., ... 28-9-1903.

His Highness the *Hon'ble* Sir Surendra Vikrama Prakash Singh Sahib, K.C.S.I., *Rajah of Sirmoor-Nahan State and Member of the Viceroy's Legislative Council*, ... 6-5-1903.

His Highness Ali Mahammed Khan, *Rajah Sahib, of Mahammadabad*, 1-12-1903

His Highness Naraiyan Deo Bhunj, *Rajah Bahadur of Daspalla*, ... 17-9-1903

The Names were heard with Applause.

On the 22nd March, 1903, His Highness the Gaekwar Sahib of Barada, G.C.S.I., *an illustrious Patron of this Society*, made a contribution to the Society, for which the best thanks of the Institution are hereby given to His Highness. *(Cheers.)*

On the 28th October, 1903, Her Highness the Maharani Sahiba of Bettiah, (whose late lamented illustrious husband, the *Hon'ble* Maharajah Sir Harrendra Kissore Singh Bahadur, K.C.I.E., was a patron of the Society till the last days of his life), also made a contribution to the *Society*, for which the best thanks of the *Institution* are hereby given to Her Highness. *(Cheers).*

Gentlemen, From these you will find, that the *Society* has done some useful work doing the year under report *(Cheers).*

Now, the *Society* begs to offer its thanks to the gentlemen, who had presided, to those who delivered lectures, and also to the proprietors of the Schools and the Colleges, and the *Classic Theatre*, who lent the use of their halls to hold the *Society's Meetings*, to the *Editors of Newspapers*, who published the proceedings of its meetings, and to its patrons and members, for their taking unabated interest in its welfare, during the year 1903. *(Cheers.)*

In conclusion, the *Society* begs to offer its thanksgiving to the Great God, for the manifold blessings, which His Providence has showered upon it, during the last *Twenty-seven years of its existence*, and I now fervently hope, that by the *blessing of Providence*, the *Society* may go on prospering its career of usefulness for many years to come. *(Cheers).*

After the reading of the *Annual Report of the Society*, by Babu Sham Lall Day, the *Founder and Secretary to the Society*, which was duly confirmed, was over, the Secretary, turning to the lecturer, the *Hon'ble* Professor Dr. Ram Krishna Gopal Bhandakar, M.A., Ph. D., C.I.E., *Member of the Viceroy's Legislative Council*, said :—

Hon'ble Sir,

We accord you to-day our cordial welcome here.

This is the first time that you, Sir, the great Sanskrit scholar and leader of thought in Western India, have come to our midst. Scholars are not travellers. You have seldom been out of the Bombay Presidency.

When we remember, that you are now in your Sixty-sixth year, we cannot but consider it a rare good fortune to have the opportunity of welcoming you in our midst. *(Cheers).*

I hope the Calcutta public, in general, a specially the educational and literary associatio of the town, will take advantage of your presen here in honoring themselves by honoring t world-renowned scholar of India. *(Cheers.)*

Several European Universities have, long ag recognised your rare scholarship by showe ing upon you their highest academical honou *(Cheers.)*

The *Chairman*, Dr. Sarat Kumar Mallick, th addressed the meeting thus :—

Gentlemen,

I am sure that I but echo your sentiment wh I say, that the *Twenty-eighth Annual Report*, whi has just so ably been read by my friend, Ba Sham Lall Day, the *Founder and Secretary to t Calcutta Literary Society*, shows a period of gre activity and progress of the Society, during t year 1903. *(Cheers.)*

The Society is, I believe, the oldest of its kin in Calcutta, and in the past, it has always strive to kindle the torch of knowledge and keep alive *(Cheers).*

To-day, we have met here to celebrate it *Twenty-eighth Anniversary*, and to hear one of th most erudite of modern scholars. For, th *Hon'ble* Dr. Professor Ram Krishna Gopal Bhan dakar, M.A., Ph. D., C.I.E., &c. *Member of th Governor-General's Legislative Council*, has bee *Vice-Chancellor* and *LL.D., of the Bombay Univer sity*, bears high reputation, both as a scholar an educationist. *(Cheers.)*

With all deference to the previous speake I am bound to say that education and learnin did not begin after the contact of India wit Europe, but, long ago, in the dim and distan beginning of time.

It is now a matter of common knowledge, tha India led the van in civilization. Her philosophy and her learning had attained a high pitch.

Gentlemen, I shall not presume to introduc the *Hon'ble* Dr. Ram Krishna Gopal Bhandarka for, he is already well-known to you. Hi scholarly reputation has been, a sufficient intro duction. *(Cheers).*

Let us now hope that the *Hon'ble* Dr. R. G Bhandakar, who has been nominated by th Government, in succession to our great champio the *Hon'ble* Dr. Justice Guru Dass Banerjea, wil give the *University Bill*, the consideration, which it deserves, and introduce into it those amend ments, which affect us most vitally. *(Cheers.)*

As a champion of the popular cause, we have no doubt, that he will do his duty manfully by the people. *(Cheers).*

The *Chairman*, then addressing the *Hon'ble* Dr. R. G. Bhandakar, said, Sir, we give you a most cordial welcome here. I shall not be guilty of the presumption of introducing you to the audience, but, allow me the pleasure of introducing the audience to you. *(Cheers).*

The *Chairman* then asked the *Hon'ble* Dr. R. G. Bhandakar to deliver his lecture on—

The Progress of Indian Society in Ancient Times :—

The *Hon'ble* lecturer then rose, amidst cheers, and made an impressive speech for nearly an hour. He said that we were decended from the *ancient stock of the Aryan Race*, and there is *Aryan* still running in our veins.

The *Aryans*, as a people, were the most ad-nced nation in the face of the globe. They ltivated *literature* and *science* to the utmost of eir ability. The *ancient Inscriptions in the nskrit language* still to be found in pillars of d buildings, bear abundant testimony to our lvancement in ancient times. (*Cheers*)

We had customs suited to the taste, and the rogress, which we had made in the cultivation of ie *Sanskrit* and *Pali* languages.

We all know that the *Sanskrit* was the root f all languages. In the *Sanskrit* are contained *res of wisdom*, the legacies left by our ancestors, r the edification of their children's children. No ne can surpass the *Hymns*, contained in the *Vedas*, mposed by our progenitors,—the *Munis* and *ishis* of old. (*Cheers.*)

Those *Hymns* still form the admiration of the orld. The late *Right Hon'ble* Professor F. Max uller, M.P., found a solace in *those Hymns*, which e could find no where else.

The Germans and other European Races e, at the present moment, studying the Sans-rit with greater eagerness and zest, than we, the *indus*, are doing now.

We had intermarriages, for which we are cont-nding now. A *Brahmin* could marry a *Sudra girl*, ithout violating the social laws, which governed lindu Society in ancient times.

Our daughters received their education in the me way, as our sons at the present time. All ie qualities which constitute the greatness of ie English people at the present moment, we ossessed, in an eminent degree, in ancient times' ur women also possessed then greater freedom an they do now.

We are degenerated and fallen, and fallen we all remain, until we can fully appreciate the iscoveries made by our fore-fathers in Science.

Our architecture still forms the admiration of ie world, and what more. Our *Philosophy* and our *eligion*, in which our fore-fathers received their spiration from heaven. The *Devotion* and the *akti* to God, the Creator of the universe, formed ie climax of our ancient aspiration.

The lecturer was heard with rapt attention roughout. He sat amidst loud plaudits of pplause,

After the *Hon'ble* lecturer had finished his peech, Mr. Jnan Chandra Rai, B. L., in a few ppropriate words, proposed votes of thanks to ie Chair and the learned speaker, which were arried by acclamation.

The *Meeting* dissolved at 6-30 P. M.

(*Vide*, the *Bengalee*, 8th January, 1904).

As announced in the local papers, the Second ublic Meeting, for the session, 1904, convened y the Society, was held at the *Curzon Theatre*, o. 91, Harrison Road, on Friday, the 8th nuary, 1904, at 4-30 P.M., under the presidency Babu Raj Krishna Dutt, *Zemindar* and *Secre-ry* to the *Calcutta Kayastha Somaj*. The Meeting as largely and influentially attended.

Babu Sham Lall Day, the *Founder and Secretary the Society*, having read the *proceedings of the st Meeting*, which were duly confirmed, the *hairman* asked Babu Gabin Chandra Dhar, *and-holder* and *Government Pensioner*, to speak few words on—

The Improvement of the Bengali Language and Literature :—

Mr. Dhar spoke eloquently on the subject for nearly a quarter of an hour. He said that upwards of half a century ago, we had few newspapers, published in the Bengali Language, and few books written in that language, as at the present time.

The only newspapers, we then had, were the *Sangbad Pravakar*, the *Samachar Chandrika*, the *Rasaraj* and one or two others.

The Bengali langnage and literature owed their present position to the exertions of the late Babu Akhay Kumar Dutt and the Venerable *Pandit* Eshar Chandra Vidyasagar, C.I.E. (*Cheers*).

The former gentleman edited the *Tattabodhini Patrika*, with the help of our venerable countryman *Maharshi* Devendra Nath Tagore, and the latter greatly helped him in conducting that journal.

The learned *Pandit* and Mr. Dutt wrote several books in the *Bengali* language for the use of our schools. The *Tattabodhini Patrika*, in those days, contained several elaborate articles, on subjects of social and religious reforms. *Pandit* Madan Mahan Tarkalankar wrote the *Sishubodha*, which formed the text book in Government Colleges and Schools.

Rai Bankim Chandra Chatterjea Bahadur, C.I.E., published several novels and dramas in the Bengali language. He took for his guidance the method followed by writers of English Novels. *Sakuntala* and *Sitar Banabas*, written by *Pandit* Eshar Chandra Vidyasagar, took the public by surprise, when they made their appearance. They attracted the admiration of all, who took an interest in the improvement of our mother tongue.

Whilst the late *Pandit* Eshar Chandra Vidyasagar, Babu Tarini Charan Chatterjea, Babu Raj Krishna Banerjea and others were engaged in writing *Bengali* books, for the use of our Colleges and Schools, Rai Bankim Chandra Chatterjea, then devoted his time and energy in bringing out Bengali Novels, which formed the attraction of the Bengali reading public. *Novel* writing was then unknown to us. The plot, the design and the way, in which human character was caricatured, was foreign to us. *Durgesnandini* and *Bisha Brikha* charmed the public for a long time. (*Cheers*).

After him, several *Bengali* writers appeared in the field, with the object of promoting a taste for the cultivation of the *Bengali* language, when Babu Hem Chandra Banerjea and the late Mr. Michel Madhu Sudan Datta cut a conspicuous figure in the field of *Bengali* literature. They distinguished themselves as poets of no little renown.

Our Kalidas, who was called the *Indian Shakespeare*, by such a high authority as Professor F. Max Mullar, found many imitators, and now we have many books written in the Bengali language, or translations of English books in that language, for the use of our Colleges and Schools.

We have treaties on Geometry, Geography, Arithmetic, History, Physical Science, Medicine, *et hoc genus omne*. The drama forms no exception. The stage supports many dramatic writers in the *Bengali* language. We have, for instance, notabilities in such men, as Babu Amrita Lall Bose, Babu Grish Chandra Ghose, Babu Rajkrishna Roy and others, who are well-known to the theatre-going public.

Then the lecturer Babu Amrita Lall Bose, Manager, *Star Theatre*, made his appearance in the meeting and, therefore, Babu Gobin Chandra

Dhar thought it proper not to proceed any further as he justly remarked that he should like to hear the hero of the afternoon addressing the audience.

So, the *Chairman* asked Babu Amrita Lall Bose to diliver his lecture on—

The Improvement of the Bengali Language and Literature :—

Mr. Bose rose amidst deafening cheers, and spoke eloquently on the subject for more than an hour. He amused the audience by his sarcasm and exhorted those present to study and write in the *Bengali language. Bengali langnage and literature*, he said, when properly cultivated, would lead to the regeneration of the country. Accustomed, as he was, to manage *theatres* and to lead *theatrical performances*, he was in his merry mood, as he was delivering his speech.

The learned lecturer commenced that it was the fashion in all ages and all countries to ignore the present in favour of the past, and consequently, we now and again meet with expressions, delivered either in the columns of our Journals, or, from the platform that the *Bengali* literature was degenerating. (*Cheers*).

My own humble self went to school at a time, when, through the patriotic and heroic exertions of the sainted Vidyasagar, Babu Akhay Kumar Dutt, *Pandit* Madan Mahan Tarkalankar and their other illustrious colleagues, the Bengali prose was assuming a literary shape.

Naturally, the first products of the new literature took the form of school books. Then with Tek Chand Tagore, (the late Babu Peary Chand Mitra), and *Hutom*, (the late Babu Kali Prasanna Sinha), dawned the age of fiction, which, in later year, was elevated to the rank of elegant writing by the late Rai Bankim Chandra Chatterjea Bahadur. His writings gave to the Bengali world the spirit and force of English thought in the most delightful dress of Sanskrit, Rhetoric and Belle's letter. (*Cheers*).

Though the verses of Kali Dass, Kirti Bas, Mukunda Ram Chakerberty and Bharat Chandra are unique specimens of original poetry in our language, yet, it has Ranga Lall Banerjea, who, in his heroic poem of *Padhini*, first instilled a force quite new to Bengali versification.

The crowning effect of the existence of a living language, in versification, was given by our Michel Madhu Sudan Dutt, in his new creation of a Bengali blank verse.

Mr. Ramesh Chandra Dutt has done his best in dressing historical events in the garb of fiction, while in the law of drama, Pandit Ram Naraiyan Tarka Ratna, Rai Dinabandhu Mitter Bahadur, Babu Mana Mahan Bose, Maharajah Sir Jatindra Mahan Tagore, Babu Jatirindra Nath Tagore, Babu Grish Chandra Ghose, Babu Sisir Kumar Ghose and Babu Hara Lall Mitter have each worked not only as sappers and minors, but, also as victorious generals. The degeneration of which, we took of, is merely the spurious coinage and forged bank notes, the issues of which are almost the inevitable followers of the sterling gold and the negotiable currency.

In every department of Science, Literature, Art and Finance, whenever something original and real are discovered and appreciated by the public, common place imitations and illegal coinage, as a rule, become the products of the press, &c.

It is not a hopeful sign of the better appreci tion of our language and literature, that not on our own countrymen, who have finished the education in English Universities, both of th country and Europe, have enrolled themselves devoted students of their country's literature, b also have set up as writers in the different branch of Science and Literature, and thus, without a great hope of much pecuniary remuneratio May I ask who has paid Messrs. Ramesh Chand Dutt and Ramendra Sundar Trivedi enough f the time and labor, they have given in the prepar tion of the admirable works, that delight ar instruct the minds of our brothers and sisters the present day.

But, above all these, it is a very hopeful ar healthy sign that journals, like the *Pioneer*, le its long columns in noticing the humble works the present speaker, and the *Englishman* Calcutta regrets that there is not a competer review in the *Bengali* language, through th medium of which, an Englishman may select bool for the study of the Bengali language.

My friends ! your rulers must understand th language, in which you laugh and weep, th language, in which you pray, lie prostrate, an preach, at the feet of the powers for your elevatio religious and social, political and financial. If Chinaman approaches you, bewailing about som great grief, from which he has recently suffere you may, perhaps, from the hurried and jumble delivery of his speech, may take it for a querulou controversy ; one must understand the language a people to love them, must be able to appreciat their literature, in order to esteem them. Th Hindus would have yet remained barbarians in th eyes of Europeans, but, for the existence of library of worm-eaten manuscripts inscribed i *Sanskrit* characters.

So then, *Gentlemen*, your literature is floode with the loving waves of *Vaishnavik* Poem So then, Kasiram and Kirtibas, Kabikankan an Bharat Chandra were your countrymen, an they were, in no way, inferior to the Chaucer and Popes, Wordsworths and Byrons of thei country, and then Englishmen will learn to giv you their esteem.

So then, your Vidyasagar and Akhoy Kumar Dijendra Nath and Ramesh Chandra, Dina Bandhu and Grish Chandra, Kali Prasann and Chandi Nath, Purna Chandra and Suresh Samajpati are not much below in the scale o literary latitude to the Johnsons and Additions Emersons and Macaulays, Scotts and Dickens Molliers and Sheridans of the West. Place befor the eyes of our English Rulers, one Drama i *Bengali*, like *Sakuntala*, one Historical poem, lik *Raghu Vansa*, one work on Philosophy, lik *Panchadasi* or the *Yoga Vashistha*

So then, Sirs, the versified imagination o our Hem Chandra, the living pathos of Madhu Sudan, Vidyasagar's melody in prose, our Bunkim's Philosophy in fiction, and you will have achieved a triumph in the hearts of Englishmen, that twenty-thousand congresses, with all their firy speeches delivered in conventional phrases, can never hope to do. The *Bengali* language and literature, he said, when properly cultivated, would lead to the regeneration of the country.

In conclusion, Sirs, I beg to offer my thanks to Babu Sham Lall Day, the *Founder and Secretary of the Calcutta Literary Society* as conductor of this vast Meeting, for his love of the literature and language of his dear mother country, and for the

pportunity, he has this day given us of such a mpathetic and loving association *(Cheers)*.

After the lecturer had finished his speech, Mr. omkesh Mustaphi spoke a few words on the bject, which also pleased the audience.

The *Chairman* then addressed the Meeting and roposed votes of thanks to the speakers of the vening.

Babu Bhuban Krishna Mitter, *Zemindar*, hav- g proposed votes of thanks to the *Chair* and e learned lecturer, which were carried by ac- lamation, the Meeting dissolved at 7 P.M.,

(Vide, the *Bengalee*, 9th January, 1904.)

As announced in the local papers, the Third *ublic Meeting*, for the session 1904, convened by e Calcutta Literary Society, was held at the *nique Theatre*, No. 9, Beadon Street, on Thursday, e 21st January, 1904, at 5 P.M, before a large d appreciative gathering. Dr. Sarat Kumar allick, *F.R.C.S., (London), M.R.C.M., Fellow of e London Medical Society, Member of the Chelsea hemical Society, Member of the British Medical Asso- ation, &c.,&c.*, was voted to the chair, amidst cheers.

After Babu Sham Lall Day, the *Founder and ecretary to the Society*, had read the *proceed- gs of the last Meeting*, which were duly confirm- l, the *Chairman*, in introducing Rai Sarat handra Das Bahadur, C.I.E., to the *Meeting*, said, at he had a pleasant duty to perform in troducing the celebrated traveller and explorer, hose name was not only known in India, but, so throughout the whole civilized world. His nnection with the literature of the day was nique, and the Government had not been over- ndulgent in recognising his un-matched services. *Cheers.)*

Affairs in Tibet were assuming Imperial mensions. An expedition was on its way to ibet, which, he had no doubt, would be a success. ut, he hoped that the Exchequer would be spared s much as possible. He thought that expeditions eyond the Frontier of India, would be carried ut entirely, at least largely, at the expense of the mperial Government. *(Cheers)*.

Gentlemen, with regard to the necessity of the resent expedition to Tibet, it was for others to y, but, so far as the expense of the expedition as concerned, the people of India had a right o a voice in the matter.

The late *Right Hon'ble* William Ewart Glad- tone, M.P., who was one of the politicians, who rought the high principles of religion into politics, ad the fairness to contribute no less than *Five illions Sterling* towards ths late Afghan War.

He then asked Rai Sarat Chandra Das ahadur, C.I.E., of the *Bengal Educational Service* nd *Member of the Asiatic Society, Bengal*, to eliver his first lecture to the Society on—

Tibetan Language and Literature :—

The lecturer rose amidst cheers, and addressed he Meeting for upwards of two hours. His lecture as very interesting, and instructive and heard ith rapt attention.

The lecturer said that *Thon-mi*, the son of *Anu*, ne of the Ministers of King Srongtsan Gampo, troduced the art of writing in Tibet. He studied anskrit first, under a Buddhist Brahmin teacher, amed Lipikara Dutta, and latterly, under several minent Buddhist professors of Magadha for many ears ; and, after acquiring a thorough knowledge f the sacred literature of the Buddhists, returned o Tibet, where he was cordially welcomed by his llustrious Sovereign.

During his residence in Magadha, (A.D. 630—650), he enjoyed high reputation as a scholar and holy man, and was called by the name *Sambhota*, or, the excellent Bhota, *(i. e.)*, a native of Tibet, which was known to the Indians by the name of *Bhot*.

He wrote several treatises on the newly-formed written language, besides his celebrated grammar in verse, which all beginners in Tibet commit to memory.

During the reign of King Srong-tsan Gampo and his immediate successors, translations of Sanskrit books were occasionally made in Magadha by Tibetan students, studying at Nalanda, but, no regular attempt was made to translate the sacred books into Tibetan.

At this period, the thirty letters with four diacritical vowel marks, which Sambhota had introduced from Magadha, and which he had shaped partly after the form of some of the *Wartula* characters of Magadha, were found adequate for the conveyance of thought in writing.

Then the language of Tibet was in its infancy and free from words either of Indian or Chinese origin. Csoma de Körös, the great Hungarian scholar of Tibetan, wrote, more than ninety years ago, regarding the origin of the Tibetan character, in the following terms :—

The Tibetan Alphabet itself is stated, (by Tibetan Grammarians), to have been formed from, (the form of), the *Devanagri*, prevalent in Central India in the seventh century.

On comparing the form of its letters with those of various ancient Sanskrit inscriptions, particularly that at Gya, translated by Mr. (afterwards Sir Charles Wilkins), and that on the columns at Allahabad, translated by Captain Trevor and Dr. Mill, a striking similitude will be observed.

During the reign of King Thisrong Deutstan, Buddhism was made the State Religion of Tibet and the Bon fetisch religion was suppressed by Royal edicts, and Himavata, the country of snows, attracted the attention of the Indian Buddhists. Santi Rakshita, one of the professors of the Buddhist University of the Nalanda, visited Tibet, where he was appointed the spiritual adviser to the King. King Thisrong embraced Buddhism with that earnest devotion to religion, which marked the character of Asoka. He was determined to follow in that monarch's footsteps in the propagation of his adopted creed.

At the advice of Santi Rakshita, he founded many religious institutions in Central Tibet. Not satisfied with the religious works of minor importance, which he had already done, the King desired the Indian Pandit to introduce Buddhist monasticism in his kingdom. In order to help Santi Rakshita in this important work, the King invited Acharya Padma Sambhava, a native of Udyana, (modern Kabul), who was, at this time, travelling in Magadha.

With the help of these two Indian Pandits, the King founded, in about 740 A. D., the famed monastery of Sam-yea, after the model of Odontapuri *Vihara*, (modern Behar), of Magadha, which was destroyed by Baktyar Khilji in 1203 A.D. He richly endowed this monastery, and provided it with spacious accommodation in buildings, designed in the Magadha fashion, for the residence of one hundred and eight Indian Pandits.

The two Indian Pandits commenced the introduction of Buddhist monasticism, by initiating seven Tibetan young men into the order of Bhiksha.

After the completion of Sam-yea, the King invited many Buddhist Acharyas from Magadha to conduct the work of translating Buddhist sacred books into Tibetan.

During the reign of this king and his successors down to the accession of the apostate Langdarma to the throne of Tibet, the work of translation was carried on with vigour.

With a view to make Sanskrit accessible to the Tibetan and also to save the Tibetan student desirous of learning Sanskrit, the trouble of an Indian journey and residence, the Tibetan Lochavas, (scholars of Sanskrit), wrote commentaries on Sanskrit Grammars and translated Sanskrit Dictionaries into Tibetan.

The works of the best authors of ancient India, including those of *Valmiki*, *Vyasa*, *Panini*, *Indra*, *Chandra*, *Kalidasa*, &c., were also translated. It is worthy of remark that a tongue, which in its nature was monosyllabic, when written in the characters of a polysyllable language, like Sanskrit, had necessarily to undergo some modification.

The result of these two opposite forces, operating on the Tibetan, was its conversion into a dissyllabic language. The tongue of the Tibetans being unaccustomed to pronouncing polysyllables and combinations of several consonants with one vowel, phonetic rules to help in pronunciation were formed, and though they were not written down by the Tibetan authors, for the guidance of students, they were handed down orally.

The Chinese professor San than Sanssi, who visited Sam Yea, at the invitation of King Thisrong Deutsan, was so much struck with the capacity of the Tibetan characters to express Chinese words with their curious intonation and phonetic peculiarities, that he undertook both to transliterate and translate some of the Chinese works into Tibetan and certain Tibetan works into the Chinese language.

The work of translation of Indian authors, both sacred and profane, Buddhist or Brahmanical, was carried on with full vigour by the Sakyapa hierarchs, during the whole of the Thirteenth Century—when Buddhist Pandits of Magadha and Bengal took shelter in Tibet.

He concluded by saying that the country was very poor. Polyandry was prevalent. The eldest son took a wife. All the other brothers were not married, but, they lived with the wife of the eldest brother. Delai Lama was the Pope of Tibet. *Buddhism* was the prevailing religion. The country was surrounded by mountains, some 21,000 feet high. They were covered with snow.

The lecturer then satisfactorily answered the following questions put to him by the audience ; *Viz* :—

(1) How the lecturer journeyed to Tibet?
(2) Whether any original work had been published by the Tibetans,
(3) The form of Government in Tibet,
(4) Polyandry in Thibet,

After the lecturer had finished his speech, the *Chairman* spoke a few words, and thanked the lecturer.

The Rev. Mr. FARQUHAR then proposed votes of thanks to the Chair and the learned lecturer, which were carried with acclamation.

The *Meeting* dissolved after 7 30 P.M.

(*Vide*, the *Statesman*, and the *Bengalee*, 22nd January, 1904.)

As announced, in the local papers, the Fourth *Public Meeting*, for the session 1904, convened by the *Society*, was held at the *Unique Theatre*, No 9, Beadon Street, on Thursday, the 4th February 1904, at 5 P.M., under the presidency of *Swami* Upadhyaya, (who is well-known for his learned discourses on Hindu Philosophy, delivered in the Universities of Oxford and Cambridge.)

After Babu Sham Lall Day, the *Founder* and *Secretary to the Society*, had read the *Proceedings of the last Meeting*, which were duly confirmed, the *Chairman* asked Mr. R. Palit, of Howrah, to deliver his first lecture to the society on—

How to approach God :—

The learned lecturer dwelt upon the subject for nearly an hour, and the lecture was very interesting and impressive.

The lecturer, after making a few observations with regard to the good works done by the *Calcutta Literary Society*, paid eulogium to the excellent services done by *Swami* Upadhyaya in India and in England towards the propagation of the truths of *Hindu Religion*.

The speaker then said that English education, with an outward gloss of material progress had brought in its train, two influences in India one tending to a love for the worship of matter in all its aspects, and the other, tending to foster a spirit of hatred, in the minds of our youngmen in all things Indian.

He then traced the successive stages of development in the worship of God. In doing so, he observed that, "God is enthroned in the heart, and is to be approached in Spirit. The dawning of this truth certainly marked a new era in the history of man's spiritual progress".

The ancient Aryans of India lighted up the sacrificial fire, and poured their libations upon it in the hope, that in some inscrutable manner, all their offerings would go up to *Indra* and the other gods, and would help to propitiate them.

The ancient Jews approached Jehovah with burnt incense and the fat of rams. The orgies connected with the worship of the gods and goddesses of ancient Greece and Rome, are too well known to need description. Thus, the idea of worship, prevalent in the ancient world, was gross and material.

In some instances, as in the case of human sacrifices of ancient India, they were horribly cruel and barbarous. Considering the origin and the nature of all modern conceptions of worship, was it not the commencement of a new era, in human thought, when God was first conceived to be enthroned in the heart, and when his adoration in spirit and love came to be regarded as the fittest worship?

God enthroned in the heart,—meditate upon this solemn truth. Is it all poetry—the exuberance of devotional feeling, or, is there any substratum of truth beneath it? In what sense is He enthroned in the heart of man?

Science shows that this material world of ours is resolvable into a number of forces, and these forces again tend to resolve themselves into one energy.

But, this conception of force or energy, by its very nature, is spiritual. This leads to the truth that eternal world has sprung from, and is upheld by the will of God. Does the expression *God enthroned in the heart*, means that, God is the origin and upholder of our spiritual nature, as He is of material nature?—It means something more. He is specially enthroned in the heart, in two senses, *viz* :—

(1). It is there that we discover a moral Government, of which *He* is the Governor. There we

discover new joys and new sorrows, which are unknown to purely material nature and which lift us far above the rest of the animal kingdom.

(2). It is in the heart alone that we can hold conscious and direct spiritual intercourse with God.

A plant is kept alive by the joint operation of the sap from beneath, and light and air from above. There is nothing supernatural or miraculous in this. The meeting of *Aspiration* and *Inspiration* is as natural and constant, as the meeting of flame and current of air. The flame feeds upon the air-current, so, the latter closes round it and supports the former.

Similarly, human aspirations feed upon Divine inspiration and wherever the former is present, the latter is also present.

In bringing his lecture to a close, Mr. R. Palit observed that, it would be a glorious day for India, when her sons would be able to realize the importance of the worship of *God in Spirit and Love*.

May God hasten that day, when the diverse nations of India, forgetful of their animosities, would rally round the banner of *Spirit and Love*, and approach *Him* in all humility and love. (*Cheers.*)

After the learned lecturer had finished his speech, the Chairman, *Swami* B. Upadhyaya, made a few eloquent and deep observations on the subject, with the usual fervour of his eloquence.

He said that the *Hindu Scriptures* had laid down the path to the attainment of Divine Knowledge. The *Vedic Mantra, Lead me from unreality into reality : lead me from darkness into light ; lead me from death into immortality ;* shewed the different stages in the path.

The first stage consisted in being led from *unreality into reality*. What is *unreality* ? —asked he. Nature, as an object of enjoyment, was, according to him, the great *un-reality*. There was neither fraud nor deception in the apprehension of things by the senses, but, it was our desires which imposed upon them an *unreal* character. Desires led to conflict and isolation. It was our likes and dislikes, which separated one object from another, and thus prevented us from perceiving the allness of God.

It was, therefore, necessary to get rid of our desires. The way to be free lay, he said, in worshipping certain objects of nature as symbols of Divinity. Those objects, which were good and great, which satisfied our desires to some extent by their beauty and goodness, but, generated in us a feeling of awe and veneration, were, he pointed out, only fit for veneration.

The Sun, the Ganges, the *Peepul* tree, the cow, and such other objects, which existed only for the good of man, manifested the nature of God in a pre-eminent way. They were, therefore, to be looked upon as special objects of devotion.

To counteract the power of desires and passions, which always exclude one object from another, things, which are good, beneficient and solemn, were set apart for being worshipped as the special appearances of the Supreme.

By this method of symbolic worship, the spirit of peace would pervade our souls and the exclusiveness arising from passions and desires would disappear, thus making our minds ready to perceive the all-ness of the Eternal. And when one reached this stage of peace and tranquility, one would be fit to stand before God, without the intervention of symbols. That was the second stage, the Chairman said, the sphere of light, in which the devotee was led from the darkness of symbols into the luminous abode of the Divinity. Thence came deathless-ness and immortality ; such was the way, as laid down by the *Hindu Scriptures*, to approach God.

With votes of thanks to the Chair and the learned lecturer, the Meeting dissolved at 6-30 P.M.

(*Vide*, the *Englishman* and the *Amrita Bazar Patrika*, 5th February, 1904).

As announced in the local papers, the Fifth *Public Meeting*, for the session 1904, convened by the *Society*, was held at the quadrangle of the *Ripon College*, No. 60, Mirzapur Street, on Thursday, the 11th February, 1904, at 4-30 P.M., under the presidency of Babu Gobin Chandra Dhar, land-holder and *Govt. Pensioneer*.

After Babu Sham Lall Day, the *Founder* and *Secretary* to the *Society*, had read the *Proceedings of the last Meeting*, which were duly confirmed, the *Chairman* asked Babu Panch Cowri Banerjea, B.A., Editor *Rangalaya*, to deliver his lecture on—

Higher Education :—

The learned lecturer dwelt upon the subject for nearly an hour, in the course of which he said that the object of *High Education*, at the present time, is so far as it was taught in our colleges and schools was that the young learner might, in course of time, become a *Solicitor* or a *Pleader*, or, a Medical Practitioner or an Engineer. But, when this object was lost sight of, and the Professors of our colleges and schools impressed upon their young students, the importance of looking up some thing high, that they should cultivate a love for their countrymen, then our country would rise.

After the speaker had finished, the Chairman spoke a few words and thanked the lecturer.

Babu Akhay Kumar Chatterjea, M.A., having proposed votes of thanks to the Chair and the lecturer, which were carried with acclamation, the Meeting dissolved at 6 P.M.

(*Vide*, the *Indian Mirror*, 13th February, 1904).

As announced in the local papers, the Sixth *Public Meeting*, for the session 1904, convened by the Society, was held at the hall of the *Mahammed Laik's Jubilee Institution*, No. 29, Mirzapur Street, on Tuesday, the 16th February, 1904, at 5 P.M., under the presidency of Babu Premtosh Bose, B.A.

After Babu Sham Lall Day, the *Founder and Secretary to the Society*, had read the *Proceedings of the last Meeting*, which were duly confirmed, the *Chairman* asked Mr. R. Palit of Howrah to deliver his second lecture to the Society on—

God knowable or Not :—

The speaker dwelt upon his subject for nearly three quarters of an hour, and he was heard with rapt attention.

His able exposition of Western Philosophy and his elucidation of the *Hindu Shastras* combined to make a deep impression in the minds of the audience. In his peroration, he made an appeal to the audience with these words. "Arise my brethern, I adjure you in the name of God Almighty, in the name of common sense and reason, in the name of your primitive scriptures, in the name of all that is nearest and dearest, to try to recognise the *Parabrahma* of the primitive Scriptures.

Shake off the slumber that has come upon you by drinking too much of the intoxicating flattery administered to you by the Pantheists of Western Culture. Open your eyes and see that the *Parabrahma* of the primitive Scriptures is not the God of Panthiests and agnostics.

In bringing his lecture to a close, Mr. R. Palit observed, that the unknown cause or primal force is, in the first place, an ever-active principle. Indeed, it would not be force if it were passive and transcient, or, if it were not at work, continually un-interruptedly, and ceaselessly.

The idea of rest, or, inaction is obviously incompatible with our idea of force; and, therefore, to represent force as anything, but, an active principle, is Psychologically absurd.

All Nature proclaims its ceaseless activity, as if from the house-top. Every object of nature is in a flux, perpetually changing its internal mechanism and external form, throwing off and taking in molecules, and thereby producing in itself a ceaseless change of arrangement and shape, of proportion and color, or, what may be called its inner life and outer appearance.

Human consciousness, more-over, is a flux, perpetually changing from one stage to another, never being in one and the same state for two moments, and no two states being absolutely the same.

When we look around, we see nothing, but the un-interrupted, un-intermittent activity of force; and, when we shut our eyes, the same thing is noticeable.

We are, therefore, justified, both on physical and metaphysical grounds, in representing the primal force, as not merely existent, but, persistent, in its activity as an ever-active principle.

The force, moreover, is a moral agent, not merely a material entity of the ponderable or imponderable species. Professor Baden Powell's Syllogism, or, string of undeveloped Syllogism is irrefutable.

Arrangement or adaptation implies the subserviency of means to ends, and subserviency of means to ends implies moral causation. In every department of Nature, we notice arrangement of the most beautiful kind, adaptation, orderly movement, and methodical development.

We cannot contemplate its order and beauty, without being instinctively led to pre-suppose the co-ordination of adequate means to contemplated ends. But, the ideation and choice of means, without which, such co-ordination can seldom be explained, are mental operations; and the conclusion, to which we are irresistably brought, is that the force, to which creation is to be traced has a mind, intelligent and voluntary! *(Cheers.)*

After the lecturer had finished his speech, some gentlemen made a few appropriate remarks on the subject.

With votes of thanks to the *Chair* and the learned lecturer, the *Meeting* dispersed.

(Vide, the *People and the Pratibasi*, 17th February, 1904).

As announced in the local papers, the Seventh *Public Meeting*, for the session 1904, convened by the *Calcutta Literary Society* was held at the hall of the *General Assembly's College*, No 3, Cornwallis' Square, East, on Wednesday, the 17th February, 1904, at 6 P.M., under the presidency of the Revd. James M. Morrison, M.A., D.D., Principal of the *General Assembly's College*.

After Babu Sham Lall Day, the *Founder and Secretary to the Society*, had read the *Proceedings of the last Meeting*, which were duly confirmed, the *Revd. Chairman* asked Rai Sarat Chandra Das Bahadur, C.I.E., of the *Bengal Educational Service* and Member of the *Asiatic Society, Bengal*, to deliver his second lecture to the Society on —

Pekin and the Structure of the Chinese Language:—

The speaker dwelt upon his subject for upwards of two hours. The first part of his lecture dealt with the city, its ruins, famous walls and places.

Later on, he proceeded to explain the structure of the Chinese Language, and warned his hearers not to suppose that the Chinese had a system of Alphabet like our own.

A paper was then produced with two different sets of characters for the same words—the ancient and the modern. The same words, said the lecturer, are pronounced differently, in different parts of the Empire, but, the written characters are everywhere the same, and are legible to every literate Chinese.

He traced the growth of the hieroglyphic characters to nearly thirty centuries before Christ, and then illustrated on a black board how the Chinese represented a concrete thing and a thought.

After the lecturer had finished his speach, Mr. Dass very courteously offered himself to be questioned with relation to China, an offer, which was availed of by a large number of his hearers.

The *Revd.* Dr. Morrison, M. A., in his address, mentioned that the lecture delivered by Rai Sarat Chandra Das Bahadur, C. I. E., was extremely interesting and very ably done. The learned lecturer was very kind to have allowed his audience putting any questions relating to the subject; this was an unusual privilege, seldom enjoyed by the audience. The subject may appear to be very dry, but, is very important and interesting.

The Chairman could not but mention what struck him most during his visit to Canton and Pekin. There he heard that boys are taught only to articulate sound; when a man approaches a Chinese School, he hears nothing, but, an uproar and confusion of sounds.

The system of examination was very peculiar, boys are kept under strict Police supervision, and are not allowed to go home for several days, till examination is finished. The candidates take their food there, and during the day, write on boards which serve the purpose of bedstead at night.

The *Revd. Chairman* then paid a warm tribute to the patience, courtesy and erudition of the learned lecturer, and fully bore him out by a partial recital of his own experience of the Chinese in Hong Kong.

Votes of thanks, having been proposed to the *Chair* and the learned lecturer, which were carried with acclamation, the gathering dispersed at 9 P.M. *(Vide*, the *Bengalee*, 18th February, 1904.)

Sixty-third Birthday Celebration of His Majesty the King-Emperor of India:—

The 8th Public Meeting for the session 1904, of the *Society*, was held at the College Square, on Monday, the 27th June, 1904, at 5 P.M., to celebrate the Sixty-third Anniversary of His Majesty's Birthday.

Babu Gobin Chandra Dhar, *land-holder, Government Pensioner and Vice-President of the Society*, gave an *extempore address*, congratulating His Most Gracious Majesty King Edward VII, Emperor of India, on His Imperial Majesty's attaining Sixty-third Birthday Anniversary.

He said that Babu Sham Lall Day, the *Founder and worthy Secretary to the Calcutta Literary Society*, had that day distributed alms to the poor, in honor of His Imperial Majesty's 63rd Birthday.

We ought to be grateful to His Majesty for the blessings of peace, which we enjoy, and he expressed a hope, that the *Tibet Mission* will soon come to a satisfactory conclusion and that there will be no further loss of human life.

The Babu concluded with a prayer that His Majesty and the Royal Family may live long, and enjoy the blessings of health, happiness, peace and prosperity.

The following telegram was then forwarded by the Society to His Excellency the *Right Hon'ble* the Viceroy and Governor-General of India:—

"Our—Society—held—open-air—Meeting—in honor—of—King's—Birthday—Kindly—convey congratulations—to—His—Majesty."

is Excellency the Right Hon'ble the Viceroy and ernor-General of India has graciously been pleased to us the following reply :—

Telegram, No. 33734.

Dated, Simla, 28th June, 1904.

the Founder-Secretary, Calcutta Literary Society, Calcutta.	From The Private Secy., Viceroy, Simla.

m desired to thank you for your telegram of yesterday.
Vide, Hindu Patriot, 29th, *Englishman*, *Amrita Bazar trika*, *Hindu Patriot*, 30th June, and *Indian Mirror*, July, 1904.)

The *Ninth Public Meeting*, for the session 1904, con- ed by the *Calcutta Literary Society*, was held at the *lington Square Park*, on Thursday, the 28th July, 04, at 6-30 P. M., to commemorate the *Thirteenth niversary death* of the late Venerable Pandit Iswar andra Vidyasagra, C.I.E., when Mr. Gobin Chandra ar, the *Vice-President of the Society*, delivered an *rempore* address.

He spoke for nearly a quarter of an hour, in the course which he said that, he was glad to inform the assembly at public meetings were being held that afternoon in eral parts of the town, in honor of the late-lamented nerable Pandit, who was a man, whose like we shall never e again. He was born of poor parents, and won the ghest position in society, by the dint of his perseverance d energy. He was esteemed by all who knew him. As nefactor, philanthrophist, social reformer and a friend of e poor and helpless, his name will never be forgotten 'heers.)

Vide, Amrita Bazar Patrika and *Hindu Patriot, 29th, ly, 1904.*)

As previously announced in the local papers, the *Tenth ublic Meeting*, for the session 1904, convened by the *lcutta Literary Society*, was held, with great *eclat*, at the *nique Theatre*, No. 6, Beadon Street, on Tuesday, the h August, 1904, at 5 P.M., to commemorate the *Second niversary Coronation of His Most Gracious Majesty dward VII., King of Great Britain and Ireland, and mperor of India*, under the presidency of Rai Baikuntha ath Bose Bahadur, *Dewan of His Majesty's Mint in alcutta.*

After Babu Sham Lall Day, the *Founder of and Secretary the Society*, had read the *Proceedings of the last Meeting*, hich were duly confirmed, the *Chairman*, asked Mr. nan Chandra Rai, *B.L.*, to deliver his lecture on *Loyalty*, The speaker dwelt upon the subject for nearly a quarter f an hour, and he was heard with rapt attention.

He was followed by Mr. Jitendra Nath Mullick, *B. A.*, dr. J. N. Sinha, *B. A.*, and Mr. Gobin Chandra Dhar, *he Vice-President of the Society.*

All the speakers laid stress upon the fact that the *yalty* of the Indian people was not lip-dip, but, it was ngrained in their very nature.

Mr. J.N.Mullick said that *loyalty* is inherent in the *Hindus*, ven from the earliest period of the Nation's History. Our idea of a King is very high and noble, and we regard he King, not as a mere man, but, as a demi-god, sent out y our benign heavenly Father, to regulate our life in this hequered world. *(Hear, Hear.)*

What we were in the *Golden Age*, and what we were the *Middle Age*, we, still, are at the present age. We, therefore, ought to vow before our King, in all reverence and humility. We saw His Majesty Edward VII., *King f England and Emperor of India*, on the occasion of His Majesty's visit to this country in 1875, as His Royal Highess the Prince of Wales.

After all the speakers had finished their speeches, Mr. K. C. Bose entertained the audience with several songs rom *Gramophone*, which greatly pleased the audience.

The *Chairman* then rose, amidst cheers, and addressed the Meeting for nearly half an hour. He said :—

"*Gentlemen*, I must express my thankfulness to you, for having, at the instance of my honored friend to the left, (Babu Gobin Chandra Dhar), thrust this greatness upon me, by electing me the *Chairman* of this Meeting, though I cannot congratulate you upon your choice.

I can, however, un-hesitatingly congratulate the Members of the *Calcutta Literary Society*, on the idea of which this public Meeting is the outward manifestation.

While Meetings are being held in different parts of the town, and in different seasons of the year, to celebrate the memory of our departed great, it is, but meet, that Meetings should be held to commemorate the living present, the anniversary of the reign of one, who is not only the embodiment of greatness, but, the cause of greatness in others, our august Sovereign, to whom we owe our life, both individually and as a nation. *(Cheers.)*

Gentlemen, the *Chairman* of a Meeting is expected to throw some light on the subject, under discussion.

But, fortunately for me, *loyalty* is a subject, which needs no light to be thrown upon it. The sentiment is ingrained in the very constitution of the *Hindus*. It is a part and parcel of their religious creeds, and the demonstration is one, in which all British subjects, irrespective of their political creeds and religious differences, can heartily join. *(Cheers.)*

The *Chairman* then thanked the *Gentlemen*, who had entertained the meeting with the *Gramophone*, and the *Authorities of the Unique Theatre*, for allowing the premises to be placed at their disposal.

He sat amidst cheers, reciting the following lines from Henry Caney's Song, which goes by the name of the *National Anthem* :—

"God save our gracious King,
Long live our noble King !
God save the King !" &c.

The Meeting dissolved with votes of thanks to the Chair and the learned speakers.

(Vide, Amrita Bazar Patrika, 10th, and *Englishman*, 11th August, 1904.)

A *Letter of Congratulation* was also forwarded to His Most Gracious Majesty Edward VII., King of England and Emperor of India, to which the following reply was received :

Balmoral Castle.
August, 31st, 1904.

"The Keeper of the Privy Purse, presents his compliments to the Founder-Secretary to the Calcutta Literary Society, and writes to acknowledge the receipt of his letter of the 11th Instant to the address of the *Comptroller and Equerry* to King Edward VII., Emperor of India.

The Keeper of the Privy Purse begs to inform the Secretary of the Calcutta Literary Society that his letter shall be submitted to the King, on His Majesty's arrival at Balmoral."

The Founder-Secretary,
The Calcutta Literary Society,
24, Nimtola Street, Calcutta—India.

As previously announced in the local papers, the *Eleventh Public Meeting*, for the session 1904, convened by the *Calcutta Literary Society*, to congratulate the *Hon'ble* Babu Ambika Charan Mazumdar, M.A., B L., of Faridpur, on his election as an *Hon'ble Member of the Legislative Council* of His Honor the Lieutenant-Governor of Bengal, came off, with great *eclat*, at the *Curzon Theatre*, No. 91, Harrison Road, on the 21 August, 1904, at 4 P.M. Mr. Lalmohan Ghose, *Barrister-at-Law*, was voted to the chair, amidst deafening cheers.

There was a large gathering of *Graduates and Under-Graduates of the Calcutta University*, in spite of the foul weather, and, among others, the following gentlemen were present :—

The *Hon'ble* Mr. Gopal Krishna Gokhale, C.I.E., *Bombay Representative* of the *Viceroy's Legislative Council* ; Mr. S. P. Sinha, *Bar at-Law* ; Dr. Sarat Kumar Mullick ; Babu Ramendra Sundar Trivedi; Babu Kaliprasanna Bhattacharjea ; Babu Jnan Chunder Roy, B.L.; Babu Jogesh Chandra Banerjea ; *Kaviraj* Upendra Nath Sen ; *Pandit* Sakharam Ganesh Deuskar, and others.

Punctually to time, the *Chairman*, with Dr. S. K. Mullick and the *Hon'ble* Babu Ambika Charan Mazumdar, M.A., B.L., made their appearance, amidst hearty and loud cheers, and the proceedings of the meeting began.

Letters, excusing their absence, owing to ill health, were also received from Sir Gurudas Banerjea, *Kt.*; and Nawab Syed Amir Hussain, Khan Bahadur, *C.I.E.*, late *Presidency Magistrate.*

Babu Sham Lall Day, *Founder-Secretary to the Society*, having read the letters received from Sir Gurudas Banerjea, *Kt.*, and Nawab Syed Amir Hussain Khan Bahadur, *C.I.E.*, excusing their absence, and the *Proceedings of the last Meeting*, which were duly confirmed, the *Secretary* garlanded the *Hon'ble* Babu Ambika Charan Mazumdar, M.A.,B.L. The Secretary then read out the following *Congratulatory Address*, prepared for presentation to the *Hon'ble* Mr. Ambika Charan Mazumdar, M.A.,B.L.:—

To

The *Hon'ble* Mr. Ambika Charan Mazumdar, M.A.,B.L., (of Faridpur), *Member of the Legislative Council of His Honor the Lieutenant-Governor of Bengal, &c.*

Honored Sir,

The Calcutta Literary Society most heartily begs to congratulate you, on your election and nomination to the *Legislative Council of His Honor the Lieutenant-Governor of Bengal.*

You have always taken a deep interest in public movements, calculated to promote the welfare of our countrymen.

Those, who happened to come in contact with you, have always been touched with the suavity of your manners and the courtesy, with which you have invariably treated them. The younger generation have always found you ready to help them in the prosecution of their studies.

You received your early education in the *Barisal Zillah School*, and won the esteem of your teachers, who moulded your intellectual and moral character with such success. You passed the *M. A.* examination of the *Calcutta University* in the year 1875, and won the *B. L. Degree* in 1878.

The germs of these high qualities, which distinguished your early career, fully developed themselves in after-life, when you entered the *Bar*, at *Faridpur*, where you soon occupied the foremost place amongst its members.

In the year 1880, you were a Member of the "*Old District Road Cess Committee*," and, afterwards, became its *Vice-Chairman*, and continued in the office for two years, *viz*:—from 1883 to 1885.

On the establishment of the *Local-Self-Government*, you were elected by your countrymen to be a Member of the *District Board of Faridpur*, and you held the office for seven years, *viz*:—from 1886 to 1902. You were twice the *Chairman* of the *Faridpur Municipality* for about 12 years.

During the time of your Municipal Administration, Faridpur got a novel *Water filter*, which the Government of Bengal recognized with appreciation, and, for which, the late-lamented Sir John Woodburn, K.C.S.I., Lieutenant-Governor of Bengal, paid a high tribute to you. It is also due to you that Faridpur, at present, possesses the benefit of a *Hospital and a Town Hall* of its own.

Your connection with the *Indian National Congress* is well-known throughout the country, and one of the incidents, in this connection, is noticed in the "*Imperial Rule in India.*" You were also the *President of the Burdwan Conference* in 1899.

You successfully led the movement against the *Legal Practitioners' Bill*, which threatened the independence of the *Mofussil Bar*, and seriously affected the interest of the *Mofussil* public.

Again, in 1894, when the independence of the *Bengal Municipalities* was threatened by the *Mofussil Municipal Amendment Bill*, your efforts materially contributed to the abandonment or modification of the most objectionable features of that Bill.

The people, to mark their approbation of your meritorious services, have now elected you to be a Member of the *Bengal Legislative Council*, and the Government has cordially ratified the people's choice by nominating you to the *Bengal Council.*

We, but, echo the concensus of public opinion, when we express our sincere hope, that in you, we shall ever find a sturdy champion of popular rights in the *Bengal Legislative Council.*

We are daily confronted with new political problems, but, we doubt not that representatives, who, by their past services, have won the confidence of the people, will be equal to every occasion, and go on steadily working for the betterment of our country.

May God bless you with a long life. May peace and prosperity be your constant companion, and may the Omnipotent One continue to endow you with those virtues, which have made you such a strong champion of our country, and gained for you such deep love from our countrymen. (*Cheers.*)

The *Address* was then handed over to the *Hon'ble* Mr. Ambika Charan Mazumdar, M.A.,B.L., by Mr. Lalmohan Ghose, *Barrister-at-Law*, amidst cheers.

Mr. Lalmohan Ghose's Speech :—

The *Chairman* then rose, amidst tremendous cheers, and addressed the Meeting for nearly half an hour. He said :

"*Gentlemen*,—I consider it a special honor to be asked to take the chair this evening, and to welcome, in your name and on your behalf, our esteemed friend the *Hon'ble* Mr. Ambika Charan Mazumdar, M.A., B.L., (*Cheers*), And to congratulate him, on the recognition that his services have, at last, met with at the hands of his countrymen. (*Cheers.*)

In the midst of a busy and successful professional career, and, notwithstanding the heavy and incessant demands upon his time, he has never hesitated, whenever opportunity has offered, to place his great abilities, his unique experience and his sound and mature judgment at the service of his country. (*Cheers.*)

Ambitious only to be useful, he has never sought to startle the world, or, to set the *Ganges* on fire by preaching new-fangled and ill-digested theories. (*Hear, Hear.*)

Undismayed by temporary checks and failures, he has steadily persevered in the discharge of his public duties, and has shown throughout a quiet tenacity of purpose, which might well serve as a pattern, and a model to our young men, (*Hear, Hear*), If they have the sagacity to perceive and the modesty to acknowledge, that there must be something like a continuity of policy, if we are to bring the *national work* to a successful issue. But, I do not, by any means, imply that our young men should blindly follow their elders.

What I do mean to say is this, that you should not allow any unhealthy craving for novelty, or, notoriety, to induce you to repudiate the policy, that has been hitherto followed ; for, allow me to assure you that, it is just as dangerous to break away with too sudden a wrench from the traditions of the past, as it is for a new pilot, who takes over charge of a vessel from another, to be in too great a hurry, to alter the course, navigated by his predecessors, before he has himself had sufficient time to study the chart and to make himself acquainted with the various circumstances, which ought to guide his judgment.

At the same time, I am ready to concede that, although, our general policy is, in my humble opinion, altogether unexceptionable, still, it is possible that in the execution of that policy, we may not have been always free from mistakes.

If you can avoid the errors into which we have fallen, if you can improve upon our methods suiting them to the changing circumstances of the times, the glory will be all your own. But, unfortunately, within the last few months, a new and alarming cry has gone forth.

It has been said that a subject race has no politics,—*(Oh ! Oh ! and Cheers)*—that we are much better off, in various respects, than several European nations, *(Oh ! Oh ! and Cheers.)* that political rights and privileges will all come in the fulness of time, and that as we can not hustle ourselves into a nationality, let us give up what has been called political agitation. *(Oh ! Oh !* and *Cheers.)*

I do not know whether to take these gentlemen seriously or not. Indeed, we have already been told that, it is entirely owing to our inability to appreciate recondite epigrams and the higher flights of sarcasm, that we are disposed to attach a literal meaning to these pronouncements, (*Laughter.*)

I am reminded of a humorous story in one of *Dickens' Novels.* One member of the *Pickwick Club* happened to call another a *humbug*, whereupon there was an uproar until, it was explained by the offending member that he did not use the word in its ordinary sense, but, had merely intended it to bear a purely Pickwickian construction.

It may be that the preachers of the new doctrine, following the example of that famous club, might not choose to use language in its ordinary acceptation. *(Laughter.)*

since men, who are placed in responsible positions, ave to address important political gatherings, are not y expected to play the role of the mysteryman, or, to in a purely Pickwickian sense, the general public e excused, if it takes them to mean what they say. s.)

has every one the presence of mind, or, the ready dispose of these questions by a simple, but, at the time, effective observation, such as was made by an ed friend of mine, whom, I am glad to see present evening, although, I will not call up his blushes ning.

said that it was quite within the bounds of possibility e new school may be right, but that, for his part, he require a great deal of proof, before he could come conclusion, that more than one generation of our men, from Ram Mahan Roy downwards, have been nly and egregiously wrong, and that divine inspira- ad suddenly dawned upon the half a dozen or a dozen men, who had come forward as the saviours of the ry. (*Laughter.*)

der these circumstances, and considering that truth the monopoly, either of the old, or, of the young, it not be altogether amiss to consider the question for moment on its merits. * * * * *

, be that as it may, the man, who has no possible of earning his own livelihood, has only three courses to him; *Viz:*—

stly), He may beg alms of his neighbours, who, if able inclined, might relieve his necessities out of own abundance, this is the mendicant policy.

condly), He may accept his destiny, lie down by the e of a ditch, and welcome a more or less lingering th. (*Laughter.*) This is the policy of absolute inaction.

d. (lastly), If he is too proud to beg, and too tenacious to give it up without a struggle, he might follow the ple of the *Knights of the role of olden times*, *hter*), and help himself with the strong hand this policy of force.

w, assuming that there is some analogy between the a famishing man and the political condition of a ct race, I do not think that there is, in all India, a man, out of a lunatic asylum, who, in his wildest ns, would advocate a policy of force.

regards the second alternative, namely, abstention political agitation, for fear of irritating the Govern- or, in other words, the policy of the "*apkewaste*," ich, there may be some among us secretly inclined direction, I feel sure that, for very shame, they will ine to make so humiliating a confession.

efore, what is left to us, excepting the policy of itutional agitation, which is now contemptuously called endicant policy? (*Cheers.*)

r, finding that these mystical "*mantras*" alone are not sufficient to captivate the public mind, some of the prosaic supporters of the new school have condes- ed to tell us that, what they really mean, is this, that, there are such important subjects, as the *industrial* ment, to engage our attention, we are not justified in ing away our energies upon purely political questions.

shall not pause to make more than a parenthetical t against the artful use of the phrase "*fritter away*," begs the whole question. But, I shall only observe ere are other subjects, besides the industrial question, are of equal important, such as that of education, gher education and that of the masses. (*Hear, Hear Cheers.*)

o one has ever supposed that there is any antagonism een these subjects and politics. Does any represen- e of the new school suppose, that he can altogether ociate the industrial question from politics? If he does, betrays a woeful ignorance of our past history. (*Cheers.*) e had many flourishing industries, which were deli- ately killed, in the interests of British trade, by the ition of the iniquitious taxes.

hat has happened in the past, may take place again. d, if following the new doctrine, you were to be indiffer- while history was repeating itself and legislative fetters e being forged for your new industries, then your last e would be worse than your first. (*Hear, Hear.*)

But, be that as it may, is there any justification for saying that our public men have taken no interest in these questions? When an *Excise duty* was imposed upon our *Cotton industry* or, when a deadly blow was aimed at our educational system, can any one say that our public men stood by, with folded arms, and looked with indifference? Considering that all these important subjects are directly effected by legislation, they seem to me to be only sub-divisions of the broader heads of politics.

To my mind, they are like the columns of a moving army, which, to ensure the success of the general plan of campaign, must much abreast of each other converging upon one common point of concentration. But, then, we are also asked what has political agitation done for us?

The question has been repeatedly answered. But, no one is so deaf, as he who will not hear.

If our superior critics will condescend to study history, they will find that, even in a self-governing country like England, and so late as the 19th century, it took them years and years of agitation, before they could bring away great political reform to a successful termination. It took them more than sixteen years to pass the *Reform Bill* into law.

The *Corn Laws*, which, eversince they were passed in 1815, convulsed all England, and led to innumerable tumults and disturbances, and, although, the question was subsequently taken up by the *Anti-Corn Law League*—the most powerful political organisation of the century, led by such men, as Cobden and Bright, (*Cheers*), still, it was not till 1846, that these obnoxious laws, affecting as they did the food of the people, were at last repealed.

Lastly, the *Catholic Emancipation Bill* took more than 25 years of sustained agitation, and even, now, it is not a final measure, for, there are some offices from which Roman Catholics are still excluded.

Well then, *Gentlemen*, if, in free England, the democracy led by men, who have left their mark in history, have still to go through these arduous labors, with what reason can you expect us in India, to find a royal road to success. But, have our own labors been altogether barren of results?

It is no doubt, true, that our protests have not always met with a sympathetic hearing.

But, it is equally true that our efforts have, more than once, met with singular success.

The sudden creation of the *Statuory Civil Service* was the direct outcome of our agitation in England. In the days of Lord Lytton, when the *Vernacular Press Act* was passed at one sitting of the Legislative Council what was it but our persistent agitation, that paved the way for its ultimate repeal?

When, about twelve years ago, the lives and liberties of the people of Bengal were threatened by the *Jury Notification*, what was it but the concerted action of the men, now contemptuously called political mendicants, and their united and firm protest, now sneered at, that preserved this province from a tremendous danger? Where were our critics then? I was surprised to hear the other day that the hostility to the old policy is carried so far in certain quarters, that they actually look askance at the expansion of the Legislative Councils and even insinuate that they should be boycotted.

If this were the opinion only of some very youthful gentlemen, we might afford to smile at it. But, what are we to say, if such an opinion is shared or encouraged by men who ought to know better? You all know, *Gentlemen* that when the *Indian Council's Act* first came into operation some of us sought and obtained the honor of the suffer ages of our fellow-countrymen.

If, any of these men say, I myself were to be so oblivious of the past as to say of those, who are now occupying a similar position, that they are scrambling for the sweepings of the legislative table, what would you think of me Would you not feel inclined to say with the poet:—

"Who would'nt laugh if such a man there be
"Who would not weep if Atticus were he."

In conclusion, *Gentlemen*, let me beg of you not to adopt any new theories, merely because of their novelty not to mistake marsh lights for guiding stars, not to be led astray by a will'o' the wisp, shine it never so bright from a distance; not to think it worthy of yourselves t

sneer at and belittle the work of your predecessors, but, honestly to take up that work from the point, at which they are obliged to stop; to surpass them in energy and perseverance, to achieve grteaer success than has fallen to our lot, and thus promote the cause of national regeneration. *(Loud Cheers.)*

Babu Baidya Nath Banerjee then spoke a few words, recounting some of the services of the *Hon'ble* Mr. Ambika Charan Mazumdar, M.A., B.L.,

The Hon'ble Mr. Ambika Charan Mazumdar's Speech :—

The *Hon'ble* Mr. Ambika Charan Mazumdar then rose, amidst loud and continued applause, and spoke, in his usual grand style, for upwards of an half hour. He said :—

Mr. Ghose, the Members of the *Calcutta Literary Society*, the *Hon'ble* Mr. Goekhale, friends and countrymen!

Both health and words fail me, at a moment, when I have most need of them. To say that I feel overwhelmed with your kindness would not adequately express the depth of my feelings, while to protest that I thank you most heartily, would still leave something unsaid, lying in the innermost depth of my heart.

The outburst of generous sympathy, with which the recommendation by the *District Board of the Dacca Division* has been received by the public, and the numerous messages of kind congratulations, which I have received from different parts of the country, were in themselves sufficient to ovecome hearts, even much stouter than my own.

But, *Gentlemen*, believe me to say that, it has surpassed the wildest dream of my life, to find myself received with open arms by an august assembly like this, headed by a veteran leader of hundred fights, *(Cheers)*, in the heart of this great metropolis.

Most of us, here present, are born of the people, and what higher ambition can we have than to work for the people? *(Cheers)*.

The dumb cannot complain and must, therefore, always remain a contented people.

* * * * *

Gentlemen, I again thank you for the great honor you have done me this evening, and I fervently wish for the success of the *Calcutta Literary Society*. *(Loud Applause.)*

A vote of thanks to the *Chair* was proposed by Babu Jnan Chandra Rai, B.A., B.L., in a nice little speech. Mr. L.M. Ghose returned the thanks, and said that it was a mere labour of love to him and that he deserved no thanks at all for a work so dear to his heart. He then declared the Meeting closed. *(Vide, Bengalee, 23rd and 27th August, 1906.)*

As previously announced in the local papers, the *Twelfth Public Meeting*, for the session, 1904, convened by the *Calcutta Literary Society*, was held at the hall of the *General Assembly's College*, No. 4, Cornwallis' Square, on Wednesday, the 7th September, 1904, at 5 P.M., under the presidency of Mr. N.N. Ghose, *Barrister-at-Law, F.R.S.L., Honorary Presidency Magistrate*. Editor, *Indian Nation*, Principal, *Metropolitan College*, &c., &c., &c.

The Meeting was largely and influentially attended.

After Babu Sham Lall Day, the *Founder-Secretary to the Society*, had read the *proceedings of the last Meeting*, which were duly confirmed, the *Chairman* asked Professor T. L. Vasvani, M. A., (Formerly, Senior Fellow, *Sindh Arts' College*), to deliver his lecture on :—

The Hindu Ideal :

The learned professor dwelt upon his subject for nearly an hour. He was heard with rapt attention. Here is a short syllabus of the lecture :—*Universal Humanity* has evolved three distinct types of civilization, according, as either *Nature*, or, *Man*, or, *God* has been made the controlling norm, the regulative and constitutive *Idea of Experience*. These three types are, *Viz*:—

(a) *Cosmicentric*—Here thought and life are controlled by the idea of *Nature*. The ancient Greek, who loved to live in a *Vission of Beauty*, that slumbers in the universe, and the modern student of science, to whom *Nature* supplies a sphere of conquest and a realm of utilities, these two illustrate the first type.

(b) *Anthropocentric* :—

Some of the varieties of this type are :—

(1) Spartan civilization—controlled by the feelin Patriotism,

(2) Roman civilization—dominated by the desir dominion and conquest,

(3) The Eighteenth Century *Auflakauring*—smitten spirit of analysis and logicalies stopping standing, and reaching its true resultant in the F Revolution, well-characterised by Carlyle, as Scep clad in hell-fire.

(c) *Theocentric*.

The varieties of this type are :—

(1) The Hebrew civilization,

(2) The European civilization, during the Middle

(3) The Hindu civilization.

The last, however, is differentiated from the firs by the fact that, whereas both the Hebrew and the Chr of the Middle Ages, interpreted the *theos* as superm the Hindu interpreted the *deus* as the spiritualities Lo the Universe. And this, it is, which gives a clue secret of the *Hindu Ideal*.

Hindu civilization—felt the pressure of the unseen spiritual. Hindu thought has ever been in quest Absolute unity, the unconditioned, the all—conditi The notes of this Unity, according to Hindu thought,

(1) *Immanence*:—the Divine dwells in the un He is not an exile from creation. In the heart holy, in the mind upright and lowly, God lives ev He flings the lights of His glory on the world outsid

(2) *Transcendencent*—the Divine dwells in the verse. But, the Universe does not *exhaust* His life. I the error of those, who level against *Hindu* though charge of Pantheism.

Really speaking, the Hindu is not a *Pantheist*, *Pan-en-theist*, or, rather a *Theopanist*. On this accoun it is that the *Hindu* speaks of the Universe as *Maya* does not mean, that the Universe is an *Illusion*, a dr a shadow-shape. He does, but mean, that the though having existence, has no *subsistence*. The *A Atman* upholds the Universe. It is this fact of the *ab* dependence of the world on the *Absolute*, wh expressed by the *Hindu Doctrine* of *Maya*.

Add to this, the further thought that this Imm Transcendent Unity is not only *Thought*, but, also *Lov* a seeking to heal the heart of human kind, and you the analysis of the Infinite of Hindu Thought.

II. *Hindu Ideal* applied. This *Ideal*, because concrete, rich Ideal did not dwell in the ether of Ideas, but, by an immanent necessity reflected itself concrete activities and institutions of the Ancient And then, this *Ideal* appeared as the *Ideal of self-* or *Dharma*.

The West of to-day is wedded to the *Ideal of* of individual self-assertion. Hence, the ar Imperialsim and the cruel statism of modern E Hence, the clangs of arms, the cries of woe, as, th urge Heavens had abdicated their Rule.

The Ancient Aryan, however, living in the vision Universe, set before himself the *Ideal*, not of *Self-asse* but of *Self-abnegation*; not of *Rights*, but of *Duties*. *Ideal* of *Dharma*, or, Self-sacrifice, controlled the co life of the Ancient Aryans. Thus :—

(a) *Education*,

The Teacher was not a hired mercenary, but, a lab in the vineyard of the Lord. *Vidya* was to be disp as a *free-gift*.

(b) *Hindu House-hold*.

The joint family system—what was it, but, a witne the truth, that each must bear the burden of all?

(c) *Hindu Marriage* :—

The life of the Hindu wife was meant to be one of Re ciation, of service,—of sacrifice. Not the *romance*, the *service of love* was the *true tie* between the wo soul and man's. This is illustrated by the stories of *Mata* and *Sita Devi*.

The Hindu again looks upon marriage as a *sacra* not as a civil affair. Hence, he cannot reconcile himse the *Idea of Divorce*. The West of to-day, however, begun to interpret *Marriage*, as a civil affair, and the tution of *Monogamy*, as not based on any moral or sp al laws, but, on the economic, physiological, and s

Hindu Motherhood :—
Mother's life is but perpetual ministry of self-sacrifice.
Hindu Widowhood :—
e Hindu widow was meant to be a sister of mercy.
pressure of the unseen was felt here also; the dear
rted one was believed to dwell in the unseen universe,
us account, it is that the Hindu cannot reconcile him-
o the idea of *widow re-marriage.*
his, the learned Professor illustrated by the Chinese
called the *Philosopher's wife.*
Hindu Politics :—
e *Hindu Rajah* was equally a servant of *Dharma*—
ss *Sri Ramchandra* and *Dushmanta.*
ndu Politics were controlled by the wisdom of the
n. The *European Politics* of to-day are controlled,
y the people, but, by a close Plutocracy.
The Hindu Ethics :—
ce more the *Ideal of Renunciation*, of actionless action,
s its influence felt here; witness teachings of the *Gita*;
l-renovation, such the teaching of Hindu moralists is
possible through world-negation.
Hindu Devotion :—
words may express aright the feeling of the *Hindu*
tee—to see and possess the purest one, to be at one
the One.
Return to the *Hindu Ideal*, the one hope of the
n—Tremendous are the forces trying to wrench us from
ndu Ideal to-day. The *Hindu Ideal*, however, is re-
ected in the light of Modern thought—re-enforced
e inspiration of Modern life. The *Hindu Ideal* is the
bed-rock, on which *Modern India* may build her
onal Greatness. The death of the *Hindu Ideal* means,
meral pyre of India. The longevity of the *Hindu*
makes one entertain a joyful hope, that the *Ishwara*,
has watched over and guided so long the evolution
dia, has reserved her for a glorious future in the
ng age. The *Hindu Ideal*, which is the torch of the
itive Revelation, will still be the light of the *New Age*
India, young with immortal youth and fair with the
y of *Ishwara*—India crowned with many glories and
with many beauties, at last, shall meet the *Divine*
er, whom she hath sought *so long*; and she shall lay her
s and splendours as a sacrifice at the lotus-seat of the
and, He—the *Parmatma*,—whom she has adored
One-in-all, shall open an epochal period in the
ry of the Race—a period, for which the world is
ng. (*Cheers.*)
the conclusion of the lecture, the *Chairman* wished
ni Brahma Bandhab *Upadhya* to speak a few words
e subject.
e *Swamiji* thanked the lecturer for his eloquent and
ctive speech, and exhorted the audience to make the
u Ideal the form of thought and life. He pointed
at, unconsciously, India was living that *Ideal*—that
ne thought, which should inspire every *Hindu*, was
ought, that India was meant to be the teacher of the

e *Chairman* then rose and addressed the *Meeting* for
time. He, after thanking the lecturer, and congratu-
; the audience, on having heard an address, at once
ctive and interesting, proceeded to point out how
before the Greek had formulated it, the *Ancient*
u proposed to himself, the maxim—*know thy self.*
solution of this problem of *self-knowledge* was by
Hindu sought in *self-realization.* This *Self*, which
Hindu sought to know, was by him, interpreted as
cending both, *Body* and *Mind.* This was the true
gth of the *Hindu Ideal.* He pointed out that the West,
arts and investigations, bearing upon the outer, the
rial, could only supply the means, but, never the true
of *Existence.*
e West might teach us how to prolong life and enjoy
uest pleasures. But *Hindu Ideal*, alone, could supply
ne end, which is *self-realization.*
ter the learned Professor had finished his speech,
Chairman addressed the *Meeting* for nearly a quarter
hour. He agreed with the lecturer and thanked
for his very able speech.
e *Meeting* terminated at 7 P.M., with votes of thanks to
Chair and the learned lecturer.
ide, *Telegraph* newspaper, 8th, and *Englishman*, 9th,
tember, 1904.)

As previously announced in the local newspapers, the *Thirteenth Public Meeting*, for the session 1904, convened by the *Calcutta Literary Society*, was held at the hall of the *Duff College*, No. 74, Nimtola Street, on Saturday, the 17th September, 1904, at 4 P.M., under the presidency of Mr. Mohini Mohan Chatterji, *M.A., B.L., Attorney-at-Law.* The *Meeting* was largely attended.

After Babu Sham Lall Day, the *Founder-Secretary to the Society*, had read the *Proceedings of the last Meeting*, which were duly confirmed, the *Chairman* asked His Holiness *Paramhansa* Siva Narayan *Swami* to deliver his first lecture to the Society on :—

The Teachings of this World :—

The Venerable *Paramhansa*, in the course of his eloquent lecture, which lasted upwards of two hours and a half and which was listened to with rapt attention, said :—

Gentlemen, it is meet that all, who profess any religion, should cast aside all thoughts of glory and disgrace, of triumph and defeat and selfishness, collective and individual, and with peace at heart and sobriety of understanding come together in a spirit of amity, and with discrimination hold fast to the *True substance*, who is the *Supreme Being*—the God worshipped by all.

Let all men seek God to be worshipped by all, and truly know who and where He is. Is He formless and attributeless, or, has He forms and attributes?—Is He the truth?—or, is He falsehood?

Knowing Him truly, let them seek refuge in Him, and do the works, really pleasent in His sight. If God is worshipped without knowledge, as to who He is, and works are done in His name, without knowledge of what pleases Him, then the manifold evils that sadden the heart of man and darken his days, will not take their flight, and peace will not come to abide among men. Of this, there is no doubt.

God has established a relation between means and ends, which it is man's duty to observe. To attempt a severance of that relation can only result in pain. If the end, in view, be to reduce a solid object into ashes, or, to illuminate a dark place, recourse must be had to fire, the God-appointed means to that end.

If, instead, the earth, air or any other element is sought to be bent to the work, the end will never be gained and suffering alone will be the lot of him, who attempts the impossible. The efforts of man avail naught against the law, established by God. Each object in creation can only act in the exercise of the powers, vested in it, by God.

It is, therefore, the first and foremost duty of you all to know, who you are, in reality; and what is your expression in nature or manifest existence and who God—the Dispenser of All Good, really is, and what is His expression in Nature.

Is He un-manifested or expressionless?—Or, is He manifested or expressed? Is He the truth?—Or, is He falsehood? If you say, He is falsehood, then mark this:—Falsehood is falsehood to all, and at all times. Falsehood can never be truth. It is impossible for creation, good or evil, or any thing at all, to proceed from what is naught—from falsehood. If, through ignorance, you should say, God is falsehood, then you, your faith, and your works, good and evil, all things, in short, are false, having no existence, either visible or invisible.

If you say Truth, then Truth is one and secondless. Truth is for ever Truth, and, can never be Falsehood. Truth is *Truth to all.* Truth is visible Truth, and invisible Truth. Truth merely changes its forms and conditions. He that is *Truth*, is self-manifest, and, by His own will, is visible and invisible, the cause, the subtle or spirit and the gross or matter, including all that moves and moves not, the male and the female. He is infinite and imperceptible, and His expression is light.

To indicate His two different aspects, two different pairs of words are applied to Him—the Almighty, whose expression is light,—*viz* :—*visible* and *invisible*, *attributeless* and *attributed*—*manifest* and *un-manifest*, and so forth.

In the latter aspect, He is inconceivable and indescribable. Neither intellect, nor speech can reach Him, as you yourselves are beyond the reach of both, in a state of dreamless sleep. With that aspect or condition, creation has no connection, except, as a negation; no action or movement can arise therein or therefrom. When you awake

then only you are a part of creation, desirous of attaining happiness, and avoiding suffering. In the same way, the all-comprehending complete Being expressed as light, with His infinite powers carries on the infinite operations of this universe, and causes the same to be carried on. This *Being* expressed or manifested as the light, known to us pre-eminently, as the Sun and Moon is the Father, Mother and Teacher and Soul of the Universe. He is the Author and Remover of this world, and its good and evil. From Him proceeds all that moves or moves not—the male and female.

In the whole, infinitude of space, none else beside Him is, was, or will be. It is not possible for another to be. This is true beyond doubt, or denying. Of this all-comprehending Supreme Being, the *Veda* says that the *Sun* is His eye, or intelligence. The Moon is His mind, or affections. The Sky is His head, Air, the life-breath, Fire, the mouth. And Water fills the passages in His body, and the Earth is His feet. These different limbs *of the Supreme Being* are called, differently, astrological planets, gods and goddesses, the eight forms of *Siva* and so forth. Besides, these *limbs*, no other gods or goddesses are, or can be.

The reason, why thirty-three millions of gods and goddesses have been imagined by the Puranists is that, out of the different powers or *limbs of the Deity*, the bodies and faculties of creatures have proceeded.

Imagining different Gods as presiding over or forming the different organs of sensation and action, the numerous hosts of gods and goddesses are conceived as existing.

From each God, or, *power* or *limb* of the Supreme particular classes of objects, as also actions or movements within and outside of man are generated, resulting in good or evil to him.

From the limb earth, comes food, flesh and bone. Without the earth, Hindus, Moslems, or, Christians, even, if they could have a physical frame, would die of starvation. From the limb water, comes rain, and men can drink it, or bathe in it, and from it the bodily juice is formed. The want of a glass of water, in time of need, leads to death.

From the limb fire, proceeds hunger and thirst, and the digestion of what is eaten and drunk, and it works the organs of speech. Without fire, the railway steam-engine and other like forms of machinery would be impossible.

The limb air is the life-breath that courses through the nostrils. Its complete absence, for a moment, causes certain death, and its partial inactivity, the loss of the sense of touch. The limb, *Akasa* which divides the position of one object from another, constitutes the faculty of hearing. Its absence would cause all things to cohere into one mass, and produce deafness in all.

The Light, known as the Moon, is God's mind, which, as the mind of man gives rise to the thought of *Mine* and *Thine*, and all concepts of possibility and resolution. If the mind becomes, in any degree, inactive, man becomes incapable of studying. Be it the *Veda*, the Bible or the Koran

In unconscious sleep, when the mind ceases to work man ceases to be intelligent. The Light, known as the Sun, the intellectual eye of God, is the intelligence in the brain, which, through the eye, perceives the world of form and colour, and is discriminating between Truth and falsehood.

When this limb withdraws the active light from the eye, that is to say, merges into its cause, unconsciousness rules supreme.

When the living-light dawns on the brain, then consciousness returns to the living body, and carries on the work of life. This Being—the All-comprehending God, whose expression is the *Light*, known as the *Sun* and *Moon*, is the world's beneficent Father, Mother, Teacher and Soul, who, through time, without beginning, has worked the world's good.

All men, Hindus, Moslems and Christians have turned their faces away from Him. And attracted by the vain, un-substantial appearances, or seeming, known as wealth, power and enjoyment, men find their days darkened by discord, envy and hate. Hence has flown the conception of religion as a belief, and not a perception, as an imagining and not the substance, reality, or truth.

As the infant, nourished by the mother's breast, is appreciative of the mother's love, so is man, nour by the different limbs of God, the Mother of the Uni the all-comprehending light, perceived by man, as th and Moon, is in-appreciative and un-grateful.

Far from feeling His love they are proceeding on way to destruction, while laughing Him to scorn. they do not consider—what other Father is in the range of existence, beside Him!

If neither this universe, nor what transcends mind speech, be your *Religion*, *Books of Religion* and *of Worship*, then what are they, and what is the subs that you indicate by the words *Religion*, the *Kora Bible*, the *Veda*, and so forth.

It is self-evident that nothing but this Universe what transcends mind and speech can possibly Never was, is, or, will be.

If neither of these, what can your *God* be to find whom *Jesus*, *Mahomet*, *Rishis* and *Prophets*, together the bodies of words? Are those words, *R* and *Religious Books*?—Are these the names of the cribers of those words?—When nothing is, bu Universe, and what transcends mind and speech, *Religion* and *Books of Religion* must be compreh by these. If not, they are naught.

If you say, that paper and ink are *Religion* and *of Religion*, then, all the papers and ink, in the are *Religion* and *Books* of *Religion*. If *sound*, the *sound* that fills the space are these. If, *of know of truth*, these be the names, then, as the *One-Su Being*, who unites in Himself this Universe, and transcends mind and speech, is the one, only all co hending *Truth*, they cannot be different from This being so, where is there room for your mutual contention and strife? Men, led away by their indiv and collective selfishness, rebel against the rule of and work the world's woe and their own.

They know not that, in reality, *Religion* and *Boo Religion* are the *Supreme Being*, who compre this Universe, and, that, which transcends mind speech. They work not for the world's weal, but, figh about words and find misery alone, as their lot. (*Chee*

After the venerable *Swamiji* had finished his sp the *Chairman* brought the *Meeting* to a close, comme the words of the learned *Paramhansa* to the e attention of all present. He thanked the ven lecturer for his eloquent and instructive speech.

With votes of thanks to the *Chair* and the ven *Swamiji*, the *Meeting* dissolved with music and so 7 P. M.

The audience was so much pleased and convinc the venerable *Paramhansa's* teachings, that they sp neously made obiescence to him, when he was passi his carriage.

(*Vide, Amrita Bazar Patrika and Hindu Patriot, Englishman* and *Telegraph Newspaper*, 20th Septe 1904.)

As previously announced in the local newspapers *Fourteenth Public Meeting*, for the session 1904, con by the *Calcutta Literary Society*, was held at the *Mi Theatre*, No. 6, Beadon Street, on Monday, the September, 1904, at 5 P. M., under the presidency of Mohini Mohan Chatterji, *M. A., B. L., Attorn Law*. The *Meeting* was very largely attended.

After Babu Sham Lall Day, the *Founder-Secretary Society*, had read the *Proceedings of the last Meeting*, were duly confirmed, the *Chairman* asked His Ho *Paramhansa* Siv Narayan *Swami* to deliver his s lecture to the *Society* on—

God and Man's Duty in this World :—

The venerable *Paramhansa* dwelt upon his subje upwards of an hour, and he was listened to with attention. He said :—Men and women, of all nation creeds, cast aside all thoughts of glory and dis triumph and defeat, individual and collective selfish listen to these words with peace at heart and so of mind, and understand the true meaning thereof, s the world's sufferings may end and creation find pea

e human beings, gifted with intelligence, whereby known from *falsehood*, and *good* from *evil*. This e distinction from the brute creations. Else, how man from a beast?—They both feed, propagate

If any one tells us that, though alive, we are odied ghosts, shall we, without thinking, shriek : are ghosts—we are ghosts !

crow is accused of flying off with our ears, shall ue the crow, without feeling for our own ears first ? nner, is it right for us to believe all, we hear *od*, *Soul*, the *Visible* and the *Invisible*, the *animate inanimate*, *truth* and *false-hood duty* and *evil* ; and s to peace fight against one another in the fury ? Must we not pause and ponder over what the touching the matters mentioned ?

nan, who knows what really is, his wisdom, and *se alone* have peace. Let all men search after ally is—the *true Being*. To *Him*, who, *self-* transcends the real or truth and the un-falsehood, are applied in the *Scriptures*, and, according the ways of men, two sets of expressions, such *ruth*, *reality*, or *Being*, and the *false-hood*, *un-reality*, *eing*. Of these, *non-being* is, for all, *non existent*.

From *non being*, nothing can come.

Soul, the *visible* and *invisible*, the *animate* and the *te*, *Deity* and *evil* cannot be *non Being*. econdless *Being* can never be *non-Being*—The *from* its own standpoint, or, in itself, cannot be *el*, the *visible* and the *invisible*, the *animate* or *in-*, *Deity* or *evil*. None of these names is applicable ron that standpoint, or, in itself. According to inction of *forms*, *attributes*, and *modes of exist-* e same *substance*, or *Being* is called *God*, *Soul*, the other names.

transcendent formless, attributeless aspect, no orm, or qualities perceptible to be called *God*, or, *Deity* or *Evil*. Each one of us can see this, if we ir attention to what we are in deep, dreamless, un-us sleep. In that condition we are what we are. ow not if we are, or, *God* is, nor any good or *evil*. ve awake we know we are, *God* is, *Deity*, and re. In the opposite aspect of *Being*, *God*, *Soul* and are present before our eyes. In the gross form, is perceptible to all our senses, *God* and *Soul*, are In the subtle form, *God* and *Soul* are *Light*, or, *f God?* This truth is embodied in the concluding s of the holy *Gayatri* -*Om apah Jyoti Raso Mritam* . The all comprehending Supreme Being *Brahma* ater or savour that creatures enjoy, and the light or lity,

water, through modifications, comes the earth, ag metals, vegetables and physical bodies of , which constitute the objects of enjoyment for atient individual. The *Light*, manifested in ex-the *Sun* and *Moon*, is the *Spirit of Immortality* and e in creatures as the *Soul*.

is complete aspect *God* comprehends the two spoken of, expressed and transcendent, and is *le* is.

's duty must be according to his needs. What man?—His needs are two-fold ; *Viz* :—

Temporal or *External*,

Spiritual or *Internal*.

t needs he *Spiritually* ?—The direct perception of nd *Soul*—as *One*. This is the consummation of exist-Without this perception, man's troubles never d, and peace will never be his !

perception is the very highest glory and joy. What temporal needs?—He needs relief from hunger rst, cold and heat, disease and infirmity. Man's l needs are based upon his nature, which nothing ange.

n's duty is accordingly two-fold ; *Viz* :—

Temporal,

Spiritual.

, therefore, the duty of every man and woman ruct boys and girls, from tender infancy, in y of wisdom, so that, hate, strife and con-may find no place in their hearts, so that, when grow up, they may be, in the language of this country's *Scriptures*, *Equal-sighted*, *i.e.* :—looking on all creatures, as their own *souls*, and the forms of *God* and working for the happiness of all, as for their own.

It is necessary that children should be taught the appropriate remedies for distempers of the body, the proper selections of food, as to quantity and kind, the preservation of the strength of body and mind, by avoiding shameful abuses.

Some useful knowledge should be taught them whereby they can, in time, earn their own living and maintain others in peace and health, so that, none may lack what life needs.

With great care, they should be taught to preserve natural cleanliness, not conventional purity, of body mind and speech, and of all articles of use, and the whole of the surroundings, in fact, of earth, water, fire and air.

For his *Spiritual* welfare, man needs neither opinion nor rituals. Desiring the spirit of truth or direct perception, that sets him free and gives *Salvation* to him, bow down to the all-comprehending *Supreme Being*, transcendent and yet manifested as light.

Let him call on *Him* inwardly by the simple formula *Om Sat-Guru*, —the *real Being* and teacher ; *Om*, or *God* the all-comprehending *Supreme Being*. Let him make offerings in that form of God, which is called fire, of things sweet to taste and smell, so that, the purity of all things moving and inert, may be maintained, and man's body remain undefiled. *Do this* and *do naught else*. Thus, acting all men, prince and peasant, will gain the *true end of existence*—*temporal* and *spiritual*.

For God will then, out of His own goodness, remove the world's burden of woe, and the whole creation will rejoice in exceeding joy. If you leave this un-done, and do all else, by whomsoever enjoined, the creation will, as now groan in pain. This is true, without doubt or question.

If you use your limbs and senses in obedience to God's law, the exertion gives pleasure, and the end is gained. If you act contrarily, you are foiled of your end, and overtaken by suffering upon suffering. If, transgressing the law of God, you desire to see with your ears, sight is denied you and the effort is painful. If you seek to walk on your head, a like fate is yours.

If, instead of tilling the earth for food, you till the empty air, all of you, *Hindus*, *Moslems*, *Christians*, and others will starve. If you seek to quench your thirst in fire, you may lose your life, but, your thirst will stay. If you resort to aught else but light to remove darkness, you may fall into a pit, but the darkness will not lift. To every end be it temporal or spiritual, there is an appropriate means which none may set aside.

To nourish and sustain the physical body, food and drink are necessary. Without these, your health and strength will soon begin to fail. But, who shall nourish and sustain the subtle essence, called *Soul* ?—*Om*, the *All comprehending Supreme Being*, the Giver of All Good, whose expression is *Light*—the *Sun* and *Moon*. He will crown you with strength, wisdom and true perception. In union with God you will abide in ever-lasting joy.

In the aspect, called cause or substance, there is neither preservation, nor destruction. What is, is for ever. The true worship of God, consists in fulfilling with discrimination, the needs of the gross or material, called the body and the subtle, or essence, called the *Soul*. Thus, in all things, receiving the truth, attain to supreme joy. (*Cheers.*)

Om Santi ! —*i.e.* Be the peace of God with you all.

After the venerable *Swamji* had finished his speech, the *Chairman* spoke a few words and thanked the lecturer.

With votes of thanks to the *Chair*, and the venerable lecturer, the *Meeting* dissolved at 7 P. M.

(*Vide*, *Englishman*, 28th, *Telegraph*, 29th, and *Hindu Patriot*, 30th September, 1904.)

As previously announced in the local **Newspapers**, the *Fifteenth Public Meeting*, for the session 1904, convened by the *Calcutta Literary Society*, was held at the hall of the *Metropolitan College*, No. 22, Sankar Ghose's Lane, Cornwallis' Street, on Wednesday, the 5th October, 1904 at 4-30 P. M., under the presidency of *Pandit* Satis *Chandra Vidyabhushan*, *M. A.*, *Professor of Sanskrit Presidency College*, *Calcutta*. The *Meeting* was very large attended.

After Babu Sham Lall Day, the *Founder-Secretary, Cal. literary Society*, had read the *Proceedings of the last Meeting*, which were duly confirmed, the *Chairman* asked His Holiness *Paramhansa* Siva Narayan *Swami* to deliver his *Third lecture to the Society* on—

What is God.

The venerable *Paramhansa* very ably dwelt upon his subject for nearly an hour, and he was listened to with rapt attention. He said :—

Gentlemen, cast aside all thoughts of glory and disgrace, triumph and defeat and social and individual selfishness. Listen to these words and understand the true meaning thereof ; so that, you may know the God—you worship. With true knowledge, establish your hearts on Him and abide In everlasting joy—as joy itself.

The light, that is *true* knowledge, is in all men and, by God's grace, it can discover all that is hidden. But judge not according to appearances or the opinions of men. Run not after the crow, because, some one says it has flown off with your ears. Feel for the ears first. Consider, what is it men call intelligence. You see its works. By its presence, you know you are and can distinguish objects.

But what is it? You do not know. If this intimate entity is not known, how can any thing else be truly known? You are intelligent in the present moment ; but, in dreamless slumber, you are unintelligent or unconscious. What is absent then? The body remains, as it now is ; the breath of life, in its regular pulsation, keeps the blood in motion and the body from death. All is as before, but one thing alone is wanting—*i. e.* light or intelligence.

Is this intelligence visible and manifest, or invisible and unmanifest? These are the only possible aspects of existence. If it is unmanifest, it is beyond the reach of thought and speech ; as is the case with you in the unconsciousness of deep slumber.

Then vanishes the thought *I am* ; and the thought *God is*, or *the world* is non-existent, if possible, in a greater degree. Discrimination or perception of distinct objects being intelligence itself, it cannot be where discrimination is not. Intelligence, thus, is not the invisible, and unmanifest. If it is visible and manifest, there need be no difficulty in its ascertainment.

Vast and limitless, as the universe is, it consists of a definite and limited number of elements or principles, corresponding to our senses and faculties. From this point of view, the most Holy Scriptures of this country teach that the whole universe is one Person, called *Virat*, or the Great Lord, whose various limbs are the earth, water, fire, air, *akasa* and light or manifestation, in its dual aspect of warm and cold—Sun and Moon. This Person, including you all, male and female, and all that is moving or moveless, is eternal, self existent, and complete.

Religious controversies of the world rage around questions relative to the nature of this Being. By the mental process of abstraction, some separate His substance from His powers and attributes as also the external manifestation of His existence. Rejecting all manifestation as illusory, they receive and declare the one attributeless, actionless, transcendent God. Others, neglecting the external, as created and perishable, proclaim the God of Theists, unifying the substance with the powers and attributes. Others, again, repudiate the one substance as an abstraction, accept the external alone, wholly or in part, endow it with intelligent attributes, and range themselves under the different standards of Pantheism and Polytheism. But, He remains what He was, is, and for ever will be—the Complete Being—while men reap the wirl-wind of sorrow and suffering, having sown the wind of contention and hate.

If intelligence is manifest, it must be comprised within what are called the *limbs of Virat*. If you say, it is earth, it is nothing but your flesh and bones ; if water, it is your blood, serum, and the bodily juices ; if fire, your powers of digestion and utterance ; if air, your breath of life ; if *akasa*, it is the openings in your body, seemingly empty.

If you say, it is light, the discussion comes to an end ; the light of the world is seen as the light within. If the combination of the five elements be taken to be *intelligence*, then mark this :—Your own body is that combination. In unconscious, dreamless slumber, the same body and breath remain, and yet intelligence is withdrawn. Who is, then, your intelligence, that is, yourself as known to you! Not knowing intelligence within, you look upon *Ligh* sum of all individual intelligence, as unintelligence, disregard the great sources of light—the Sun and Mo as inferior, un-intelligent existence. Whose is the powe active within you as the thought *I am*, and by the drawal of which, that thought vanishes in dreamless s

You do not see, that He, who, as external light, is ma ing the universe of names and forms, manifests withi the thought *I am*. External light being withdrawn see nothing ; but, the thought *I am* persists. But wh light is withdrawn, from within your body, this though disappears, and you are plunged in dark unconsciousn

The breath of life alone preserves your body corruption, as the spirit of wine preserve a body dead. Labor and the rest are the law of the uni which even the life-breath follows. It is alternately in the left and right nostrils ; thus divided, the life-b watches over the body, as sentinels, with periodic ch watch over a fort besieged. When life-breath goes, the dies. Herein lies the difference between sleep and dea

This is spiritual blindness that you see within gence, but not light and outside light, but not intelli And this blindness is the source and spring of al sufferings. But, light is intelligence, and intelli is light. The same Person is light and intelligence

He is within and without, the complete Being. sees thus sees truly. This true sight is wisdom wisdom is peace. He, that lacks true sight, lacks wis and without wisdom, there cannot be peace.

Seek refuge in Him ; and perceive the identity o is without and what is within, by examining them with What is not in you, is nowhere, and what is anywh within you. You have seen that the five elements o form your physical body and life. But, you do n what you call yourself, your mind or feelings and your gence. The cold light, called the *moon*, is the mind, relates things to you as *mine* and *thine*, and s warm light, called the *sun*, is the intelligence. O God, as light, is ruling the world ; inside, the same G yourself, is discriminating between truth and error. with the eye, hearing with the ear, smelling with th and tasting with the tongue.

Of you, the three states, *Viz* :—waking, dreaming unconsciousness, daily alternate. You are in th form, when awake ; in the *moon* farm, when drea and in the form of *darkness*, when unconscious in As in all these conditions, you are the same per one and changeless—so, the one light, including th called you, remains the same, whether as the sun, m darkness—manifest and unmanifest, immanent and cendent. The one person, including you all, is comple comprehending, eternal, self-existent, impartible and

Think not of any superiority between the manife unmanifest, as possessing attributes or devoid of The Being is what He is. His aspects are two, *Viz* :—m and unmanifest, and the other pairs of opposites. unmanifest, invisible aspect, He is the cause ; in th aspect, He is the effect. The cause cannot be the without the effect, nor can the effect be the effect w the cause. In the unmanifest aspect, He does no in the aspect of manifestation or light, He does all done, spreading out as the names and forms, whi taken to be the universe. The substance, in relati names and forms, is called the cause. In Himself, the all-comprehending, complete Being—He is wh is. So, cast aside all doubts, and find peace in Him. *Santi i. e* —The peace of God be with you all. (*Che*

After the venerable *Swamiji* had finished his speec *Chairman* spoke a few words, and thanked the ven *Swamiji* for his very able and instructive speech.

With votes of thanks to the *Chair* and the ven lecturer, the *Meeting* dissolved at 6-30 P.M.

(*Vide*, *Hindu Patriot*, 6th October, 1904.)

As previously announced in the local newspaper *Sixteenth Public Meeting*, for the session 1904, conve the *Calcutta Literary Society*, was held at the h the *City College*, No. 12, Mirzapur Street, on Thursda 6th October, 1904, at 5 P.M., under the presidency o Mohini Mohan Chatterji, M. A., B. L., *Attorn Law*. The *Meeting* was largely attended.

After Babu Sham Lall Day, the *Founder-Secretary the Calcutta Literary Society*, had read the *Proceedings the last Meeting*, which were duly confirmed, the *Chair-n* asked His Holiness *Srimat Paramhansa* Siv Narayan *amvi* to deliver his *Fourth lecture to the Society* on :—

What is Truth :—

The venerable *Paramhansa* very ably dwelt upon his ject for nearly two hours, and he was heard with rapt ntion. He said :—

Hindus, Moslems and Christians, Pandits, Moulvis and ers, cast aside all thoughts of glory and disgrace, hatred and strife, of individual and collective selfishness. Mark well, these words, and seek after the temporal and ritual well-being of all men and your own.

Men, in reality, know not God, Religion and the Books Religion. Quarrelling over the *Veda* and the Bible, the *ran* and the *Puran*, they fancy, that the God, worshipped the one, is not *the God*, worshipped by the other. us thinking, they fall under the power of hate, strife and tual recriminations and wander in the mazes of unrest lost. They do not reflect what Religion really is, what the oks of Religion really are, and Who God really is—at the substance really is, which is called by the name d. He, who has not true discrimination between bstance and form, cannot have true wisdom. And, hout wisdom, where is peace? From discrimination nes wisdom, from wisdom peace.

It is the duty, therefore, of all human beings to reflect on the nature of the substance, which is indicated by name Religion, the Books of Religion, or the God rshipped. The snbstance can only be apprehended by crimination between what passes away and what abides ever.

Consider, then, whether the substance, indicated by se names, is itself formless and devoid of attributes, or, ossessed of both. If the former, then, it is the trans-dent Deity, bevond the reach of mind and speech. *The mind mindeth Him not, the speech speaketh Him not.* here thought dieth and speech groweth dumb, how reflection or discrimination be?

Even now, when your faculties of mind and speech are ked in deep, dreamless slumber, all thoughts of Self, ligion and Books of Religion, of God worshipped, of ty, plurality and nothingness—the very thought of ir existence and non-existence—are not.

When you awake, and mind and speech are set free, n comes the reflection concerning Religion, Books of ligion, Self and God. From this, you can see that, lection and discrimination cannot be, where mind and ech are not; that is to say, these are in that, which has m and attributes.

That, which has form and attributes, constitutes the verse of thought and sense—mind and speech. This verse unites with what transcends mind and speech in All comprehending Supreme Being. He, in reality, ur Religion, our Books of Religion and the Object of our worship.

f, neither this universe, nor what transcends mind and ech, be your *Religion*, *Books of Religion* and the *Object worship*, then, what are they and what is the substance t you indicate by the words *God*, *Religion*, the *Koran*, *Bible*, the *Veda*, and so forth? It is self-evident that hing but this universe, and what transcends mind and ech, can possibly be—never was, is, or will be.

Gentlemen, what can your God, Religion and Religious oks be, if neither of these *is to find* Jesus, Mahomet, his, Prophets and Paigambers, strung together bodies of ds, God, Religion and Religious Books? Or, are these nam es of the transcribers of those works?—When no-ng is but this universe and what transcends mind and ech, then God, Religion and Books of Religion must be nprehended by these. If not, they are naught.

f you say, that paper and ink are God, Religion and oks of Religion, then, the whole of the papers and ink, ecord offices, are God, Religion ahd Books of Religion.

sound, then, the sounds that fill space are these. If, knowledge of truth these be the names, then, as the one reme Being, Who unites in Himself this universe, and at transcends mind and speech is the one, only comprehending Truth, they cannot be different from m. This being so, where is there room for your mutual e, contention and strife?

Men, led away by their individual and collective selfish ness, rebel against the rule of truth and work the world's woe and their own. They know not that, in reality, God, Religion and Books of Religion are the Supreme Being, Who comprehends this universe, and that which transcend mind and speech. They work not for the world's weal but, fight only about words, and find misery alone, a their lot.

Men know not God, though, He is their own. Ne knowing God, they hold fast to the opinions of men abou God, Religion and Holy Books, surrendering freedom the soul to sectarian dogmas and practice touching th food, wherewith to nourish the body and the garmen wherewith to clothe their nakedness.

Each religion, each sect, belauds what is its own an decries what is another's. Each seeks to drag the othe to the path, by imagination traced, which it calls its own Of God, each makes its peculiar property which, save fo its leave, none else may claim.

God remains what He is, has been, and ever will be and men gather from the thorn-bushes of hate, contentio and strife, the fruits of suffering, sorrow and sin. Forgetfu of their own blindness, they stretch out their hands t those they call blind.

If a physician, who knows not his craft, hurts the bod he would heal, the King condemns him and the peop cast him away. Think ye, God has no terrors for thos who destroy a soul by His hand made? Better to b ignorant than wise in one's own conceit.

It behoves us all to reflect what in reality is the Go we worship, the Religion we follow, the Book we believ in, the sect we belong to, and the practice we observ Wherein lies the difference we condemn in those, not our mind?

Ye, proud men of intellect, pause and ponder. Ere th body was born, what knew ye of God, *Parameswar*, *Alla Parabrahma* and the legion of other divine names? Wha knew ye of the books, or the tongues of men? Even thi ye knew not that ye were, much less that God was.

No one is born with the wisdom, of which he boast Naked were ye born in mind as in body. Ye have b learned to clothe your minds with impressions, as you bodies with garments, but, understanding from you is fa away. And, now with your intellects, diving down into th bowels of the earth and soaring into the empyrean heaven, ye seek to unsceptre the Almighty hand.

What know ye, when this tiny spark of light within yo is obscured in dreamless sleep? Many a dog may lic your lips and a cancerous cripple expose your nakednes The intellect with not reveal the time, your limbs w wither in sickness, or your lives be despoiled by death.

Daily is seen the glowing mind, the burning intelle laid low by a woman's glance, the glitter of gold or th empty praises of the popular tongue. Must not very sham then, wash away your pride and humble your hearts? You minds are confused, your senses are led astray by th juggler's art. With what ye measure the measureless migh of the Almighty God? He alone is the master, and hol the key to the Truth which is Himself.

Sages and Saints, Prophets and Paigambars, *Avatars* an Incarnations, men say, light their paths. But, what kno they of the Truth in their own hearts? Each dreame dreams his visions true and knows not the dreams another man.

The dreams shall die, but the truth shall abide for eve The teacher teaches what he is taught, the prophet sa what he can hear, the incarnation fulfills his end. But, Go lives everlastingly, the same without change, and He is th Truth.

What men hear in childhood, they believe in youth an retain to the end, scattering woes and gathering pain as th price of false fidelity. The dualist and the non-dualis the believer in a formless God, and in a God with form the professors of nature and of nothingness, are all captiv to the figments of their own minds.

Blessing their own impressions as truth and damni those of others as falsehood, they bear the brand of suff ing on their souls; while Truth, one and secondless, dwe impenetrable in its own serenity. Let men, of all condition colours and creeds, approach with humble and prayerf hearts, and join in the quest of truth.

What exists, is true ; what seems, is false. The All-comprehending Supreme Being, whose expression or manifestation is light, is the only truth. Besides Him, all else is false, for the reason that it is not. The thought that the many are distinct and different from the Supreme being, is false ; that the many are one and God, is true.

The truth is true to all and for ever, the false is false to all and for ever. Without the perception of truth, there is no wisdom. Without wisdom, no peace. The wise man, having realized the one Soul in all, seeks to give his own peace—God's peace to all, so that all may abide in joy for ever.

It is the duty of all men to find the true being or substance. What is the God men worship? Consider these words, and receive the truth. If He is formless and without attributes, He cannot be spoken by speech or thought by the mind, nor can He be sensed by any of the senses.

In Him, the three conditions of consciousness and unconsciousness and semi-consciousness of dreaming cannot be ; thought in Him is impossible. In a state of unconsciousness, when mind and speech are suspended, no thought or reflection can exist. When that condition is replaced by consciousness, mind and speech emerge into activity and each one follows his previous impressions.

If your God, by any name called, has forms and attributes, then remember, He that is formless and devoid of attributes, is Himself, through time without beginning, expressed or manifested, as the universe before you, including yourself.

This is the manifested God, whom the ancient people of India used to call *Virat*, the Great Lord. The Sun is His eye, the Moon His mind, and Fire is His mouth, and the senses and their appropriate objects, (commonly called the elements), are His different limbs.

He, that is beyond forms and attributes, is all these forms and attributes. The many are but one and the one is secondless. All beings are but His limbs and members. In Him and by Him arise the aforesaid three conditions, which constitute the sphere of our existence. Beyond Him, nothing is.

If your religion, your Book, your sect, and your distinctive marks and vestments be real, they must be formless or have forms. In either case, they cannot be many. The formless cannot be subject to division. That which has form, must be a limb or member of the Great Lord. If they be any or all of these, how can they be many? The same earth, that is in you, is in all the rest? Every one of the divine limbs is universally present, not divided by creed and class ; the limbs are but one, as forming one indivisible whole.

If, again, the physical body is your Religion, Book, or Sect, you can see, the same material constitutes the body of all ; if the mind and senses, it will be the same. If the individual soul [*jivatma*] is these, see, then, the one God is manifested in all as the individual soul. All souls are but the sparks of that one Divine Fire. If none of these be, they they be not at all.

Therefore, cast aside all hate and uncharity ; bursting the bonds of sectarian, religious and social selfishness, search out and hold fast to God, who is truth, and work the world's weal and your own. This is *Salvation*, this is *Nirvan* and this is *Mukti*. *Om Santi.e* : The peace of God be with you all? (*Cheers*).

After the venerable *Swamji* had finished his speech, the *Chairman* spoke a few words, and thanked the *Swamiji* for his eloquent and instructive speech.

With votes of thanks to the *Chair* and the venerable *Swamiji*, the *Meeting* dissolved at 7 P. M.
(*Vide, Hindu Patriot*, 7th October, 1904.)

As previously announced in the local *Newspapers the Seventeenth Public Meeting*, for the session 1894, convened by the *Calcutta Literary Society*, was held, with great *eclat*, at the *Minerva Theatre*, No. 6, Beadon Street, on the 20th November, 1904, at 8 A. M., under the presidency of *Khan Bahadur* Shujat Ali Beg, *Representative of Her Highness the Nawab Begum Sahiba of Murshidabad, C.I.* The Meeting was very largely attended.

The *Chairman* having read a letter from His Highness the Maharajah Gaekwar Sahib of Barada State, *G. C. S. I.*, (one of the illustrious Members of theSociety), regreting His Highness' presence at the *Meeting*, owing to His Highness' other engagements, Babu Sham L. Day, *Founder-Secretary to the Society*, read the *Proceedi of the last Meeting*, (held at the hall of the *City Colle* No. 12, Mirzapur Street, on Thursday, the 6th Octob 1904 at 5 P.M.), which were duly confirmed.

The Chairman then asked His Holiness *Srimat Par hansa* Siv Naraiyan *Swami* to deliver his *Fifth lectur the Society* on—

What substance is meant by the name God.

The venerable *Paramhansa* very ably dwelt upon subject for nearly an hour, and he was heard with r attention. He was eloquent throughout the deliv of his excellent speech. He said :

Men of diverse religious sects contend against one other, touching the Duality and non-Duality of the G head, the procession of the Universe from the Deity, formlessness or corporeality, and other like themes. rancour and hate, with which the fight is fought, trou the mind with vexations manifold. Therefore, lend you readers—Hindus, Moslems and Christians, P nd Moulvis and others,—hold fast to the God, who is tr casting aside all vain and selfish thoughts. In peac heart and sobriety of understanding receive, with discer nation, the truth touching the matters set forth. Search the commandments of God, who is the only true religi and by fulfilling them, achieve the world's weal which your own.

Of those, who profess a faith in God, some say that all-comprehending, Omnipotent Supreme Being is formle and, therefore, nothing that has form is to be respect While others maintain that God is to be worshipped posessed of forms and, therefore, the formless is not wort of worship. There are certain other cognate topics, th require consideration, so that, the truth may be the ea to receive. Some say, that this visible universe, with that moves and all that moves not, has proceeded from portion of the Deity. Others assert, that there was, in beginning, something distinct from God, wherewith world was created. A third class again hold, that G alone *was*, and nothing else *was*, in beginning ; the creat thought sprang up in His mind and creation started i existence.

In order to arrive at a correct conclusion, it is necessa in the first place, to ascertain the reason why God is s to be omnipotent, all-comprehending and one. God co prehending in Himself all forms and the formless, names, attributes, and actions as well as the individ being, is one, impartible, omnipotent, and infinite. E leaving out the individual being, His name, form, attribu and actions, the Supreme Being, call Him God, Al *Iswar* or *Parabrahma*, cannot be All-comprehending Omnipotent. Comprehending this visible universe, with its members, in the shape of the earth, water, fire, air, as the Sun, the Moon, the stars, the lighting, and so forth, all individual beings, as well as what is formless, is All comprehending, Omnipotent and One. In this infi plenitude of Being, how can there be any other *Existe* All-comprehending, Omnipotent or not?

In calling a tree all-comprehending and possessed all attributes, you necessarily include in it the ro branches, trunk, fruit, leaves, and so forth, as also qualities of sweetness, bitterness, and the rest. By lea out a single one of these, the tree cannot be all-c prehending, or possessed of all attributes ; such a pro would render the conception of the tree imper and incomplete. Similarly, by including in Him the whole of this Universe, moving and moveless, names, forms, attributes, and powers, as well as which is formless. God is all-comprehending or potent, and one. If any limb of the universe or quality or power, is left out, the God-conception bec defective and incorrect. Therefore, the formless can be all-comprehending or omnipotent without that wh has form, nor the latter without the former.

Concerning the theory of creation, which supposes God, by His omnipotence, has, out of nothing, that i say, what is unreal, created this world, and given it appearance of reality, it is to be seen that, if by His c tive will, out of the unreal, God has brought this world being, it will go back into the unreal or nothing, when so wills.

Gentlemen, what has come out of the unreal, will go b into it. If the world has proceeded from the real, it w

ain for ever. It would only change its aspects. From
dom in of the senses, it would change into the region
nind-perception, and thence into the condition of cause,
n yourselves arise the conditions of waking, dreaming
dream-less slumber.

f you, who are included in creation, are un-real, then,
r faith, works, wisdom, and the God you worship, are
un-real. What is un-real and false can never know
it is real and true.

The *real* alone can know the *real*. Children of
ents, who are real, are themselves real, and so, are
ir faith, works and wisdom. From un-real parents,
real children can only be born. The sprout must follow
nature of the seed; the contrary is not possible. From
real God, an unreal creation cannot spring forth.

What is really intended by saying that God is real and
world un-real, if this—our conception of the world, as
nething distinct from God and yet real, is false. By way
illustration, if water is taken as the substance and real,
notions of bubbles, ice, clouds and the rest, as distinct
ities from the water, must necessarily be false.

n reality, underneath the various theories of creation,
concealed one and the same truth. That God, follow-
a resolution, expresses or manifests Himself as creation,
by His will, He creates in Himself the appearance of
world, whereby, what were nought are, or, that a por-
of Himself, He fashioned into the world—of these no-
s the such is precisely the same.

According to all these statements, the material of which
world is made, as well as that, by which it is made,
e Will of God: the whole world is but God's will,
the sharpness of the sword is not distinct from the
rd, so, this world, which, in reality, is God's will, is
ing different from God.

f you had all, not proceeded from God, and partaken of
nature, then why should He have lovingly provided
all your wants? He gives food to your hungry
ths and water to your thirsty lips. He has given you
ments for your nakedness and medicines for your bodily
dies. He has expressed Himself as the light of heaven,
dispel the darkness of your ignorance and to remove
needs, temporal and spiritual. No one does this, but
s own. If He had not been your own, and you His,
nce would have come all your love and veneration for
and your ceaseless desire for willing service in His
se.

et the children of God, casting aside all un-charity
contention, unite in His love, and achieve their own
ation and the world's good. The Father of many
dren, loved and obeyed by them all, will, with abound-
love, increase their joys through time and eternity.

But, men have forsaken their God, the children know not their own Father; and, hence, flow all their woes. Search ye after God, henceforth, with discrimination. Without discrimination, Truth is not perceived. Without knowledge of truth, there can be no wisdom; and without wisdom, no peace. *Oh! Santi*, (*i. e.*) the peace of God be with you all (*Cheers.*)

After the Venerable *Swamiji* had finished his speech, the *Chairman* brought the *Meeting* to a close, with a nice little speech. He dilated upon the merits of the venerable *Swamiji*, and proposed a hearty vote of thanks to the lecturer, for his interesting and instructive speech.

Several *Bengali songs* were then sung by Babu Amulya Charan Mukerjea, which enchanted the huge audience.

The *Meeting* dissolved at 10 A.M, with votes of thanks to the *Chair* and the venerable *Swamji*.

(*Vide*, *Amrita Bazar Patrika*, 21st, and *Hindu Patriot* and *Telegraph Newspaper*, 22nd, November, 1904).

As previously announced in the local *newspapers*, a course of reading the entire *Mythological Dramatic Piece of the Seven Cantos of the Great Hindu Epic Poem Ramayan*, with notes, illustrations and songs, were very ably explained and impressed by *Srijut* Ram Tarak Thakur, of Bansi, in the district of Bankura, (the renowned singer of *Ram Rasayan*), with his skilful dancing troupe, at the spacious quadrangle of *Sri Sri Radha Kantaji's Thakerbari*, situated at No. 25, Gopi Krishna Pal's Lane, Nimtola Street, Calcutta, to the entire satisfaction of the audience.

The *Inaugural Meeting* was presided by *Pandit* Satish Chandra *Vidya Bhushan, M.A., Professor of Sanskrit, Presidency College, Calcutta*, with a nice introductory speech. He expressed his very great pleasure to preside at such a *joyful Meeting* and He solemnly prayed to God for its entire success.

The *Meeting* terminated at 10 P.M., with a sumptuous feast to the distinguished *Ramayan Party* and others, interested.

(*Vide*, *Hindu Patriot*, *5th*, *Englishman* and *Telegraph*, 6th, and *Amrita Bazar Patrika*, 7th, December, 1904.)

The *eighteenth to forty-fifth public Meetings*, for the session, 1907, convened by the *Calcutta Literary Society*, were thus held daily, at the spacious quadrangle, at No. 25, Gopi Krishna Pal's Lane, Nimtola Street, Calcutta, from 4th to 31st December, 1907, from 6 to 9 p.m, when Srijut Ram Tarak Thakur, of Bansi, spoke on *Ramayan*, before a large and appreciative gathering.

Report of the Proceedings of all these Public Meetings will be found published in the Twenty ninth Annual Report of the Society.

Number of Meetings :—	Dates. :—	Months :—	Days :—	Year :—	Time :—	Place :—	Subjects :—
(19)	5th	December,	Monday,	1904	at 6 P.M.	at Radha Kantaji's Thakerbari,	Ramayan, (Adi Kanda.)
(20)	6th	,,	Tuesday,	,,	,,	,,	,,
(21)	7th	,,	Wednesday,	,,	,,	,,	,,
(22)	8th	,,	Thursday,	,,	,,	,,	,,
(23)	9th	,,	Friday,	,,	,,	,,	,,
(24)	10th	,,	Saturday,	,,	,,	,,	,,
(25)	11th	,,	Sunday,	,,	,,	,,	,,
(26)	12th	,,	Monday,	,,	,,	,,	,,
(27)	13th	,,	Tuesday,	,,	,,	,,	,,
(28)	14th	,,	Wednesday	,,	,,	,,	,,
(29)	15th	,,	Thursday,	,,	,,	,,	,,
(30)	16th	,,	Friday,	,,	,,	,,	,,
(31)	17th	,,	Saturday,	,,	,,	,,	,,
(32)	18th	,,	Sunday,	,,	,,	,,	,,
(33)	19th	,,	Monday,	,,	,,	,,	(Ajodhya Kanda)
(34)	20th	,,	Tuesday,	,,	,,	,,	,,
(35)	21st	,,	Wednesday,	,,	,,	,,	,,
(36)	22nd	,,	Thursday,	,,	,,	,,	,,
(37)	23rd	,,	Friday,	,,	,,	,,	,,
(38)	24th	,,	Saturday,	,,	,,	,,	,,
(39)	25th	,,	Sunday,	,,	,,	,,	,,
(40)	26th	,,	Monday,	,,	,,	,,	(Aranya Kanda.)
(41)	27th	,,	Tuesday,	,,	,,	,,	,,
(42)	28th	,,	Wednesday,	,,	,,	,,	,,
(43)	29th	,,	Thursday,	,,	,,	,,	,,
(44)	30th	,,	Friday,	,,	,,	,,	,,
(45)	31st	,,	Saturday,	,,	,,	,,	,,

THE TWENTY-NINTH ANNUAL REPORT

OF

The Calcutta Literary Society,

DEDICATED

BY PERMISSION

TO

SHAM LALL DAY, ESQUIRE,

Founder-Secretary and Life-Member of the Calcutta Literary Society,

Founder of the Calcutta School,

Member of the Calcutta University Institute,

Senior Partner of the world-renowned & Oldest Mercantile Firm of Messrs Day and Company, &c.,

In commemoration of his Forty-fifth Anniversary Birthday

AND

IN RECOGNITION OF HIS HARD-WORK IN PROMOTION OF LITERARY TASTE,

AS WELL AS

FOR THE MORAL AND INTELLECTUAL WELFARE OF HIS COUNTRYMEN,

ALSO

FOR HIS SPIRIT OF SELF-SACRIFICE, WITH WHICH HE HAS BEEN PILOTING

The Calcutta Literary Society for the last Thirty years of its existence, with a zeal and energy, that cannot but extort the admiration of those, whose pleasure and privilege, it was to come in contact with him,

BY HIS OLDEST FRIEND, WELL-WISHER AND ADMIRER,

GOBIN CHANDRA DHAR,

President of the Society.



Mr. SHAM LALL DAY.

Founder-Secretary and Life-Member of the Calcutta Literary Society,
Senior Member of the Calcutta University Institute, etc.

TO SHAM LALL DAY, Esq.,

Founder and Secretary of the Calcutta Literary Society,

AR SIR, No. 24, NIMTOLA STREET, CALCUTTA.

As I have long been known to you, in connection with the *Calcutta Literary Society*, I have thought it fit to ich your portrait to the printed Report of the Society, with a short sketch of your life, and the genealogy of your cestors.

Your life has chiefly been devoted to the work of the Society, and you have taken no employment like ir worthy fore-fathers, either under Government, or, in a Mercantile Firm.

It is a blessing that you were born of respectable parents, who had an independent means of livelihood. Your erable father, the late Babu Radha Nath Day, (who was born in May, 1819, and died on Monday, the 18th October, 97, at 9-30 A.M., at the ripe old age of seventy-eight), was well-known, as the proprietor of the oldest and respectable rm of *Messrs Day & Company*, General Merchants, Commission Agents, Printers, Publishers, &c., &c., &c.

The *Firm* was first established by your grand-father Babu Gora Chand Day, in the year 1795, or, upwards of century and ten years ago, under the name and style of Gora Chand Day. When your father took charge of the *rm*, he altered its name into that of *Day & Company*. Your father was the *first Indian*, on this side of India, o made direct indents for books, &c., from *foreign countries*. The *Main Firm* was located at No. 10, Dalhousie uare, East, Calcutta.

The *Entrance-Course* of the *Calcutta University* for the year 1872, and many useful school books were pub-hed by the Firm of *Messrs Day & Company*, which rendered immense service to the education of *Indian Youths*. In recognition of your father's services, the Government patronized the Firm of *Messrs Day & Company*, and permission, your father used the words "By Appointment to His Excellency the Right Hon'ble the Viceroy and overnor-General of India, His Honor the Lieutenant-Governor of Bengal, and His Excellency General the Right on'ble the Commander-in-Chief of Her Majesty's Forces in India, &c., &c., &c."

You were born on Wednesday, the 19th September, 1850, (or, 4th *Ashin*, 1267 B. S.). At the early age of e, you were sent to the *Ahiereetola Government-Aided Banga Vidyalaya*. In 1869, you were transfered to the *alcutta Government Sanskrit College*, afterwards to the *Hare-School*, and thence to the *Hindu-School*, and, stly, to the *General Assembly's College*.

When a boy, you had a tendency for literary pursuits. At the early age of fifteen, you established a Literary ociety, (under the designation of the *Calcutta Literary Society)*, in the year 1875, in commemoration of the visit Calcutta of *His Most Gracious Majesty Edward VII., King of England and Emperor of India*, then, *His oyal Highness the Prince of Wales.*

The *Society* was first located at the *Calcutta Government Normal School*, (then situated at No. 83, Upper hitpur Road, Jorasanko), with its first *President*, Babu Gopal Chandra Banerjea, Head Master, *Calcutta overnment Normal School*, Babu Nabo Gopal Mitra, Editor, *National Paper*, as *Vice-President*, you as its *Secretary*, ith a council of three members.

The *Society* had its second *President* the late Revd. Dr. K.S. Macdonald, M.A., *Principal, Duff College.* le was succeeded by the late Mr. Mahendra Nath Bhattacharyya, M.A., B.L., (Author of several works), and lastly, y his brother Dr. J. N. Bhattacharyya, M.A., *Law Examiner of the Calcutta University.* The office of the *ociety* has been located at No. 24, Nimtola Street, Calcutta since the year 1835 and the *Institution* has been lourishing during the last *Thirty years.*

You also established *Four Schools*, under the auspicies of the *Calcutta Literary Society*. One at No. 50, Nanda Ram Sen's Street, Siva Bazar, called the *Calcutta School*, on the 1st March, 1883 ; the second, at No. 196, Bow Bazar eet, called the *Calcutta School, Bow Bazar Branch*, on the 24th July, 1884 ; the third, at Haraganj Road, Salkea, owrah), called the *Calcutta School, Salkea Branch*, on the 20th November, 1885 ; and, the fourth, at No. 81, ranasi Ghose's Street, called the *Calcutta School, Jorasanko Branch*, on the 5th April, 1886.

These Institutions rendered great service to the cause of education, a large number of poor and indigent ys being admited there not only *free*, but, who, also, received *free board and lodging*, for nearly a decade, in ich about Thirty-two-thousand Rupees were spent.

The Society owes its present prosperity only to your *indefatiguable labors*. I had the honor of being present at ny of its meetings and worked as its *Vice-President for years*, and can fully testify to your zeal, in the cause of *dian progress.*

I need not dwell at length on the benefits conferred by the *Calcutta Literary Society*, the *printed proceedings its various public meetings*, in Calcutta, published in the leading local news papers, and in the *Report Books* of e *Society* for the last thirty years, bear ample testimony to them.

The *Letters of Congratulation*, which you have received from the distinguished *Members of the Calcutta literary Society* and other illustrious personages, on the auspicious occasion of your marriage, held on Monday, e 7th June, 1885, (or, 25th *Jaista, 1293 B. S.*), at the age of twenty-five, and the *Letters of Condolence*, which ou have received on the melancholy death of your illustrious father, on Monday, the 18th October, 1897, (or, *d Kartik, 1304 B. S.*), and that of your venerable mother, on Monday, the 9th February, 1903, (or, *26th Magh, 09 B. S.*), testify to your respectability and character.

These letters will be found printed in the *Anniversary Proceedings of the Society*, published for the ars 1886, 1897 and 190[illegible] respectively. (*Vide, Report Book, Part* II, page 4 and page 45 ; & *Part* VII., page I.).

I wish you a long, happy and prosperous life and hope you will continue your good work for many years to ome, when the people will appreciate more your labours in the cause of education.

Yours Sincerely
Gobin Chandra Dhar,
Vice-President, Calcutta Literary Society,
(Now a Govt. Pensioner),
Military Account's Department.

[illegible] 2, Sovaram [illegible]'s 2nd Lane,
COL[illegible]STREET.

Proceedings of the **Twenty-ninth Anniversary Meeting of the Calcutta Literary Society** *held at the hall of the* **Ripon College,** *No. 60, Mirzapur Street, on Wednesday, the 4th January, 1905, at 4-30 P. M., under the presidency of His Highness the* **Hon'ble** *Nawab Fateh Ali Khan Kazilbash Sahib,* **Companion of the Order of the Indian Empire,** *the* **Panjab Representative of the Governor-General's Legislative Council,** *&c., &c., &c. The Meeting was well attended.*

The *Twenty-ninth Anniversary Meeting of the Calcutta Literary Society* was held at the hall of the *Ripon College*, No. 60, Mirzapur Street, on Wednesday, the 4th January, 1905, at 4-30 P.M., under the presidency of His Highness the *Hon'ble* Nawab Fateh Ali Khan Kazilbash Sahib, *Companion of the Order of the Indian Empire*, the *Panjab Representative of the Governor-General's Legislative Council*, &c. The Meeting was well attended.

On the *Hon'ble Chairman's* taking his seat, amidst cheers, the pupils of the *Industrial Home and School for the Blind* entertained the audience with a welcome song, composed in honor of the *Hon'ble Nawab Sahib*. The audience were much pleased and the spectacle presented by the blind boys, at singing in a *Chorus*, was, indeed, worth seeing.

The Hon'ble Chairman having asked the Secretary to read the last *Annual Report*, Babu Sham Lall Day, the *Founder and Secretary to the Society* addressed the meeting thus :—

Address by the Secretary :—

Hon'ble Chairman and Gentlemen,

It is most fortunate that we have had such a high personage as the *Hon'ble* Nawab Fateh Ali Khan Kazilbash Sahib, *Companion of the Order of the Indian Empire, the Panjab Representative of the Governor-General's Legislative Council*, &c., &c., &c., to preside at our this day's *Twenty ninth Anniversary Meeting*, with his usual kindness towards this Literary Institution of nearly Thirty years standing. *(Cheers.)*

The *Members of the Society* hereby beg to tender their warmest thanks for the favour, and I am also grateful to the *Hon'ble Nawab Sahib* for having spared his time in the midst of the multifarious duties of his office to come here this afternoon. (*Cheers.*)

We have assembled here this afternoon to celebrate the *Twenty-ninth Anniversary of the Calcutta Literary Society*, and it is a matter of congratulation that the *Society* has passed through so many years of its existence, during which period, it has weathered many a storm. Perhaps, *our Society* is *the oldest Literary Society* now in existence *in Calcutta*. (*Cheers.*)

I have the pleasure in submitting a synoptical Report of the transactions of the Society for the year 1904 :—

The *Twenty-eighth Anniversary Meeting of the Calcutta Literary Society* was held at the quadrangle of the *Ripon College*, No. 60, Mirzapur Street, on Thursday, the 7th January, 1904, at 4-30 P.M., under the presidecy of Dr. Sarat Kumar Mullick, of *Malancha*, *F.R.C.S.*, (*London*), *M. B.*, *C. M.*, *Fellow of the Medical Society*, *London*, *Member* of the *Chelsea Chemical Society*, *British Medical Association*, &c., &c., &c., when the *Hon'ble* Professor Ram Krishna Gopal Bhandarkar, M. A., Ph. D., C. I. E., *Member of the Viceroy's Legislative Council*, delivered an interesting and instructive lecture on the *Progress of Indian Society in Ancient Times*, before a large and respectable gathering. (*Vide*, *Bengalee*, 8th January, 1904.)

Besides the *Twenty-eighth Anniversary Meeting*, the *Society* held the following *Forty-five public Meetings* during the year 1904 ; *viz* :—

(1). *Improvement of the Bengali Language and Literature* by Mr. Amrita Lall Bose, Manager, *Star Theatre*, at the *Curzon Theatre*, No. 91, Harrison Road, on Friday, the 8th January, 1904, at 4-30 P.M., under the presidency of Mr. Raj Krishna Dutt, *Zemindar & Secy., of the Kayasta Samaj*, Calcutta. (*Vide*, *Bangalee*, 9th January, 1904).

(2). *Tibetan Language and Literature* by Rai Sarat Chandra Das Bahadur, C.I. E., (the first Bengalee traveller in Tibet), at the *Unique Theatre*, Beadon Street, on Thursday, the 21st January, 1904, at 5 P.M., under the presidency of Dr. Sarat Kumar Mullick, *F. R. C. S.*, (*London*), *M. B.*, *C. M.*, *Fellow of the Medical Society*, *London*, *Member of the Chelsea Chemical Society*, *British Medical Association*, *&c., &c., &c.*
(*Vide*, *Statesman* & *Bengalee*, 22nd January, 1904.)

(3). *How to Approach God* by Mr. R. Palit, (of Howrah), at the *Unique Theatre*, Beadon Street, on Thursday, the 4th February, 1904, at 5 P. M., under the presidency of *Swami* B. Upadhya.
(*Vide*, *Englishman* & *Amrita Bazar Patrika*, 5th February., 1904.)

(4). *Higher Education* by Mr. Panch Cowri Banerjea, B.A., Editor, *Rangalaya*, at the quadrangle of the *Ripon Collage*, No. 60, Mirzapur Street, on Thursday, the 11th February, 1904, at 4-30 P.M., under the presidency of Mr. Gobin Chandra Dhar, *Landholder* and the *Vice-President of the Society*.
(*Vide*, *Indian Mirror*, 13th Febuary, 1904.)

(5). *God knowable or Not* by Mr. R. Palit, (of Howrah), at the hall of the *Mahamed Laik's Jubilee Institution*, No. 29, Mirzapur Street, on Tuesday, the 16th Febuary, 1904, 5 P.M., under the presidency of Mr. Premtose Bose, B.A.
(*Vide*, *People and Pratibasi*, 17th Feburary, 1904.)

(6). *Pekin and the Structure of the Chinese Language* by Rai Sarat Chandra Das Bahadur, C. I. E., at the hall of the *General Assembly's College*, No. 3, Cornwallis' Square, East, on Wednesday, the 17th Febuary, 1904, at 6 P. M., under the presidency of the Revd. James M. Morrison, M. A., D. D., Principal of the *General Assembly's College*.
(*Vide*, *Bengalee*, 18th. Febuary, 1904.)

(7). *An Open-Air Meeting*, convened by the *Society*, was held at the College Square, on Monday, the 27th June, 1904, at 5 P. M., to celebrate the *Sixty-third Anniversary Birthday* of His Most Gracious Majesty Edward VII., King of England and Emperor of India, when Mr. Gobin Chandra Dhar, the *Vice-President of the Society*, delivered an address, congratulating His Imperial Majesty on the occasion.

A *Message of Congratulation* was also forwarded to His Excellency the *Right Hon'ble* the Viceroy and Governor-General of India, at Simla, to which the following *Message*, in reply, was received :—

Telegram, No. 33734.

Dated, 28th June, 1904.

To	From
The Founder-Secretary, Calcutta Lit. Society, Calcutta.	The Private Secretary to the Viceroy, Simla.

"I am desired to thank you for your Telegram of yesterday."

(*Vide*, *Englishman*, *Amrita Bazar Patrika*, and *Hindu Patriot*, 29th June, 1904.)

(8). Another *Open-Air Meeting* convened by the Society, was held at the Wellington Square Park, on Thursday, the 28th July, 1904, at 6-30 P. M., to commemorate the *Thirteenth Anniversary death* of the late venerable Pandit Eswar Chandra Vidyasagra, C.I.E., when Mr. Gobin Chandra Dhar, the *Vice-President of the Society*, deliverd an address, sutiable to the occasion.
(*Vide*, *Amrita Bazar Patrika* and *Hindu Patriot*, 29th July, 1904.)

(9). *An Extra-ordinary Meeting*, convened by the *Society*, was held at the *Unique Theatre*, Beadon Street, on Tuesday, the 9th August, 1904, at 5 P. M., to commemorate the *Second Anniversary Coronation* of His Most Excellent Majesty Edward VII., King of England and Emperor of India, under the Presidency of Rai Baikuntha Nath Bose Bahadur, *Dewan of His Majesty's Mint in Calcutta.*

Mr. Jnan Chandra Rai, B.A., B.L., *Pleader, Judge's Court, Alipur*, delivered an address on *Loyalty*. He was followed by Mr. Jitendra Nath Mullick, B. A., Mr. J. N. Sinha, B. A., and Mr. Gobin Chandra Dhar, the *Vice-President of the Society*.

All these gentlemen laid stress upon the fact that the *loyalty* of the Indian people was not lip-dip, but, it was ingrained in their very nature.

After the speakers had done, the *Chairman* made a nice little speech. Mr. K.C. Bose entertained the audience with several songs from *Gramophone*.

A Letter of Congratulation was also forwarded to His Most Gracious Majesty Edward VII., King of England and Emperor of India, to which the following acknowledgment was received :—

Balmoral Castle,
August, 31st, 1904.

"The Keeper of the Privy Purse, presents his compliments to the Founder-Secretary to the Calcutta Literary Society, and writes to acknowledge the receipt of his letter of the 11th Instant to the address of the *Comptroller and Equerry* to King Edward VII., Emperor of India.

The Keeper of the Privy Purse begs to inform the Secretary of the Calcutta Literary Society that his letter shall be submitted to the King, on His Majesty's arrival at Balmoral."

The Founder-Secretary,
The Calcutta Literary Society,
24, Nimtola Street, Calcutta—India.

(*Vide, Amrita Bazar Patrika*, 10th and *Englishman*, 11th August, 1904.)

(10). An interesting ceremoney was held by the *Society* at the *Curzon Theatre*, No. 91, Harrison Road, on the 21st August, 1904, at 4 P. M., to congratulate the *Hon'ble* Mr. Amvika Charan Mazumdar, M.A., B.L., of Faridpur, on his election as an *Hon'ble Member of the Legislative Council of His Honor the Leieutenant-Governor of Bengal*. Mr. Lalmahan Ghose, *Barrister-at-Law*, was voted to the chair, amidst cheers.

Despite the inclemency of the weather, the attendance was exceptionally large. The gathering included the *Hon'ble* Mr. Gopal Krishna Gokhale, C. I. E., *Bombay Representative of the Viceroy's Legislative Council*, Mr. S. P. Sinha, *Barrister-at-Law, Sheriff of Calcutta*, &c., &c., Dr. Sarat Kumar Mullick and others.

The proceedings commenced with a *Welcome Address* to the *Hon'ble* Mr. Amvika Charan Mazumdar, M. A., B. L., and then followed an eloquent speech from the chair, appreciating his services to the country. The *Hon'ble* Mr. Mazumdar made a nice speech, in reply, thanking the Society for the honor it had done him.

(*Vide, Englishman, the Telegraph*, 22nd and *Bengalee*, 23rd and 27th August, 1904).

(11). *The Hindu Ideal* by professor T. L. Vaswani, *M.A.*,(formerly Senior Fellow, Sindh Art's College), at the hall of the *General Assembly's College*, No. 3, Cornwallis' Square, East, on Wednesday, the 7th September, 1904, at 5 P. M., under the Presidency of Mr. N.N. Ghose, *Barrister-at-Law, F. R. S. L., Honrary Presidency Magistrate, Editor, Indian Nation*, &c., &c., &c.

(*Vide, the Telegraph*, 8th, and *Englishman*, 9th September, 1904.)

(12). *The Teachings of this World* by His Holine *Paramhansa* Siv Naraiyan Swami, at the hall the *Duff College*, No. 74, Nimtola Street, Saturday, the 17th September, 1904, at 4 P. under the presidency of Mr. Mohini Moh Chatterjea, M.A., B.L., *Attorney-at-Law.*
(*Vide, Amrita Bazar Patrika* and *Hindu Patri* 19th, *Englishman* & *Telegraph*, 20th Sept., 1904

(13). *God and Man's Duty in this World* by His Holine *Paramhansa* Siv Naraiyan Swami, at the *Miner Theatre*, No. 6, Beadon Street, on Monday, t 26th September, 1904, at 5 P.M., under the pr sidency of Mr. Mohini Mohan Chatterjea, M.A B.L., *Attorney-at-law.*
(*Vide, Englishman*, 28th, the *Telegraph*, 29th, an *Hindu Patriot*, 30th September, 1904.)

(14). *What is God ?*—by His Holiness *Paramhansa* S Naraiyan Swami, at the hall of the *Metropolita College*, No. 22, Sankar Ghose's Lane, Cornwalli Street, on Wednesday, the 5th October, 1904, 4-30 P. M., under the presidency of *Pandit* Satis Chandra Vidya-Bhushan, M.A., *Professor of Sanskri Presidency College, Calcutta.*
(*Vide, Hindu Patriot*, 6th October, 1904.)

(15). *What is Truth in this World ?*— by His Holines *Paramhansa* Siv Naraiyan Swami, at the hall o the *City College*, 12, Mrizapur Street, on Thursday the 6th October, 1904, at 5 P.M., under the pre dency of Mr Mohini Mohan Chatterjea, M.A., B.L *Attorney-at-Law.*
(*Vide, Hindu Patriot*, 7th October, 1904.)

(16). *What Substance is meant by the Name of God ?* by His Holiness *Paramhansa* Siv Naraiyan Swam at the *Minerva Theatre*, No. 6, Beadon Stre on the 20th November, 1904, at 8 A. M., under t presidency of Khan Bahadur Shujat Ali Be Sahib, *Representative of Her Highness the Nawa Begum Sahiba of Murshedabad, C. I., &c.*

There were several *Bengali* songs sung, suitabl to the occasion.
(*Vide, Amrita Bazar Patrika*, 21st and *Hind Patriot*, & the *Telegraph*, 22nd November, 1904.)

(17). A course of reading the *Seven Cantos of t Great Epic Poem Ramayana*, with notes, illustr tions and songs by *Srijut* Ram Tarak Thakur Bansi, in the district of Bankura, (the renowne singer of *Ram Rasayana*), with his skilful dancin troupe, at the quadrangle of *Sri Sri Radh Kantaji's Thakurbari*, situated at No. 25, Gop Krishna Pals' Lane, Nimtola Street, in conne tion with the meetings of the *Calcutta Literar Society*, from 4th to 31st December, 1904, betwee the hours of 6 and 9 P.M., every evening.

Report of *Proceedings of all these public Meetin* were published in the local News-papers, and hav formed an *Appendix* to the consolidated Report of t Society.

The Inaugural Meeting :—

(18). *Sunday, 4th December, 1904.*

The Inaugural meeting was opened by *Pandit* Satis Chandra *Vidya-Bhushan*, M.A., *Professor of Sanskri Presidency College, Calcutta*, with a short introducto speech.

The *Chairman* said that it gave him very gre pleasure to inaugurate the proceedings of such joyful meeting. He had confident hopes that t movement, which Babu Sham Lall Day, the *Founder and Secretary of the Calcutta Literary Society*, organi at great expense and trouble, would successfully conclu ded *(Cheers)*.

He expressed his sincere wishes and prayed to G for its success. He then called upon *Srijut* Ram Ta Thakur to commence his speech.

The distinguished orator and songster then chan the *Sacred Hymns of Ramayan*, and addressed assembly for nearly three hours. He was heard with r attention.

The *Meeting* terminated after a sumptuous feast to the distinguished *Ramayan Party* and others interested.

(*Vide*, *Hindu Patriot*, 5th, *Englishman*, the *Telegraph*, 6th and *Amrita Bazar Patrika*, 7th December, 1904.)

ADI-KANDA OF RAMAYAN :—

Prayer to *Gurudev*, *Mahaprabhu*, *Nityanandji*, *Sri Ram Chandra*, &c.

Description of Ajodhya.

Incarnation of *Sri Ram Chandra*, *Bharat*, *Lakshman* and *Satrugna*, in four parts, from the body of *Narayan*.

Salvation of *Ratnakar* by worshiping *Sri Ram Chandra*.

Brahma blesses *Ratnakar* and tells him that he will be known afterwards as *Valmiki Muni* and he will compose the *Epic Poem Ramayan*.

Narad Muni foreshadows *Ramayan* to *Valmiki Muni*.

History of the dynasty of *Chandra*.

History of *Mandhata*.

The extinction of the dynasty of the *Sun*.

Harit becomes the *King of Ajodhya*.

History of *Rajah Harish Chandra*.

History of *Sagar* dynasty.

Ashyamedha Yajna by *Sagar Rajah*.

Kapila Muni curses the sons of *Sagar Rajah* to death.

Kapila Muni narrates the ways of the release of *Sagar Dynasty*.

Departure of *Sagar Rajah* to bring the *Ganges*. The birth of *Bhagirath*.

Bhagirath brings the *Ganges* by worshiping *Indra*, *Siva*, *Vishnu* and *Brahma*.

The four *dharas* of the *Ganges* descend from the *Sumeru Hills*.

The *Ganges* passes through *Haridwar*, *Patal* and *Tribeni*.

Salvation of *Kandur Muni* by throwing his bones into the *Ganges*.

Redemption of *Sagar Dynasty*.

Narration of the greatness of the *Ganges*.

Salvation of *Sawdas* by touching the water of the *Ganges*.

Brahma explains *Raghubansa* on the heroism of *Raghu Raj*.

Singing of the praises of *Raghu Raj*.

Birth of *Dasarath*.

Dasarath becomes *Rajah of Ajodhya*.

Marriage of *Rajah Dasarath* with *Kowsalya*.

Rajah Dasarath marries *Kekayee*.

Rajah Dasarath marries *Sumitra* and seven hundred other ladies.

Rajah Dasarath falls into the wrath of *Sani*.

Rajah Dasarath cultivates the friendship of *Jatayu*.

Sani blesses *Rajah Dasarath*.

Rajah Dasarath starts for *Shikar* and kills *Sindhu Muni*, mistaking him for a deer.

Curses of the blind father of *Sindhu* on *Rajah Dasarath*, who afterwards got four sons.

Entry of *Rajah Dasarath* into the cottage of *Basistha Muni*.

In his absence, *Rajah Dasarath* speaks to his son *Bamdeb* about the *Muni*.

Bamdeb advises the *Rajah* to repeat thrice the name of *Sri Ram Chandra*, in order that he may be freed from the curses of the *Muni*.

On the arrival of his father, *Bamdeb* informs him of the visit of *Rajah Dasarath* and his curse of the blind *Muni*.

Basistha Muni curses his son *Bamdeb* to become *Guhak Chandal*, for advising the *Rajah* to repeat the name of *Sri Ram Chandra* thrice instead of one.

(19). *Monday, 5th December, 1904.*

Destruction of *Sambar Asura* by *Rajah Dasarath*.

Infliction of several wounds by *Sambar Asura* on *Rajah Dasarath*.

The curing of the wound by his consort *Kekayee*.

Promise of a special blessing by the *Rajah* to *Kekayee* for this.

Promise of a second blessing by the *Rajah* to *Kekayee* on her curing his itches.

(20). *Tuesday, 6th December, 1904.*

Advice of *Rishya Sringa Muni* to *Rajah Dasarath* for a *Yajna* for the birth of a son.

Rishya Sringa Muni brought to prevent the draught in the dominion of *Lompad Rajah*.

Lamentation of *Bebhandak Muni* for the absence of his son *Rishya Sringa* from his cottage.

(21). *Wednesday, 7th December, 1904.*

Yajna by *Rajah Dasarath* for the birth of his sons.

Distribution of *Charu* to the *three Ranis* of *Rajah Dasarath*, after completing the *Yajna*.

Incarnation of *God* in four parts in their womb.

(22). *Thursday, 8th December, 1904.*

Birth of *Sita Devi* at the farm of *Janak Rishi*.

(23). *Friday, 9th December, 1904.*

Birth of *Sri Ram Chandra* by *Kowsalya Rani*.

Birth of *Bharat* by *Kekayee*.

Births of *Lakshman* and *Satrughna* by *Sumitra*.

Rejoicing at the incarnation of *Sri Ram Chandra*.

Raban's danger at the birth of *Sri Ram Chandra*.

Birth of *Monkeys*.

(24). *Saturday, 10th December, 1904.*

Naming and Rice-ceremonies of *Sri Ram Chandra*, *Bharat*, *Lakshman* and *Satrughna*.

Frolics of childhood of *Sri Ram Chandra*, *Bharat*, *Lakshman* and *Satrughna*.

Study of the *Shastras* and *Military tactics* by *Sri Ram Chandra*.

Ear-boring ceremony of *Sri Ram Chandra*.

(25). *Sunday, 11th December, 1904.*

Entry of *Narad Muni* to Mithila and narration of the birth of *Sita Devi* to *Janak Rishi*.

Offering the Arrow of Siva (*Haradhanu*) to *Janak Rishi*, as a pledge for the marriage of *Sita Devi*.

Vow of *Janak Rishi* for breaking the *Arrow of Siva* for the marriage of *Sita Devi*.

Failure of *Raban* and other high personages to break the *Arrow of Siva*.

(26). *Monday, 12th December, 1904.*

Sri Ram Chandra starts for bathing in the *Ganges*. He cultivates the friendship of *Guhak Chandal*, in the way.

Sri Ram Chandra's entry into the cottage of *Bharadwaj*, to receive the *Arrow of Indra*.

Conference of the *Munis* to prevent *Rakshases* from obstructing the performance of their *Yajna*.

(27). *Tuesday, 13th December, 1904.*

Visit of *Bishyamitra Muni* to *Rajah Dasarath* for sending *Sri Ram Chandra* with him to destroy the *Rakshasas*.

Un-willingness of *Rajah Dasarath* to send *Sri Ram Chandra* to destroy the *Rakshasas*.

Despatch of *Bharat* and *Satrughna* by the *Rajah* to destroy the *Rakshasas*.

(28). *Wednesday, 14th December, 1904.*

Bishyamitra Muni's wrath at the deceit of *Rajah Dasarath*.

Compulsion of the *Rajah* to send *Sri Ram Chandra* and *Lakshman* to destroy the *Rakshasas*.

Sri Ram Chandra kills *Taraka Rakshasi* in the way.

(29). *Thursday, 15th December, 1904.*

Salvation of *Ahallya* by the touch of the feet of *Sri Ram Chandra*.

Transformation of a wooden boat into gold by the touch of the feet of *Sri Ram Chandra*.

Destruction by *Sri Ram Chandra* of the *Rakshasas* and performance of *Yajna* by the *Munis* without obstruction.

(30). *Friday, 16th December, 1904.*

Arrival of *Bishyamitra Muni* at *Mithila* with *Sri Ram Chandra* and *Lakshman* to give them *Mantras*.

Praise of *Sri Ram Chandra* by the ladies of *Mithila*.

Conversation of *Bishymitra Muni* with *Janak Rishi*

(31). *Saturday, 17th December, 1904.*

Breaking of *Siva's* Arrow at Mithila by *Sri Ram Chandra* for his marriage with *Sita Devi.*

Janak Rishi's message to *Rajah Dasarath.*

(32). *Sunday, 18th December, 1904.*

Description of the marriage of *Sri Ram Chandra* with *Sita Devi.*

Description of the marriage of *Lakshman* with *Urmila,* the daughter of *Janak Rishi.*

Description of the marriages of *Bharat* and *Satrughna* with *Mandabi* and *Srutakirti,* the two daughters of *Kushidhyaj,* brother of *Janak Rishi.*

(33). *Monday, 19th December, 1904.*

Humiliation of *Parasuram.*

Return of *Rajah Dasarath* to *Ajodhya* with his sons and daughters-in-law.

Description of *Sri Ram Chandra* and *Sita Devi* by the inhabitants of Ajodhya.

AJODHYA-KANDA OF RAMAYAN :—

(34). *Tuesday, 20th December, 1904.*

Instruction of *Sri Ram Chandra* in the tactics of Government by *Rajah Dasarath* and his proposal to install him in the Throne of Ajodhya.

Bharat starts to see his maternal uncle.

Arrangement for installing *Sri Ram Chandra* in the Throne of Ajodhya.

Rejoicing of the people of Ajodhya at the installation of *Sri Ram Chandra* in the Throne of Ajodhya.

Manthara Kunji's advice to *Kekayee* to persuade *Rajah Dasarath* to install *Bharat* in the Throne, and the despatch of *Sri Ram Chandra* into the forest.

Kekayee persuades the Rajah to install *Bharat in lieu of Sri Ram Chandra* and her proposal for his exile for fourteen years.

Fainting of the *Rajah* and his grief at the proposal of *Kekayee.*

Arrangement for *Sri Ram Chandra's* exile, in accordance with the *Rajah's* promise to *Kekayee.*

(35). *Wednesday, 21st December, 1904.*

Sri Ram Chandra, Sita Devi, and *Lakshman* start for the wilderness.

Lamentation of *Kowsalya Rani.*

Interview of *Sri Ram Chandra* with *Guhak Chandal.*

Sita Devi's delight at the scenery of the hills shown to her by her husband *Sri Ram Chandra.*

Piercing of an eye of *Jayanti Crow* by *Sri Ram Chandra.*

The *Munis'* flight from *Chitrakuta,* owing to the persecution of the *Rakshasas.*

Sri Ram Chandra's stay at *Chitrakuta* with *Sita Devi* and *Lakshman.*

(36). *Thursday, 22nd December, 1904.*

Sumantra Sarathi's return to Ajodhya to inform *Rajah Dasarath* of the arrival of *Sri Ram Chandra* into the wilderness.

Death of *Rajah Dasarath* immediately after the receipt of *Sumantra Sarathi's* message.

Bharat's dream of the death of *Rajah Dasarath* and the exile of *Sri Ram Chandra* with *Sita Devi* and *Lakshman* at his maternal uncle's house.

Despatch of a messenger for bringing *Bharat* from his maternal uncle's house.

(37). *Friday, 23rd December, 1904.*

Bharat and *Satrughna's* return to Ajodhya.

Bharat rebukes *Kekayee.*

Persecution of *Manthara Kunji* by *Satrughna.*

Performance of *Rajah Dasarath's* funeral ceremony by *Bharat.*

Bharat and *Satrughna's* expedition to the wilderness for persuading *Sri Ram Chadra* to return to Ajodhya.

(38). *Saturday, 24th December, 1904.*

Bharat's message to *Sri Ram Chandra* of the death of *Rajah Dasarath.*

Lamentation of *Sri Ram Chandra,* on receipt of the melancholy message of the death of his father.

Conversation of *Bharat* with *Sri Ram Chandra.*

Sri Ram Chandra's un-willingness to return to Ajodhya and take the reigns of Government.

Sri Ram Chandra's permission to *Bharat* to take the reigns of Government.

(39). *Sunday, 25th December, 1904.*

Bharat's return to Ajodhya with heavy heart.

ARANYA-KANDA OF RAMAYAN :—

(40). *Monday, 26th December, 1904.*

Sri Ram Chandra's entry into Gya and performance of the *Sradh Ceremony* of *Rajah Dasarath.*

(41). *Tuesday, 27th December, 1904.*

Sri Ram Chandra's entry into the cottage of *Atri Muni.* His conversation, with the wives of the *Munis,* regarding the birth of *Sita Devi,* her marriage with him and how he killed the *Rakshasas.*

(42). *Wednesday, 28th December, 1904.*

Destruction of *Beradh Rakshasa* by *Sri Ram Chandra.*

Sri Ram Chandra's entry into the *Asram* of *Sarabhanga Muni* to receive the *Arrow of Indra.*

Sarabhanga Muni's departure to heaven at the sight of *Sri Ram Chandra.*

Complaint of the *Munis* of the forest of *Dandaka* to *Sri Ram Chandra,* regarding the persecution of the *Rakhasas.*

Sri Ram Chandra's departure for the cottages of *Sutinka* and of other *Munis.*

(43). *Thursday, 29th December, 1904.*

Sri Ram Chandra's preparation for his visit to *Panchabati* at the advice of *Agasta Muni.*

Sri Ram Chandra's settlement at *Panchabati* with *Sita Devi* and *Lakshman,* after seeing several forests during ten years.

(44). *Friday, 30th December, 1904.*

Lakshman cuts the nose & ears of *Surpanakha.*

Destruction of 14,000 *Rakshasas* by *Sri Ram Chandra.*

Khar and *Dushan Rakshasas'* battle with *Sri Ram Chandra.*

Destruction of *Dushan, Khar* and many other *Rakshasas* by *Sri Ram Chandra.*

Surpanakha Rakshasi's departure for *Lanka,* and her narration of the acts of *Sri Ram Chandra, Sita Devi* and *Lakshman* to her brother *Raban.*

(45). *Saturday, 31st December, 1904.*

Marich Rakshasas's advice to *Raban,* not to fight with *Sri Ram Chandra* and take by force *Sita Devi,* was of no avail.

Marich Rakhasas's assumption of the form of a *Mock-deer.*

Destruction of the *Mock-deer* by *Sri Ram Chandra.*

Sita Devis' rebuke to *Lakshman.*

Raban's taking of *Sita Devi* in the disguise of a *Brahmachari.*

Battle of *Jatayu* with *Raban.*

Sita Devi throws her clothes and ornaments to the five monkeys, who dwelt in the *Rishya Mukha Mountain.*

Sita Devi stays at the forest of *Asoka in Lanka,* and eats there the *Payas* sent to her by *Brahma,* through *Indra.*

Sri Ram Chandra and *Lakshman's* lamentation for *Sita Devi.*

Search of *Sita Devi* by *Sri Ram Chandra* & *Lakshman*

I have now a pleasant duty to perform in announcing to you that the following distinguished personages have signified their willingness to become *Members of the Society,* during the year 1904; *Viz* :—

His Highness Mian Bhuri Singh, *C.I.E., Rajah Sahib of Chamba State,* 30-6-1904

The *Hon'ble* Nawab Fateh Ali Khan Kazilbash Sahib, *C.I.E.,* of Lahore, ... 24-12-1904

Suryya Kumar Roy, *Rajah of Lakhikole.* 19-2-1904

I have the honor in announcing to you that His Holiness *Paramhansa* Siv Naraiyan *Swami* has kindly presented a copy each of his valuable publications to us in 1904.

The following letters were received, during the year 1904, viz:—

From His Royal Highness the Duke of Connaught :—

Clarence House,
St. James's, S.W.,
April 11th, 1904.

The Equerry-in-Waiting is desired by the Duke of Connaught to thank the Calcutta Literary Society for the Resolution of Sympathy, which they have expressed on the death of H. R. H. the Duke of Cambridge, and it is a great pleasure to both His Royal Highness and H. R. H. the Duchess of Connaught to receive the copy of the Resolution you have sent.

The Secretary, Calcutta Literary Society,
Calcutta—India.

From the Members of the Royal Family of His Grace the late Duke of Cambridge, M.P., &c. :—

Gloucester House,
Park Lane, W., 14th April, 1904.

Sir,

The Members of the family of His late Royal Highness the Duke of Cambridge desire to convey, to the members of The Calcutta Literary Society, their thanks for the kind and sympathetic message of condolence, on the death of their father, which you have forwarded.

The Secretary,
Calcutta Literary Society,
Calcutta—India.

I remain,
Yours truly,
Adolphes Fitz George.

From the Right Hon'ble the Earl of Ripon, K.G., P.C., G.C.S.I., G.C.I.E., M.P., ex-Viceroy and Governor-General of India :—

9, Chelsea Embankment, S.W.,
January 11th, 1904.

Dear Sir,

I am desired by Lord Ripon to acknowledge the receipt of your letter, and to ask you to convey to the members of the Calcutta Literary Society his thanks for their kind inquiry—It was taken a serious accident, but he is now quite recovered.

Sham Lall Day, *Esq.*,
Calcutta—India.

Yours faithfully,
F. S. Omriten.

From His Excellency the Right Hon'ble Lord Ampthill, G. C. S. I., Officiating Viceroy and Governor-General of India :—

Government House,
Calcutta, 22-4-1904.

Sir,

I am requested in acknowledging your communication of this date and to say that His Excellency is much obliged to the Society, of which you are Secretary, for their kindly greeting and for good wishes they have expressed.

Yours faithfully,
E. Prophane,
A. D. C., in Waiting.

To the Secretary,
Cal. Lit. Society.

From His Excellency the Viceroy and Governor-General of India, in reply to the congratulatory Message sent, in commemoration of the Sixty-third Anniversary Birthday of His Majesty the King-Emperor of India :—

Telegram No. 33734.
Dated, Simla, 28th June, 1904.

To
Founder-Secretary,
Calcutta Literary Society,
Calcutta.

From
Private Secretary,
Viceroy,
Simla.

I am desired to thank you for your telegram of yesterday.

From His Honor Sir Andrew H. L. Fraser, K. C. S. I., Lieutenant-Governor of Bengal :—

The Shrubbery,
Darjeeling, 6th May, 1904.

My Dear Sir,

I thank you for your kind letter of 4th instant received to day, and also your Society for their kindly sympathy with me in my bereavement.

To
Sham Lall Day, *Esq.*,
Calcutta.

I am,
Yours Sincerely,
A. H. L. Fraser.

From His Highness the Maharajah Gaekwar Sahib of Barada State, G.C.S.I., &c. :—

Tagore Castle, Calcutta,
Dated, 15th November, 1904

Dear Sir,

In reply to your letter dated yesterday, to the *A.D.C.* to His Highness the Maharajah Gaekwar, I am desired to say that His Highness thanks you for your kind wishes. * * *

To Sham Lall Day, *Esq.*,
Secy., Cal. Lit. Society,
Calcutta.

Yours faithfully,
L. N. Leinage,
Asst. Secy. to H. H.
The Maharajah Gaekwar

From Their Highnesses the Maharajah Sahib & the Maharani Sahiba of Cooch Behar State

Office of His Highness The Maharajah of Cooch Behar
Dated, Cooch Behar, 27th January, 1904.

My Dear Sham Lall Babu,

* * Their Highnesses the Maharajah and Maharani and other members of the family have asked me to convey, through you, their best thanks to the members of your Society for their expression of sympathy and condolence in His Highnes's bereavement.

To
Babu Sham Lall Day,
Secy., Cal. Lit. Society,
Calcutta.

Yours Sincerely,
Priya Nath Ghose,
Personal Assistant to H.H.
The Maharajah of Cooch Behar

From Sardar Naraiyn Singh Sahib, Chief Secretary of Sirmoor-Nahan Raj State :—

13/2, Alipur Road,
Calcutta, 15th January, 1904.

Dear Sir,

* * I am sorry to hear the sad news of your cousin's and your son-in-law's father's death, and sincerely sympathise with you in your bereavement.

You shall find me disengaged at 2-30 O'clock to-morrow and you will be granted an interview by the Maharajah at the same time.

I trust that you are doing well.

To Babu Sham Lall Day,
24, Nimtola Street, Calcutta.

Yours truly,
Naraiyn Singh.

From the Private Secretary to His Highness the Rajah Sahib of Mahammadabad Estate:—

Kaisarbagh,
Lucknow, 3rd November, 1904.

Dear Sir,

Kindly accept my heartfelt sympathies with you in the bereavement that has befallen you in the sad and premature death of your uncle.

The age of 73 is no age at all. His patronly existence would have been a boon to you, even if he had lived 173 years.

* * * * *

To
Sham Lall Day, *Esq.*,
Secy., Cal. Lit. Society,
Calcutta.

Yours faithfully,
S. M. Rais-uz. Zaman Khan,
Private Secy. to the Rajah of Mahammadabad.

From Rajah Ram Pal Sahib, *C.I.E.*, of Kutlehr:

Paroian,—District Kangra,
Dated, 4th July, 1904.

Sir,

Your kind letter of congratulations dated 24th June 1904, is duly recieved by me and I am very happy to pay you my many many thanks.

Hoping you will kindly accept them.

With well wishes and due regards,

To
Babu Sham Lall Day,
Secy., Cal. Lit. Society,
24, Nimtola Street, *Calcutta.*

Remaining,
Yours Sincerely,
Ram Pal, *C.S.I.*,
Rajah Kutlehr State.

From Rajah Ram Pal Singh of Gumanganj :—

Sudauli, 9th July, 1904.

Dear Sir,

* * I thank you and the Society cordially for the congratulations offered to me.

* * * * *

To Sham Lall Day, *Esq.*,
Calcutta.

Your faithfully,
Rajah Ram Pal Singh.

From the Hon'ble Mr. Gopal Krishna Gookhale, C.I.E., Bombay Representative of the Viceroy's Legislative Council, &c. :—

13/1, Wellesley Square, East,
Dear Sir, Calcutta, 6th January, 1904.

I am much obliged to your Society for their kind congratulations, for which permit me to return my sincere thanks.

* * * * *

To Sham Lall Day, *Esq.*, Secy., Cal. Lit. Society.
Yours truly, G. K. Goekhale.

From the Hon'ble Mr. Justice J.T. Woodroffe, Bar-at-Law, & Judge of the High Court :—

5, Russell Street,
Dear Sir, Calcutta, August, 25th 1904.

I thank you very cordially and the Calcutta Literary Society, on whose behalf you wrote, for your kind letter of congratulation on my appointment as a Judge of the High Court.

Sham Lall Day, Esq., Secy., Cal. Lit. Society, 24, Nimtola Street.
I remain, Yours Sincerely, J. T. Woodroffe.

From Dr. Sir Guroo Dass Banerjea, Kt., M. A., late Hon'ble Judge of the High Court :—

Narikeldanga, Calcutta,
My Dear Sir, June, 25th, 1904.

I thank you and your Society for your kind congratulations and good wishes for me.

To Babu Sham Lall Day, Secy., Cal. Lit. Society.
Yours Sincerely, Guroo Dass Banerjea.

From the Hon'ble Dr. Justice Asutosh Mookerjea, M.A., Ph. D., Judge of the High Court :—

77, Russa Road, North, Bhowanipur,
My Dear Sir, 9th June, 1904.

I am deeply gratified to receive your hearty congratulations and good wishes, and I shall be obliged if you will convey to your Society my best thanks.

To Babu Sham Lall Day, Secy., Cal. Lit. Society.
Yours Sincerely, Asutosh Mukerjea.

From the Hon'ble Mr. Nalin Behari Sarkar, C.I.E., Sheriff of Calcutta :—

21, Beadon Street,
My dear Sham Lall Babu, Calcutta, 25th August, 1904.

Allow me to express to you, and, through you, to the members of the Calcutta Literary Society, my sincere thanks for your kind congratulations on my nomination to the *Bengal Council*.

I also feel greatly honored at your proposal to give me a reception in this connection. * * *

To Sham Lall Day, *Esq.*, Founder-Secretary, Calcutta Literary Society.
Yours Sincerely, Nalin Behari Sarkar.

From the Hon'ble Mr. Amvika Charan Mazumdar, M. A., B. L., of Faridpur, Member of the Bengal Legislative Council, &c., &c., &c.

Faridpur,
My dear Sham Lall Babu, Dated, August 2nd, 1904.

Allow me to offer you and your Society my warmest thanks for your congratulations. Your proposal for giving me a reception in Calcutta, indeed, comes as a surprise to me. * * *

Yours Sincerely,
To Babu Sham Lall Day, Secy., Cal. Lit. Society. Amvica Charan Mazumdar.

From the Hon'ble Mr. Amvika Charan Mazumdar, M.A., B.L., of Faridpur :— Faridpur,
My dear Sham Babu, Dated, August, 24th, 1904.

I am sorry I had no time before I left to thank you personally for all your kindness towards me. * *

Thanking you again for all the trouble you have so generously taken.

Believe me,
To Babu Sham Lall Day, Secy., Cal. Lit. Society. Yours Sincerely, Amvika Charan Mazumdar.

From the Private Secretary to the Maharajah Bahadur of Mymensingh :—

74, Lower Circular Road,
Dear Sir, Calcutta, 14th September, 1904.

I am directed by the Maharaj-Kumar of Mymensingh to thank you for your congratulations on his marriage.

To Sham Lall Day, *Esq.*, 24, Nimtola Street,
Yours faithfully, Abinash Chandra Lahiri, *Assistant Private Secretary.*

From Maharaj-Kumar Krista Dass Law :—

Dear Sir, Calcutta, 26th March, 1904.

I and my brother sincerely thank the above Society for their kind sympathy in the sad calamity that has befallen us of late.

We have, however, this consolation that our father has left this for a better place, and that there are so many to share our grief and feel his loss.

To Babu Sham Lall Day, Secy., Cal Lit. Society.
Yours Faithfully, Kristo Dass Law.

From Srimant Anna Sahib Maharaj of Satara

Jalamandir Palace,
Sir, Satara, 30th April, 1904.

I am directed by Srimant Anna Sahib Maharaj to acknowledge the receipt of your most sympathetic letter of the 15th instant, with heart-felt thanks to your illustrious Society. * * *

Hoping to be excused,

To Sham Lall Day, *Esq.*, Secy., Cal. Lit. Society, Calcutta.
Yours Sincerely, Vaman Ganesh Mull, *Private Secretary.*

From Joy Gavinda Law, Esq. of Calcutta :—

Rohini,
My dear Sham Lall Babu, 27th March, 1904.

I thank you very much for your kind letter of condolence. I have communicated the contents of your letter to the other members of our family.

To Babu Sham Lall Day, Secy., Cal. Lit. Society.
Yours Sincerely, J. G. Law.

From Ambica Charn Law, Esq. of Calcutta :—

No. 24, Sukea's Street
Dear Sir, Calcutta, 25th March, 1904

**, I, on behalf of my father, thank you most sincerely for your expression of sorrow and condolences, which I have conveyed to the other members, as desired.

To Sham Lall, Day, *Esq.*, Secy., Cal. Lit. Society.
Yours Faithfully Ambica Charn Law

☞ **The Letters were heard with attention.**

Gentlemen, it is with profound regret, I have to announce the death of the following *Members of the Society*, during the year 1904, *viz.*:—

Pandit Jogendra Nath *Vidya Bhusan, M. A., B. L. Editor, Aryya Darsan*, and

Babu Rama Nath Ghose, *Zemindar* of Calcutta.

The Office of the Society was closed one day on each occasion, to mark its respect and esteem for the deceased.

The *Calcutta Literary Society* was inaugurated in the year *Eighteen-hundred* and *Seventy-five* by the humble individual, who is now standing before you, and, it is with considerable satisfaction, I find, that it has continued to exist for the last *Twenty-nine years*, by the grace of God—a fact, on which we may all well congratulate ourselves. (*Cheers.*)

The *Objects of the Society* are *to hold friendly gatherings of European and Indian communities, and to discuss Social, Literary and Scientific subjects.* The Society has been the means of bringing together the Rulers and the Ruled under one common platform.

The means, hitherto adopted, have been the convening of various *Public Meetings* for lectures and discourses in *English* and *Indian Vernaculars*, on subjects of literary, historical and antiquarian interest. (*Cheers.*)

I will not dwell at length on the benefits conferred by the *Society*, the *printed proceedings of its various public Meetings*, published in the leading local newspapers, bear ample testimony to them. (*Cheers.*)

Now, the grateful thanks of the *Society* are given to its illustrious *Patrons*, for their taking un-abated interest in its welfare; to the *Gentlemen*, who delivered lectures at its various public Meetings, and to those, who presided on the occasion; and to the *Members of the Press* for publishing its *proceedings*, from time to time. (*Cheers.*)

In conclusion, I fervently pray, that by the blessings of Providence, the Society may go on prospering in its career of usefulness, year after year. (*Cheers.*)

After Babu Sham Lall Day, the *Founder and Secretary to the Society*, had finished his *Report*, which was duly confirmed, the pupils of the *Industrial Home and School for the Blind* entertained the audience with another song.

The *Hon'ble Chairman*, Nawab Fateh Ali Khan Kazilbash Sahib, *C.I.E.*, the *Panjab Representative of the Viceroy's Legislative Council*, then rose amidst cheers and addressed the assembly, in *Urdu*, for nearly half an hour. He congratulated the Society and wished the Institution every success. The *Hon'ble Chairman* said :—

"*Gentlemen*, first of all, it behoves me to express my sincere thankfulness to the *Patrons and Members of the Calcutta Literary Society*, who have been so kind as to nominate me their *Chairman*, at this their *Twenty-ninth Anniversary Meeting*. (*Cheers.*)

I thought, at first, to deliver my short address in *English*, but, as all present here are exclusively *Indians*, have preferred to speak to you, in my *own Native* ngue,—*Urdu*. (*Cheers*).

Gentlemen, this is not the first time, that I have come your midst, as a *Member of the Viceroy's Legislative Council*, but, previous to this, I had to come here to take art *as a Representative of the Government of the Panjab*, a *Commission*, during the administration of the Most on'ble the Earl of Elgin and Kincardine, *K. G., P. C., L. D., G. C. S. I., G. C. I. E., Viceroy and Governor-General of India*, in 1888. (*Cheers.*)

On both these occasions, I had had ample opportunities of observing the *manners and customs of our rethern of Bengal*, who have made greater progress the field of education, than their fellow-subjects in ther parts of India, and my stock of knowledge and information on various subjects has been added to. (*Cheers.*)

Gentlemen, here, in *Bengal*, there are more colleges nd schools, which impart a great deal of instruction an in the *Panjab*, and, therefore, I feel happy, at the rection, that to my mind, the work, pursued here, is both greeable and delightful. Here, there is no distinction etween the rich and the poor, who receive instruction om their teachers. I know it, for certain, that in the *anjab*, more attention is now paid to education, than in rmer years. (*Cheers*).

The *Western education* has produced such healthy mpression upon your minds that, in spite of your deep nd perfect command over every branch of knowledge nd art, you have based all your actions upon the commendable virtues of modesty and humility; and so, have ndered yourself just examples of the saying that *nowledge is an efficient supporter*. (*Cheers.*)

To convince you of this, I would cite before you a w proofs from my personal observations, which will ssure you of the truth of my assertion.

Though you, *Gentlemen*, have attained the highest ossible perfection in *Western education*, yet, you have ot suffered it to produce any baneful effect upon your *ational life*.

I find most of the people of Calcutta dress themselves in the same manner and style, as their fore-fathers, *wo centuries ago*; and, they have not let any thing *oreign*, such as *coats*, *pentuloons*, &c., intrude upon their *ative-mode of dress*.

Consider the case of our Ruler—the *British Nation*. How long they have been in intercourse with the people of India—yet not a single example can be cited of [illegible] adopting the *Native mode of dress*,

A far more creditable thing, which I have observed among you, is the preservation of the *zenana*, or, *purdah* system, which has been observed by the people of this country. (*Cheers.*)

On the other hand, the inhabitants of the other parts of India have already brought forward much changes in their own customs and manners, and are altering them more and more daily to such an extent, as to render themselves just objects of pity, in some respects or other.

They have not only introduced changes in dress and food, but, have even tried to do away with the praise-worthy custom of the *zenanna*, nay, they are mightily engaged in the efforts to remove all its traces.

Our Reverend Prophet has admonished us to dress ourselves in the garb of our *own nation*, so that, we may easily be distinguished from *other nations, or, tribes*, to acknowledge the unity of God, to cherish brotherly feelings towards each other, and have fair dealings with every tribe, every community, living on the face of the globe, and to have the same regard for the weal and woe of others, as those of our own.

But, it is a matter of great regret that, now-a-days, every act and every sentiment has become tinged with feelings of discord and dis-union.

There was a time, when, according to the observation of the past sages, mankind bore the same relations to one another, as the different parts of the same body; but, now-a-days, the true, but, sorrowful picture of the time, is given in the proverb, that people are enemies unto one another.

So, I am much gratified to find, that people have assembled here with brotherly regard and feeling, irrespective of nationality and religion, for the common good; and, I hope, that this example will be followed by the inhabitants of other parts of India. (*Cheers.*)

It is now the duty of every one, calling himself an *Indian*, whether he be a *Mahomedan*, or, *Hindu*, *Brahmin*, or, *Syed*, *Vaishya*, or, *Sudra*, *Christian*, or, *Jew*, to unite with one another for the good of his fellow-citizens, to endeavour with heart and soul to do good to them, and to give currency to those things, which form the basis of progress and advancement. (*Cheers.*)

It should be the aim and object of every individual to see, that his countrymen may have happy and prosperous lives, and, under the patronage of benign *British Rule*, may achieve manifest excellence and perfection in education and commerce, in professions and handicrafts, and all other branches of human art. (*Cheers.*)

Now, I pray to God, with all my heart, that the indefatigable Secretary of the *Calcutta Literary Society*, Babu Sham Lall Day, who has ever been working, will live long, and continue his pleasing duty, the work of public good, to which he has devoted his life, body and soul, for the last *twenty-nine* years. (*Cheers.*)

In conclusion, I beg to thank you again for the honor you have done me, and it is my earnest prayer that the *Calcutta Literary Society* may live long." (*Cheers.*)

The *Hon'ble Chairman* then asked *Paramhansa* Sib Naraiyan *Swami* to speak a few words on the,

Present Day Problems :—

The learned *Paramhansa*, who, on rising was received with cheers, then addressed the *Meeting* for nearly half an hour.

He was cheered many times, and, he was heard with rapt attention throughout. He sat amidst loud plaudits of applause.

After the *Swamiji* had finished his speech, the *Hon'ble Chairman* rose amidst cheers, and made a nice little speech. He thanked the venerable lecturer for his interesting discourse and blessed the Society.

Mr. J. C. Rai, B. L., in a few appropriate words, having proposed votes of thanks to the *Hon'ble Chairman* and the Venerable lecturer, which were seconded by Mr. J. N. Roy, *Barrister-at-Law*, and carried by acclamation, the *Meeting* dissolved after 6 p. m.

(*Vide*, *Bengalee* and *Amrita Bazar Patrika*, [illegible] *Hindu Patriot*, *Indian Mirror* and the *Telegraph*

Proceedings of Public Meetings of the **Calcutta Literary Society** held at the quadrangl of **Sri Sri Radha Kantaji's Thakurbari,** No. 25, Gopi Krishna Pal's Lane, Nimtola Stree every evening, from 6 to 9 P. M., at which the recitations of the **Great Epic Poem Ramay** were continued by **Srijat Ram Tarak Thakur of Bansi,** amidst a large audience :—

(46). *Sunday, 1st January, 1905.*

Bhagabati Devi's assumption of the form of *Sita Devi*, at the lamentation of *Sri Ram Chandra* for his wife.

After narrating to *Sri Ram Chandra* the whereabouts of *Sita Devi, Jatayu* proceeds to heaven.

Sri Ram Chandra performs the funeral ceremany of *Jatayu*.

Salvation of *Jatayu*.

Kurban Iha narrates the news of *Sita Devi* to *Sri Ram Chandra*, after her relief from the curses.

Entry of *Sri Ram Chandra* and *Lakshman* into the forest of *Matanga*, and the release of *Sabari*.

KISKINDHYA KANDA OF RAMAYAN :—

(47). *Monday, 2nd January, 1905.*

Sri Ram Chandra enters the hills of *Rishyamukha*.

Sri Ram Chandra and *Lakshman* roam in the forests of *Dandaka*.

Conversation of *Sugrib* and other *monkeys*, on various topics, after seeing *Sri Ram Chandra* and *Lakshman*.

Sri Ram Chandra cultivates the friendship of *Sugrib*.

Sugrib makes over the clothes and ornaments of *Sita Devi*, which he found in his way to *Sri Ram Chandra*.

Narration of the greatness of *Sri Ram Chandra*.

Sugrib promises to relieve *Sita Devi*.

Sugrib consoles *Sri Ram Chandra* with a view to alleviate his distress for *Sita Devi*.

Sugrib gives an account of his brother *Bali Rajah* to *Sri Ram Chandra*.

Sri Ram Chandra promises to kill *Bali Rajah*.

Sri Ram Chandra pierces *Saptatal*.

Defeat of *Sugrib* in his battle with *Bali Rajah*.

(48). *Friday, 3rd January, 1905.*

Sri Ram Chandra kills *Bali Rajah*.

Bali Rajah rebukes *Sri Ram Chandra* for this.

Bali Rajah's entreaty to *Sri Ram Chandra*.

Tara Devi laments the death of *Bali Rajah*.

Tara Devi curses *Sri Ram Chandra*, for his killing *Bali Rajah*, who was innocent.

Bali Rajah puts the *Royal garland* on the neck of his brother *Sugrib*.

Bali Rajah proceeds to heaven, after his funeral ceremony.

Sri Ram Chandra makes *Sugrib Ruler* of *Kiskindhya* and *Bali Rajah's son Angad*, his *legal heir*.

(49). *Thursday, 5th January, 1905.*

Sri Ram Chandra converses on religious topics with *Lakshman*.

Sri Ram Chandra laments at being deprived of *Sita Devi*.

Lakshman goes to *Sugrib* to remind him for the release of *Sita Devi*.

Sugrib reminded of the necessity for the release of *Sita Devi*.

Preparation for securing *Katak*, for the release of *Sita Devi*.

(50). *Friday, 6th January, 1905.*

Possession of *Katak* for the release of *Sita Devi*.

Monkeys' search for *Sita Devi* in the East, North, West and South.

Sita Devi not found in the East, North and West.

Fruitless search for *Sita Devi* in the deep of the South.

Account of the *greatness of Sri Ram Chandra*.

Conference of *Angad, Hanuman and other monkeys* for the release of *Sita Devi*.

(51). *Saturday, 7th January, 1905.*

Angad's interview with *Sampati* in the hills of *Vindya*.

The *chief monkey's* narration of the intelligence of the arrival of *Sri Ram Chandra*.

Sampati regains his wings by listening to the greatness of *Sri Ram Chandra*.

SUNDARA KANDA OF RAMAYAN :—

(52). *Saturday, 8th January, 1905.*

Monkeys' consultation and display of power to cr the Ocean.

Jambuban narrates the history of *Hanuman*.

Hanuman prepares to crorss the Ocean.

Entry of *Hanuman* into the womb of *Nagmata Sura* but, soon coming out, he settles in the hills of *Maina*

Hanuman kills *Singika Rakhasi*.

Raban's consultation at seeing the ill-omen of *Lan*

Hanuman's entry into *Lanka*.

Hanuman visits and converses with *Ugrachanda De* who afterwards proceeds to *Kailas*.

Hanuman searches *Sita Devi* at every nook a corner of *Lanka*.

(53). *Sunday, 9th January, 1905.*

Raban commands the *Rakhasas* to oppress *Si Devi*.

Raban expresses his wish for *Sita Devi*.

Sita Devi curses *Raban* for this.

Trijata Rakhasi's dream regarding the approachi danger of *Lanka*.

Lamentation of *Sita Devi*.

Hanuman's entry into the forest of *Asoka* and sear for *Sita Devi* and at last his delight at seeing her there

Hanuman gives to *Sita Devi* her *wedding-ring* a conveys the news that he was sent by *Sri Ra Chandra*, in quest of her.

Hanuman's conversation with *Sita Devi*.

(54). *Monday, 10th January, 1905.*

Sita Devi's gift of immortal fruit to *Hanuman*.

After destroying *Madhuban*, *Hanuman* fights wi the *Rakhasas*.

Hanuman kills *Jambumali* and *Akhoy Kumar* battle.

Hanuman fights with *Indrajit*, son of *Raban*.

Indrajit enchains *Hanuman* by the *Arrows* *Brahma (Nagpas)* and conveys him to *Raban*, throug the *Rakhasas*.

(55). *Friday, 11th January, 1905.*

Raban converses with *Hanuman*.

Rakhasas set fire to the tail of *Hanuman*.

So, Hanuman burns *Lanka*.

The gods proceed to see the destruction of *Lank* by fire.

Hanuman proceeds to *Sita Devi*, and converse with her, after burning *Lanka*.

(56). *Wednesday, 12th January, 1905.*

Hanuman returns from *Lanka* to narrate the stor of *Sita Devi to Jambuban*.

Hanuman's description of his crossing the Ocean an burning of *Lanka*.

Hanuman proceeds to *Sri Ram Chandra* to narrat the burning of *Lanka* and his visit to *Sita Devi*.

Sri Ram Chandra laments the condition of *Sit Devi* at *Lanka*, but, at the same time, expresses hi delight, at the news of *Sita Devi*.

Hanuman again gives an account of *Lanka*, *Raba* and his army to *Sri Ram Chandra*.

(57). *Thursday, 13 January, 1905.*

The army of *Sri Ram Chandra* proceeds on th banks of the Ocean, and encamps there for proceedin to *Lanka*.

Entries of all the *monkeys* with *Sugrib* to *Madhuba* and its destruction and expulsion of *Dadhimuka*.

(58). *Friday, 14th January, 1905.*

Niksha Rakhashi's despatch of *Bebhishan* to *Raban* to fight with *Sri Ram Chandra*.

Bebhishan's entry into the *council of Raban* and hi advice never to fight with *Sri Ram Chandra*.

Raban kicks *Bebhishan* for this, and so the latter quit *Lanka*

(59). *Saturday, 15th January, 1905.*

(14) *Sunday, 15th January, 1905.*

Bebhishan proceeds to *Sri Ram Chandra* and promises to remain sincere to him.

Sri Ram Chandra appoints him *Commanding Officer.*

(15) *Monday, 16th January, 1905.*

Sri Ram Chandra's worship of the *Ocean.*

The *Ocean's* song in praise of *Sri Ram Chandra.*

Sri Ram Chandra's worship of *Siva.*

Nil Rajah commences to bridge the *Ocean.*

Sri Ram Chandra crosses the *Ocean* with his army and stays in the hills of *Subel.*

LANKA KANDA OF RAMAYAN :—

(16) *Tuesday, 17th January, 1905.*

Raban sends *Suk* and *Saran*, his two ministers, to survey the number of troops of *Sri Ram Chandra* in the field.

Sri Ram Chandra converses with *Suk* and *Saran.*

(17) *Wednesday, 18th January, 1905.*

Suk and *Saran* proceed to *Raban* and praise *Sri Ram Chandra* and describe his armies.

Raban rebukes *Suk* and *Saran* for this.

Raban sees the troops of *Sri Ram Chandra* from the top of the highest building at *Lanka.*

Raban sends *Sardal* to survey the number of troops of *Sri Ram Chandra* in the field.

Sardal returns to *Raban* to give an account of the chief officers of *Sri Ram Chandra's* army.

(18) *Thursday, 19th January, 1905.*

Raban commands *Bid-dut-Jiva* to show a false representation of the head of *Sri Ram Chandra* to *Sita Devi.*

Lamentation of *Sita Devi* at seeing the head of *Sri Ram Chandra.*

Saroma consoles *Sita Devi* for this.

Niksa Rakhasi advises *Raban*, in various ways, to make over *Sita Devi* to *Sri Ram Chandra.*

(19) *Friday, 20th January, 1905.*

Raban sends a message to *Sri Ram Chandra* through *Nikumbha Rakshas.*

Bebhishan shows *Sri Ram Chandra* every nook and corner of *Lanka.*

Raban's command for closing the four gates of *Lanka, viz* :—East, West, North and South.

Arrival of the gods and quartel of *Siva* and *Parvati.*

(20) *Saturday, 21st January, 1905.*

Angad prepares to go to *Raban.*

Entry of *Angad* to the council of *Raban.*

Raban's conversation with *Angad.*

Angad's rebuke of *Raban.*

Raban's expression of anger on *Angad.*

(21) *Sunday, 22nd January, 1905.*

Angad describes *Lanka* to *Sri Ram Chandra.*

Sri Ram Chandra commands the *monkeys* to commit ravages on *Lanka.*

Sri Ram Chandra asks *Bebhishan* whether *Raban* was inside the wall of a building.

Sri Ram Chandra cuts to pieces the *Crown of Raban.*

(22) *Monday, 23rd January, 1905.*

Raban commands his army to take the battle-field, in four divisions.

The battle of the armies of *Sri Ram Chandra* and *Raban.*

Indrajit pierces *Sri Ram Chandra* and *Lakshman* with *Nagpas*, in the first battle.

Lamentation of *Sita Devi*, on hearing the confinement of *Sri Ram Chandra* by *Nagpas.*

Trijata Rakhasi consoles *Sita Devi.*

The gods' advice to *Raban* to go to *Sri Ram Chandra* and advise him to seek the help of *Garur*, who will set him free from *Nagpas.*

Garur arrives and *Sri Ram Chandra* seeks his help.

Garur releases *Sri Ram Chandra* and *Lakshman* from *Nagpas.*

(23) *Tuesday, 24th January, 1905.*

kills *Dhamrakhya* and *Akampan Rakhasas.*

Danstra-Rakhas.

(24) *Wednesday, 25th January, 1905.*

Raban prepares to proceed to the battle-field, for the first time.

Rani Mandaderi prohibits *Raban* to fight with *Sri Ram Chandra.*

Raban proceeds to the North-gate to fight with *S Ram Chandra.*

Raban fights with the *monkeys.*

(25) *Thursday, 26th January, 1905.*

Raban fights with *Lakshman.*

Raban fights with *Sri Ram Chandra.*

Raban's defeat and flight from the battle-field.

Bebhishan describes *Katak* to *Sri Ram Chandra.*

(26) *Friday, 27th January, 1905.*

Raban untimely commands to rouse *Kumbhakarn* from his six month's sound sleep.

Kumbhakarna untimely wakes from his sleep.

Kumbhakarna arrives in the council of *Raban.*

Raban consults with *Kumbhakarna.*

Kumbhakarna prepares to take the field.

On seeing *Kumbhakarna*, *Sri Ram Chandra* ask *Bebhishan*, who he was.

Bebhishan narrates the history of *Kumbhakarna* t *Sri Ram Chandra.*

Kumbhakarna fights with the *monkeys.*

Kumbhakarna defeats *Sugrib* and deports him t *Lanka.*

Sugrib cuts the nose and ears of *Kumbhakarna.*

Kumbhakarna prepares to take the field again.

Kumbhakarna fights with *Sri Ram Chandra.*

Sri Ram Chandra kills *Kumbhakarna* in the field.

Raban laments at the news of the death of his broth *Kumbhakarna.*

(27) *Saturday, 28th January, 1905.*

Narantak, Devantak, Mahadar, Trisira and *Mahapurus Rakhasas* prepare to take the field.

Angad kills *Narantak Rakhas.*

Hanuman kills *Devantak Rakhas.*

Nil kills *Mahadar Rakhas.*

Hanuman kills *Trisira Rakhas.*

Risav kills *Mahapursa Rakhas.*

Atikaya prepares to take the field.

Atikaya fights with *Lakshman.*

Lakshman kills *Atikaya.*

(28) *Sunday, 29th January, 1905.*

Indrajit prepares to march for the second time.

Indrajit sets himself to take the field.

Indrajit engages in *mock-fight* again.

Indrajit pierces *Sri Ram Chandra, Lakshman* ar the *monkeys* with the *Arrow of Brahma.*

Jambuban sends *Hanuman* to bring the medicine t restore to life *Sri Ram Chandra* and his followers.

Hanuman proceeds to bring medicine to restore t life *Sri Ram Chandra* and his followers.

Disappearance of the life-giving-medicine.

Hanuman, therefore, brings the *Mountain wi medicine* and restores to life *Sri Ram Chandra* and h followers.

(29) *Monday, 30th January, 1905.*

Consultation of *Sri Ram Chandra*, at seeing the gat of *Lanka* closed from inside.

Sri Ram Chandra commands the *monkeys* to s fire to *Lanka* again.

Kumbha and *Nikumbha* set out to take the field.

Kumbha, Nikumbha and many other *Rakhsas* fig with the *monkeys.*

Sugrib kills *Kumbha.*

Hanuman kills *Nikumbha.*

Makarakhya takes the field.

Makarakhya fights with *Sri Ram Chandra.*

Sri Ram Chandra kills *Makarakyha.*

Taranisen takes the field, but, he is defeated ar killed.

Birbahu and *Vashyalochan* take the field, but, are al defeated and killed.

(30) *Tuesday, 31st January, 1905.*

Indrajit prepares to take the field for the third time

Indrajit fights with *Sri Ram Chandra* and *Lakshm*

Indrajit coustructs a *Mock-Sita.*

Indrajit shows *Mock Sita* to the *monkeys.*

Indrajit kills *Mock Sita* in the field.

Monkeys' lamentations at the death of *Mock Sita.*

Lamentation of *Sri Ram Chandra,* on hearing the news of the death of *Sita Devi.*

Consultation to kill *Indrajit.*

(31). *Wednesday, 1st February, 1905.*

Lakshman, Bebhishan and *Hanuman* proceed to the *Nekumbhela Yogma* to kill *Indrajit.*

Indrajit fights with *Lakshman.*

Lakshman kills *Indrajit.*

Rejoicing of the gods on the death of *Indrajit.*

Lakshman, Bebhishan and *Hanuman* proceed to *Sri Ram Chandra.*

Lamentations of *Raban* and his *Rani Mandaderi,* at the sad news of the death of *Indrajit.*

(32). *Thursday, 2nd February, 1905.*

Raban commands the *Rakhasas* to proceed to war.

Rakhasas' fight with *Sri Ram Chandra.*

Sri Ram Chandra kills *Bahubir.*

Raban prepares to go to war and take the battle-field again.

Sugrib kills *Berupakhya* and *Matia Bir.*

Angad kills *Unmatia Bir.*

Raban fights with the *monkeys.*

Raban fights with *Sri Ram Chandra* and *Lakshman.*

Raban throws the *Saktishel Arrow* on *Lakshman.*

Sri Ram Chandra's lamentation at the sight of *Lakshman's* senselessness.

Shusen asks *Hanuman* to proceed to the hills of *Gandhyamadan,* to bring medicine for *Lakshman.*

Raban commands *Kalnemi Rahhashi* to assume the garb of a *Muni* and to proceed to the hills of *Gandhyamadan,* to deceive *Hanuman.*

Hanuman narrates the history of *Sri Ram Chandra,* on his may to *Bharat,* at Ajodhya.

Hanuman releases *Gandhyakali Kumbhirini.*

Kalnemi Rakshashi fights with *Hanuman,* but, is defeated and killed.

Hanuman's entry in to the hills of *Gandhyamadan* and his battle with *Gandharvas* there, which resulted in the deaths of in-numerable *Gandharvas.*

Hanuman brings *Gandyamadan* hills to *Lanka.*

Lakshman restored to life by the administration of *poison-removing medicine* by *Shusen.*

(33). *Friday, 3rd February, 1905.*

Hanuman describes to *Sri Ram Chandra* all the events, which happened in the way, for bringing the *poison-removing medicine* for *Lakshman.*

Hanuman conceals the *Sun* in his arm-pit, because, the *medicine* must be administered to *Lakshman,* whilst it was dark, and, therefore, on his being restored to life, *Hanuman* sets the *Sun* free.

Hanuman carries back the hill of *Gandhymadan,* and puts it in its old position.

(34). *Saturday, 4th February, 1905.*

Mahiraban takes the field.

Mahiraban takes away *Sri Ram Chandra* and *Lakshman,* in disguise, and puts them into the *patal.*

(35). *Sunday, 5th February, 1905.*

Hanuman proceeds to *patal,* in search of *Sri Ram Chandra* and *Lakshman.*

Hanuman kills *Mahiraban in patal.*

Ahiraban was also killed by *Hanuman.*

(36). *Monday, 6th February, 1905.*

Raban proceeds to fight with *Sri Ram Chandra,* for the third time.

Raban fights with *Sri Ram Chandra.*

Raban worships *Amvika Devi.*

Amvika Devi is satisfied at the worship of *Raban* and blesses him.

(37). *Tuesday, 7th February, 1905.*

Brahma worships for the destruction of *Raban.*

Brahma requests *Sri Ram Chandra* to worship *Durga Devi.*

Sri Ram Chandra worships *Durga Devi.*

Consultation for bringing *Blue-lily* for worshiping *Durga Devi.*

Durga Devi secretly takes away one *blue-lily.*

Sri Ram Chandra again worships *Durga Devi.*

Prayer of *Sri Ram Chandra.*

Sri Ram Chandra asks the blessings of *Durga Devi.*

Durga Devi, at last, blesses *Sri Ram Chandra* and [illegible]

(38). *Wednesday, 8th February, 1905.*

Hanuman spoils the *true-realings of Chandi,* for *Durga Devi's* forsaking *Raban.*

Hanuman brings the *Death-Arrow of Raban* from *Rani Mandaderi.*

Sri Ram Chandra kills *Raban* by the *Death-Arrow.*

Sri Ram Chandra learns the *tactics of government* from *Raban.*

Satisfaction of the gods on *Raban* being killed.

Worship of *Sri Ram Chandra* by *Siva, Parvati, Sanaks, Narad* and other *Munis, Indra* and other gods, *Prajapati Paternal* relatives, *Sadhus, Gujhaks, Sithas. Jakhas, Gandharvas, Apsaras, Nags,* &c., &c., &c.

Bebhishan's lamentation at the death of his brother *Raban,* by *Sri Ram Chandra,* in the field.

Rani Mandaderi's lamentation at the death of her husband *Raban,* by *Sri Ram Chandra,* in the field.

Sri Ram Chandra blesses *Rani Mandaderi.*

Ran Mandaderi proceeds home.

Cremation of *Raban* by his brother *Bebhishan.*

(39). *Thursday, 9th February, 1905.*

Installation of *Bebhishan* on the *Throne of Lanka* by *Sri Ram Chandra.*

Sri Ram Chandra sends *Hanuman* to communicate the death of *Raban* to *Sita Devi.*

Bebhishan also proceeds to *Sita Devi,* with a gorgeous *palankin,* to bring her to *Sri Ram Chandra.*

Sita Devi's interview with *Sri Ram Chandra.*

(40). *Friday, 10th February, 1905.*

Trial of Sita Devi.

Sita Devi enters into the fire.

Brahma narrates the *greatness of Sri Ram Chandra.*

The gods proceed to *Sri Ram Chandra.*

Sri Ram Chandra accepts *Sita Devi.*

Bebhishan entreats *Sri Ram Chandra* to remain in *Lanka,* for some time.

(41). *Saturday, 11th February, 1905.*

Sri Ram Chandra, Sita Devi, Lakshman, Monkeys, Bebhishan and other *Rakshasas* proceed to *Ajodhya* by the *Puspak Ratha.*

Sri Ram Chandra shows to *Sita Devi* the battle-field and narrates all the events of the war.

Sri Ram Chandra arrives at *Kiskindhya.*

Sri Ram Chandra arrives at the cottage of *Bharatwaj Muni,* who feeds the *Monkeys.*

Sri Ram Chandra sends *Hanuman* to *Guhak Chandal.*

Hanuman proceeds to *Guhak Chandal,* to inform him of the arrival of *Sri Ram Chandra.*

Sri Ram Chandra interviews *Guhak Chandal* and their conversation with each other.

(42) *Saturday, 18th February, 1905.*

Hanuman proceeds to *Bharat.*

Bharat weeps at the non-arrival of *Sri Ram Chandra* to *Ajodhya.*

Hanuman consoles and tells *Bharat* that *Sri Ram Chandra* will arrive soon at *Ajodhya.*

Bharat sends *Satrugna* to *Sri Ram Chandra.*

Sri Ram Chandra's entry to *Ajodhya.*

Bharat's interview with *Sri Ram Chandra.*

Sri Ram Chandra's interview with the people of *Ajodhya.*

Installation of Sri Ram Chandra, in Ajodhya.

UTTARA KANDA OF RAMAYAN :—

(43) *Sunday, 19th February, 1905.*

Agasthya and other *Munis'* approach to *Sri Ram Chandra.*

Agasthya Muni narrates the history of *Raban, Kumbhakarna* and their sons to *Sri Ram Chandra.*

Agasthya Muni narrates the devotion of *Indrajit.*

Agasthya Muni sings *the praises of Lakshman* again and again, for his killing *Indrajit.*

Agasthya Muni narrates the waking and fasting for fourteen years of *Lakshman,* for his brother *Sri Ram Chandra.*

Sri Ram Chandra commands *Lakshman* to display the fruits, stored by him for fourteen years.

Sita Devi cooks rice and various curries for *Sri Ram Chandra, Lakshman, Bhar[illegible]na* and *Ma*

(44) *Monday, 20th February, 1905.*

Agasthya Muni narrates the early history of *Kuber*, *Raban* and his brothers to *Sri Ram Chandra*.

Agasthya Muni narrates the extra-ordinary devotion of *Raban*.

History of *Gaja* and *Kachhap*.

Narration of the battle of *Garur* and *Paban*.

Raban defeats *Kuber*.

History of *Bedyavati*.

Account of *Maruth Rajah's Yogna*.

Brahma builds *Ramyaban*, for the residence of *Sri Ram Chandra* and *Sita Devi*.

Exile of *Sita Devi*.

Formation of *golden Sita Devi*.

(45) *21st February, Tuesday*, 1905.

Sri Ram Chandra commences *Ashyamedha Yogma*.

Satrugna proceeds with the horse of *Yogma*.

Loba and *Kusha* defeat *Satrugna* in the battle.

Bharat and *Lakshman* proceed to fight with *Loba* and *Kusha*, but are also defeated.

(46) *22nd February, Wednesday, 1905.*

Sri Ram Chandra proceeds to fight with *Loba* and *Kusha*.

Lamentation of *Sri Ram Chandra*, at seeing his brothers lying in the field.

Sri Ram Chandra becomes senseless by fighting with *Loba* and *Kusha*.

Balmiki Muni restores to life *Sri Ram Chandra*, *Lakshman*, *Bharat*, *Satrugna* and their armies.

(47) *Thursday, 23rd February, 1905.*

Completion of *Ashyamedha Yogma* by *Sri Ram Chandra*.

(48) *24th February, Friday, 1905*

Balmiki Muni's entry to *Ajodhya* with *Loba* and *Kusha*.

Singing of *Ramayan* by *Loba* and *Kusha* before the council of *Sri Ram Chandra*.

After receiving the account of the birth of *Loba* and *Kusha*, *Sri Ram Chandra* welcomes them as his sons.

(49) *Saturday, 25th February, 1905.*

Arrival of *Sita Devi*.

The earth divides itself into two parts and *Sita Devi* enters into the *Patal*.

Lamentations of *Loba* and *Kusha* for *Sita Devi*.

Kausalya and other *Ranis* console *Loba* and *Kusha*.

Lamentation of *Sri Ram Chandra* for *Sita Devi*.

(50) *Sunday, 26th February, 1905.*

Death of *Kawsalya*, *Kakaye*, *Samitra* and other *Ranis* of *Rajah Dasarath* and their ascension to heaven.

Conversation of *Sri Ram Chandra* with *Kalpurusha*.

Arrival of *Durbasha Muni* and the forsaking of *Lakshman* by *Sri Ram Chandra*.

(51) *Monday, 27th February, 1905.*

Ascension of *Sri Ram Chandra*, *Bharat*, and *Satrugna* to heaven.

Sri Ram Chandra meets *Sita Devi* in *Golokdham* and lives with her for ever.

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(52) As previously announced in the local papers, a *Public Meeting*, convened by the *Society*, was held at the Quadrangle of *Sri Sri Radha Kantaji's Thakurbari*, No. 25, Gopi Krishna Pal's Lane, Nimtola Street, Calcutta, on Saturday, the 21st January, 1905, at 3 P.M., before a large and respectable gathering.

On the motion of Babu Bolai Chand Mullick, seconded by Babu Sham Lall Day, Babu Brajendra Nath Mullick, *Attorney-at-Law*, was voted to the chair, amidst cheers.

After Babu Sham Lall Day, the *Founder and Secretary to the Society*, had read the *Proceedings of the last Meeting*, which were duly confirmed, the *Chairman* asked His Holiness *Srimat Paramhansa* Sib Naraiyan *Swami* to deliver his interesting lecture on,

Who am I? Whence I came ?—What is my duty here ?—and Where am I to go ?

The Venerable *Swamiji* dwelt at length, in a touching manner, on the spiritual aspect of human life, and spoke for nearly two hours.

The [illegible] was crowded, but, pin-drop silence prevailed [illegible] heard with rapt attention.

After the Venerable lecturer had finished his speech, and resumed his seat, amidst *cheers*, the *Chairman* delivered an interesting address. He thanked the Venerable *Swamiji* for his instructive lecture, and wished the *Society* every success.

The *Meeting* dissolved at 6-30 P.M., with customary votes of thanks to the *Chair* and the Venerable lecturer.

(*Vide*, *Hindu Patriot*, 24th January, 1905.)

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(53) Sixty-fourth Birthday celebration of His Imperial Majesty the King-Emperor of India.

An *Open-air Meeting*, convened by the *Calcutta Literary Society*, was held at the *Wellington Square Park*, on Monday, the 26th June, 1905, at 7-30 A. M., to celebrate the *Sixty-fourth Anniversary Birthday of His Imperial Majesty King Edward VII, Emperor of India*.

Babu Sham Lall Day, the *Founder and Secretary to the Society*, having read the *Proceedings of the Open-air Meeting*, held at the *College Square Park*, on Monday, the 27th June, 1904, at 5 P. M., to celebrate the *Sixty-third Anniversary Birthday of His Imperial Majesty*, said :—

Gentlemen, I am sorry to say that, Babu Gobin Chandra Dhar, *the Vice-President of the Society*, is suddenly ill ; and, consequently, he could not attend to our *Meeting*. So, I am directed by him to read his notes to you.

Notes of Babu Gobin Chandra Dhar :—

"*Gentlemen*, on Monday, the 27th day of June, 1904, the *Calcutta Literary Society* held an *Open-air Meeting* at the *College Square*, and distributed alms to the poor, in honor of *His Imperial Majesty's Sixty-third Anniversary Birthday*. (*Cheers.*)

The *Proceedings of that Meeting* were forwarded, by *Wire*, to His Excellency the Viceroy and Governor-General of India, at Simla, to which the following *Message* was received.

Telegram No. 33734.

Dated, Simla, 28th June, 1904.

To	From
The Founder-Secretary, Calcutta Literary Society, Calcutta.	Private Secretary, Viceroy, Simla.

I am desired to thank you for your Telegram of Yesterday.

(*Vide*, *Hindu Patriot*, 29th ; *Englishman*, *Amrita Bazar Patrika*, and *Hindu Patriot*, 30th June, and *Indian Mirror*, 1st July, 1904.)

Gentlemen, we have assembled here to-day to commemorate the *Sixty-fourth Birthday Anniversary* of His Imperial Majesty Edward VII., King of England and Emperor of India. (*Cheers.*)

It gives us peculiar pleasure to do so, as the past year was one of peace, plenty and prosperity, and the arduous works, on which the *Government of India* was engaged, were brought to a happy close. (*Cheers.*)

The *Tibet Mission* closed during the year, and the *Government* was placed in a position, in connection with that State, which it has good reasons to congratulate upon. (*Cheers.*)

The *Cabul Mission*, which started during the year, has also been a marked success. Our relations with His Highness Ameer Habibullah Khan Sahib of Afghanistan have been placed on a footing such, as the *Government* had expected. Thus, then, our relations with *Foreign States* have been brought to a happy conclusion. We ought to be grateful to His Majesty for the blessings of peace, we enjoy. (*Cheers.*)

Now, then, since peace negociations are being talked about between Russia and Japan, we hope, that the disastrous War will soon be brought to a happy termination, and that there will be no further loss of human life, and thereby peace, prosperity and plenty will pervade the world.

His Imperial Majesty—our beloved Emperor—will have to take an important part in the peace negociations, no doubt. His Majesty was one of the first, who proposed such a conclusion of the War.

Our Emperor is always peaceful. His Majesty's mind is often full of peaceful thoughts and His Majesty hates war and bloodshed, unless, His Majesty is dragged into it by un-foreseen events, and, by the part, which His Majesty's Representative have to play in distant and remote provinces of His Majesty's vast dominions.

We all feel grateful to his Imperial Majesty, for His Majesty's peace-loving tendencies. When the Ruler of one State is brought face to face with the Ruler of another State, in frightfnl struggle, the world is filled with blood-shed, carnade and heaps of ruins pervade the most habitable portions of the world, which formerly shed a lustre to the Ruler of the province, over which he held sway.

Gentlemen, allow us to take this opportunity of announcing that, as Their Royal Highnesses the Prince and Princess of Wales are coming out to India, in the coming cold weather, we shall be happy to accord Their Royal Highnesses our most cordial Welcome. *(Cheers.)*

We beg now to congratulate His Imperial Majesty, on the conclusion of His Majesty's *Sixty-fourth year*, and, hope, that God will bless His Majesty and His Royal Family with long life, peace, plenty and prosperity, and be a source of comfort and solace to His Majesty *(Cheers.)*

With three hearty cheers for His Imperial Majesty the King-Emperor of India, and with three more cheers for His Royal Family, the Meeting was closed." (*Cheers.*)

(Vide, Indian Mirror, 28th June, *1905.)*

A *Message of Congratulation* was also forwarded to His Excellency the Viceroy and Governor-General of India, to which the following *Telegraphic Message*, in reply, was received :—

Telegram, No. 30987.

Dated, Simla, the 28th June, 1905.

To Calcutta Literary Society, Calcutta. | From Private Secretary, Viceroy, Simla.

I am desired to thank you for your Telegram of congratulations on the birthday of His Majesty the King-Emperor.

(Vide, Englishman, Indian Mirror, 1st July, and the *Telegraph*, 30th June, 1905.)

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(54) An *Extraordinary Meeting*, convened by the *Calcutta Literary Society*, was held at the *College Square*, on Wednesday, the 9th August, 1905, at 7-30 A. M., to congratulate His Most Gracious Majesty Edward VII., King of England and Emperor of India, in commemoration of His Imperial Majesty's *Third Anniversary Coronation Day.*

Address by the Secretary.

Babu Sham Lall Day, the *Founder and Secretary to the Society*, addressed the *Meeting* thus :—

Gentlemen,

The *Calcutta Literary Society* celebrates every year the *Coronation day of His Majesty.*

On His *Gracious Majesty's Coronation*, an *Address of Congratulation* was forwarded to His imperial Majesty, in 1902, to which the following reply was received from His Majesty the King-Emperor of India :—

"The Private Secretary begs to acknowledge the receipt of Mr. Sham Lall Day's letter of kind congratulation (with the enclosed address) which shall be submited to His Majesty the king."

On Saturday, the 9th August, 1902, at 4 P.M., an *Open-Air Meeting*, convened by the *Calcutta Literary Society*, was held at the *Wellington Square Park*, to offer thanksgiving to God, for the speedy recovery of the King and to celebrate the *Coronation of His Most Gracious Majesty King Edward VII., Emperor of India.*

(Vide, Englishman, 10th, *Statesman*, 12th, *Bengalee*, 10th and 12th August, 1902 *)*.

A congratulatory telegram to this effect, was forwarded to His Excellency the Viceroy and Governor General of India, to which the following *Message* was received :—

Telegram No. 11978.

Dated, Simla, 13th August, 1902.

To the Secretary, Cal. Lit. Society. | From Private Secretary, Viceroy.

"Viceroy thanks for

On the 9th August, 1903, at 4 P. M., the *Society* convened a *public Meeting* at the hall of the *Mahamed Laik's Jubilee Institution*, No. 29, Mirzapur Street, to commemorate the *First Anniversary Coronation of His Imperial Majesty King Edward VII, Emperor of India*, under the presidency of Rajah Indra Karan Sahib of Hydrabad-Deccan.

(Vide, Englishman, 10th, *Bengalee* and *Hindu Patriot*, 11th August, 1903.*)*

On Friday, the 9th August, 1904, at 5 P. M., the *Society* convened a *public Meeting* at the *Unique Theatre*, Beadon Street, to commemorate the *Second Anniversary Coronation of His Most Excellent Majesty King Edward VII, Emperor of India*, under the presidency of Rai Baikuntha Nath Bose Bahadur, *Dewan of His Majesty's Mint, in Calcutta.*

(Vide, Amrita Bazar Patrika, 10th, and *Englishman*, 11th August, 1904.*)*

The *Proceedings of the Meetings* were forwarded to His Imperial Majesty, to which following reply was received :—

Balmoral Castle, August 31st, 1904.

The Keeper of the Privy Purse, presents his compliments to the Founder Secretary to the Calcutta Literary Society, and writes to acknowledge the receipt of his letter of the 11th instant to the address of the *Comptroller and Equerry* to King Edward VII., Emperor of India.

The Keeper of the Privy Purse begs to inform the Secretary of the Calcutta Literary Society that his letter shall be submitted to the King on His Majesty's arrival at Balmoral.

The Founder-Secretary,
The Calcutta Literary Society,
24, Nimtola Street, Calcutta.

Gentlemen, the *Calcutta Literary Society* now congratulates His Most Excellent Majesty King Edward VII., Emperor of India, in commemoration of His Majesty's *Third Anniversary Coronation. (Cheers.)*

After him, Babu Gobin Chandra Dhar said that he was glad to be able to say that peace and prosperity pervaded the land. His Imperial Majesty's *Indian* subjects were loyal to the back-bone, and they always expressed a wish, that His Majesty and His Imperial Family might live long to enjoy the blessings, which it has pleased the Almighty God to shower upon His Majesty and His Imperial Family. (*Cheers.*)

The *Meeting* broke up with there hearty cheers for His Imperial Majesty.

(Vide, the *Telegraph* newspaper, 10th August, 1905.)

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(55) As previously announced in the local papers, a *public Meeting, convened by the Society*, was held at the hall of the *Metropolitan College*, No. 22, Sankar Ghose's Lane, in Cornwalls' Street, Simla, on Tuesday, the 19th September, 1905, at 5 P.M. Babu Gobin Chandra Dhar, the *Vice-President of the Society*, was voted to the chair.

The *Meeting* was very largely attended by the *Graduates and Under-Graduates of the Calcutta University.*

After Babu Sham Lall Day, the *Founder* and *Secretary* to the *Society*, had read the *Proceedings of the last Meeting*, held by the *Society*, at the College Square, on Wednesday, the 9th August, 1905, at 7-30 A. M., which were duly confirmed, the *Chairman* asked Mr. Madhava Rao Karmaker of Benares City to propose the *First Resolution.* The *Resolution* runs thus :—

"That this Meeting of the Calcutta Literary Society desires to offer its most sincere congratulations to the Imperial Government of Japan, on the conclusion of peace, and earnestly hopes that the connection between Japan and India will continue and lead to the welfare of both countries."

The *Resolution* was seconded by Mr. Ram Chandra of Meerut, and carried unanimously.

Mr. Jnan Chandra Rai, B. L., Pleader, Judges' Court, Alipur, then delivered his lecture on,

Lessons from the Recent History of Japan.

The learned lecturer spoke very eloquently on the subject for nearly three quarters of an hour, and he was heard with rapt attention.

The *Meeting* dissolved at 6-45 P. M. with votes of thanks

THE THIRTIETH ANNUAL REPORT

OF

The Calcutta Literary Society,

BY SPECIAL PERMISSION,

DEDICATED

TO

HIS HIGHNESS SIR RAMA VARMA SAHIB,

RAJAH OF COCHIN STATE,

KNIGHT GRAND COMMANDER OF THE MOST EXALTED ORDER OF THE

STAR OF INDIA,

AN ILLUSTRIOUS PATRON OF THE CALCUTTA LITERARY SOCIETY, &c., &c., &c,

IN RECOGNITION OF HIS HIGHNESS' GREAT TALENT,

DISTINGUISHED PUBLIC CAREER,

WELL-KNOWN LITERARY ABILITIES,

AND

Many Acts of Public and Private Munificence,

BY HIS HIGHNESS' MOST OBEDIENT SERVANT,

SHAM LALL DAY,

Founder-Secretary to the Society.



His Highness Sir Rama Varma Sahib, Rajah of Cochin State.

Knight Grand Commander of the Most Exalted order of the Star of India, and An illustrious Member of the Calcutta Literary Society.

Born, Monday, 27th December, 1852. Succeeded, Wednesday, 23rd October, 1895.

Salute Seventeen Guns.

HISTORY OF COCHIN STATE.

The *Rajahs of Cochin State* belong to a noble *Hindu Family* of pure *Kshatriya* caste, and claim to hold their territory in direct descent from Cheraman Perumal, the last of the rulers, according to tradition, of the territory, stretching from Gokarn, in North Canara, to Cape Comorin, the southernmost point of India.

Nothing is known of the subsequent history of Cochin State till the advent of the Portugese, except that there was constant strife between its rulers and the neighbouring chiefs, especially the *Zamorin of Calicut*.

In 1502, the Portuguese were allowed to settle in the town of Cochin, and in the following year, they built there a fort. In the wars with the *Zamorin of Calicut*, they rendered effective aid to the Rajahs of Cochin State.

In 1663, the Dutch ousted the Portuguese from the town of Cochin, and settled there on the same terms as the Portuguese.

In 1759, or, about a century later, when the Dutch power began to decline, the *Zamorin of Calicut* invaded the State of Cochin, but was at last expelled with the aid of the Rajah of Travancore, who obtained certain portions of Cochin State, as a reward for this service.

In 1776, Hyder Ali of Mysore, invaded the State of Cochin, when the Rajah agreed to acknowledge his suzerainty, and pay tribute to him. The State, accordingly, remained tributary to Hydar Ali of Mysore, and, subsequently, to his son, Tippu Sultan, until the peace concluded by the latter with the British in 1792, when the claims of Mysore over Cochin State were transferred to the British Government.

In 1791, a *Treaty* had been concluded with the Rajah, by which he had agreed to become tributary to the British Government for his territories, which were then in the possession of Tippu Sultan, and to pay an annual subsidy of a *lac of Rupees*. After the peace of 1792, the island of Chetuva Manopuram was leased to the Rajah for ten years.

In 1808, Paliyath Achan, the hereditary Chief Minister of Cochin State, entered into a conspiracy with the Minister of Travancore to assassinate the British Resident, and raised an insurrection against the British power. This was suppressed, and a fresh *Treaty* was concluded, by which, the Rajah agreed to pay, in addition to the previous subsidy of *one lac of Rupees*, an annual sum equal to the cost of one battalion of native infantry, or, 1,76,037 Arcot rupees, making an aggregate annual payment, in six equal instalments, of Rupees 2,76,037.

The disposal of the subsidy and the distribution of the force, maintained by it, whether stationed within, or, without, the State were left un-reservedly to the British Government.

The other provisions of the *Treaty* were similar to those of the *Treaty* concluded with the Rajah of Travancore, in 1805.

The Rajah, also, engaged to hold no correspondence with any foreign State, and, to admit no Europeans into his service, without the sanction of the British Government, who might dismantle, or, garrison any fortresses in his dominions.

On the other hand, the British undertook to defend the territories of the Rajah against all enemies. The subsidy was, subsequently, reduced to Rupees 2,40,000, being one-half of the estimated Revenue of the State. At a later period, it was fixed at *two lacs of Rupees*, payable in ten equal instalments, which is its present amount.

Rajah Ravi Varma, who succeeded to power on the death of his brother in 1855, received in 1862, the right of option for himself and successors. Rajah Ravi Varma died in 1864, and, was succeeded by Rajah Sir Rama Varma, who, in 1871, was created a *Knight Commander of the Most Exalted Order of the Star of India*.

In 1865, by an agreement with the British Government, known as the *Interportal Trade Convention*, the State agreed to abolish the tobacco monopoly, and the system of inland transit duties, to equalise the rates of Customs duty at its seaports, with those obtaining at the ports of British India, and, to sell salt within its limits, at the prices ruling in the neighbouring British District of Malabar. In return for these concessions, the British Government guaranteed to the State the payment a minimum customs and tobacco revenue of Rupees. 1,10,500 a year. This convention was not in the form of formal agreement.

Proceedings of the Government of Madras, Revenue Department, dated 16th February, 1865, No. 339.

In 1869, a slight adjustment of the boundaries was effected between the Cochin Darbar and the Madras Government. The modification is explained in a *Notification*, dated, the 6th October, 1870.

In 1902, the Shoranur Cochin-Railway, which was constructed by the State, was opened for traffic. The Rajah ceded to the British Government full and exclusive power and jurisdiction, except sovereignty, over the lands lying within the State, which were, or, might hereafter be, occupied by that railway.

Notification of the Government of India, in Foreign Department dated 2nd November 1900 No. 4622, I.B.

Rajah Sir Rama Varma died in 1888, and was succeeded by his brother Rajah Sir Vira Kerala Varma, born in 1846 who, whilst heir-apparent, had been created a *Knight Commander of the Most Eminent Order of the Indian Empire*. On his death, in 1895, his cousin, the present Rajah Sir Rama Varma, G. C. S. I., succeeded to power.

His Highness was born on Monday, the 27th December, 1852, and ascended the *Musnud* on Wednesday, the 23rd November, 1895. His Highness is an accomplished Sanskrit and English scholar, a keen sportsman, and, takes a personal interest in every branch of the administration of the State. His Highness has inherited the noble qualities of His Highness' illustrious ancestors and has been distinguished for loyalty and liberality.

On Tuesday, the 22nd June, 1897, His Highness was created a *Knight Commander of the Most Exalted Order of the Star of India*, on the auspicious occasion of the *Diamond Jubilee* of Her Most Gracious Majesty the late Queen Victoria, Empress of India.

On Thursday, the 1st January, 1903, His Highness was created a *Knight Grand Commander of the Most Exalted Order of the Star of India*. His Highness is now fifty-four years of age. In the State of Cochin, as in the Travancore State, the line of succession is through the female branch of the family. His Highness' heir is his nephew, Prince Rama Varma, *Elaya Rajah of Cochin*, who was born on Saturday, the 9th September, 1854. The Prince is now fifty years of age.

Jurisdiction over European British subjects in Cochin State has, with certain restrictions, been given to the Cochin courts.

The armorial bearings of the family are a *pitanquin* with umbrella, lamp and couch, or chank-shell (emblematic of progress, protection, purity and prosperity).

The area of Cochin State is 1,361½ square miles, the population, according to the Census of 1901, is 8,12,025 chiefly *Hindus*, with about 33,000 Mahamedans and 136,000 Christians, and the gross revenue of the State is about *forty lacs of Rupees*.

The State maintains a military force of sixteen cavalry, three hundred and twenty-seven infantry, nineteen gunners and four guns. The Chief is entitled to a salute, (hereditary), of seventeen guns.

The political charge of Cochin is held jointly with that of Travancore by the British Resident in Travancore Cochin.

roceedings of Meeting of the **Thirtieth Anniversary of the Calcutta Literary Society** *held at the hall of the* **Chowdhury Mahammed Laik's Jubilee Institution,** *No.20, Mirzapur Street, on Monday, the 22nd January, 1906, at 5-30 P.M, under the presidency of Khan Bahadur Shujat Ali Beg Sahib,* **Consul for Persia, &c., &c., &c.**

As previously announced in the *Englishman, Daily ews, Amrita Bazar Patrika* and other local Newspapers of th January, 1906, the *Thirtieth Anniversary Meeting of e Calcutta Literary Society* was held at the hall of the *howdhury Mahammed Laik's Jubilee Institution,* No 20, irzapur Street, on Monday, the 22nd January, 1906, 5-30 P.M, under the presidency of Khan Bahadur Shujat i Beg Sahib, Consul for Persia, &c., &c., &c.

The Chairman, on taking his seat, amidst cheers, Babu am Lall Day, the Founder and Secretary to the *Calcutta iterary Socie ty*, addressed the Meeting thus :—

r. Chairman and Gentlemen,

We have assembled here to-day to celebrate the *irtieth Anniversary* of the *Calcutta Literary Society. heers.)*

We take this ospportunity of welcoming Their Roya ghnesses The Prince and Princess of Wales, who are w in India, with feelings of the deepest respect, loyalty l affection. *(Cheers.)*

Thirty years ago, our beloved Sovereign, His Most acious Majesty King Edward VII., Emperor of India, en, His Royal Highness the Prince of Wales), honored country with a visit. The loyalty then expressed is t the less sincere and deep on the present occasion. *heers.)*

We hope that Their Royal Highnesses The Prince and incess of Wales will convey to Their Imperial Majesties King-Emperor and Queen-Empress of India, our lings of inexpressible loyalty and personal attachment to Throne. *(Cheers.)*

We fervently pray that the Almighty Giver of All Good y watch Their Royal Highnesses' progress through this , so that, the visit may bind together in closer bond mutual esteem, regard and good-will, now and here- er. *(Cheers.)*

Allow us to congratulate also His Excellency the ght Hon'ble the Earl of Minto, *P. C., G. C. M. G., M.S.I.,G.M.I.E.,* on His Excellency's appointment to *Viceroyalty and Governor-Generalship of India.(Cheers.)*

We hail His Excellency's appointment with a deep se of loyalty and confidence. A letter of congratula- n was forwarded to England to His Excellency the ceroy, on the 21st August 1905, to which the following ly was received : —

From His Excellency the Right Hon'ble the rl of Minto, P. C. ,G. C. M. G., Viceroy and vernor-General of India. :— *Guards Club,* S. W., ar S 15th September, 1905.

am desired by Lord Minto to acknowledge the receipt your letters of 10th and 21st August, enclosing the lver Jubilee Report" of the Society, and to thank the mbers of the Calcutta Literary Society for their kind gratulations, conveyed through their Founder- retary. * * * * *

I remain,
Dear Sir,
Yours truly,
F. L. Adam, *Major,*
Military Secretary.

Sham Lall Day, Esq.,
Founder-Secretary,
lcutta Literary Society,
Calcutta—India.

On Saturday, the 18th November, 1905, a *Message of elcome* was forwarded to His Excellency the Right n'ble the Earl of Minto, P. C., G. C. M. G., Viceroy l Governor-General of India, on His Excellency's ival in India, to which the following telegram, in ly, was received :—

From His Excellency the Right Hon'ble the rl of Minto, P. C., G. C. M. G., Viceroy and vernor-General of India, &c., &c., &c. :—

Telegram No. 39175.
Bombay, Malabar Point,
Dated, 19th November, 1905.

To
ecretary, Literary Society,
Calcutta.

From
Private Secretary, Viceroy,
Bombay.

ceroy thanks Literary Society of Calcutta for their telegram.

On the 15th December, 1906, a copy of the *Twenty-ninth Annual Report* of the *Calcutta Literary Society* was forwarded to His Excellency the Right Hon'ble the Earl of Minto, P.C.,G.C.M.G., Viceroy and Governor-General of India, to which the following reply was received :—

From His Excellency the Right Hon'ble the Earl of Minto, P. C , G. C. M. G., Viceroy and Governor-General of India, &c., &c., &c. :—

Private Secretary's Office,
Government House,
Calcutta, 19th December, 1905.

Sir,

I am desired to thank you for your letter of the 15th instant and for the Report forwarded therewith.

Yours faithfully,
S. Scott,
For Private Secretary to the Viceroy.

Babu Sham Lall Day,
Secy., Calcutta Literary Society,
Calcutta.

The Calcutta Literary Society was founded in the year *Eighteen hundred and Seventy-five* by the humble individual, who is now standing before you, when His Most Gracious Majesty King Edward VII., Emperor of India, visited these shores, (as His Royal Highness the Prince of Wales), and has gone on prospering from year's end to year's end, and to-day, by the blessing of God, we are celebrating its Thirtieth Anniversary. (*Cheers.*)

The objects of the Society are "*to hold friendly gatherings of the European and Indian communities, and to discuss social, literary and scientific subjects*" and the Society has thus been the means of bringing together the Rulers and the Ruled in one common platform. (*Cheers.*)

Gentlemen, I will not dwell at length on the benefits conferred by the Society, the printed proceedings of the various public Meetings, published in the leading local newspapers *for the last Thirty years,* bear ample testimony to them.(*Cheers.*)

The *Twenty-ninth Anniversary Meeting of the Calcutta Literary Society* was held at the hall of the *Ripon College,* No. 60, Mirzapur Street, on Wednesday, the 4th January, 1905, at 4-30 P. M., under the presidency of the *Hon'ble* Nawab Fateh Ali Khan Kazilbash Sahib, *C.I.E.,* (Lahore), *Panjab Representative of the Viceroy's Legislative Council,* when His Holiness *Srimat Paramhansa* Siv Narayan *Swami* delivered an impressive lecture on the *Present Day Problems.* The Meeting was well attended.

(*Vide, Bengalee* and *Amrita Bazar Patrika,* 5th, *Hindu Patriot, Indian Mirror* & the *Telegraph,* 6th January, 1905).

Besides, the *Twenty-ninth Anniversary Meeting, the Society* held *Fifty-five Public Meetings* (of which the *first Fifty-one Meetings* were held to celebrate the episode of the Great Epic Poem *Ramayan,* during the session 1905; *Viz:*—

A course of reading the *Seven Cantos of the Great Hindu Epic Poem Ramayan,* with notes, illustrations and songs by *Srijut* Ram Tarak Thakur of Bansi, in the district of Bankura, was continued for *Fifty-one days* (from 1st to 3rd January and from 5th January to 11th February and from 18th to 27th February, 1905), from 5 to 9 P. M., every evening, at the quadrangle of *Sri Sri Radha Kantaji's Thakerbery,* situated at No. 25, Gopi Krishna Pal's Lane, Nimtola Street, before a large and appreciative audience.

The chief interest of these Meetings was the large assemblage of persons, old and young, rich and poor, who had come to hear the recitations. An Index of the subjects (recited) will be found in the printed Report of the Society for 1905, and convey to you an idea of the variety of topics touched upon by the learned *Thaker,* that enchanted the audience, which increased in numbers from day to day. The following is a summary of the subject dealt with:

On *Who am I?—Whence I came?—What is my duty here?* and *Where am I to go?*—by His Holiness *Srimat Paramhansa* Siv Naraiyan *Swami,* at the quadrangle of *Sri Sri Radha Kantaji's Thakerbari,* No. 25, Gopi Krishna Pal's Lane, Nimtola Street, on Saturday, the 21st January, 1905, at 3 P. M., under the presidency of Mr. Brajendra Lall Mullick, Attorney-at-Law, before a large and respectable gathering.(*Vide, Hindu Patriot,* 24th January, 1905).

An *Open-Air Meeting*, convened by the *Society*, was held at the *Wellington Square Park*, on Monday, the 26th June, 1905, at 7-30 A. M., to celebrate the *Sixty-fourth Anniversary Birthday* of His Most Gracious Majesty Edward VII., King of England and Emperor of India, when Mr. Gobin Chandra Dhar, the Vice-President of the Society, delivered an address, congratulating His Imperial Majesty on the occasion. (*Vide, Indian Mirror, 28th June, 1905*).

A *Message of Congratulation* was duly forwarded to His Excellency the Right Hon'ble the Viceroy and Governor-General of India, at Simla, to which the following *Message*, in reply, was received :—

Telegram No, 30987.

Dated, Simla, 28th June, 1905.

To	From
Calcutta Literary Society, Calcutta.	Private Secretary, Viceroy, Simla.

"I am desired to thank you for your Telegram of Congratulations on the Birthday of His Majesty The King Emperor." (*Vide, Englishman, Indian Mirror, 1st July and the Telegraph, 30th June, 1905.*)

An *Extra-ordinary Meeting*, convened by the *Society*, was held at the *College Square Park*, on Wednesday, the 9th August, 1905, at 7-30 A. M., to commemmorate the *Third Anniversary Coronation* of His Most Excellent Majesty Edward VII., King of England and Emperor of India, when Mr. Gobin Chandra Dhar, the *Vice-President of the Society*, delivered an address, suitable to the occasion. (*Vide*, the *Telegraph*, 10th August, 1905.)

A Meeting of the Society was held at the hall of the *Metropolitan College*, No. 22, Sankar Ghose's Lane, Cornwallis' Street, on Tuesday, the 19th September, 1905, at 5 P. M., at which a lecture on *Some Lessons from the Recent History of Japan* was delivered by Mr. Jnan Chandra Rai, B.L., *Pleader, Judge's Court, Alipur*, under the presidency of Mr. Gobin Chandra Dhar, the *Vice-President of the Society*. The *Meeting* was very largely attended by the *Graduates* and *Under-Graduates* of the *Calcutta University*.

The following *Resolution* was also unanimously adopted:—

"*That this Meeting of the* Calcutta Literary Society *desires to offer its most sincere congratulations to the Imperial Government of Japan, on the conclusion of peace, and earnestly hopes that the connection between Japan and India will continue and lead to the welfare of both countries.*"

The *Resolution* was duly forwarded to the Consul for Japan, to which the following reply was received :—

From His Excellency the Consul for Japan :—

Consulate of Japan,
Navsari Buildings' Fort,
Bombay, 28th September, 1905.

Sir,

I beg to acknowledge the receipt of your letters of the 2nd and 20th instant, congratulating my Government on the conclusion of peace, and to return to you my sincere thanks for your sympathy.

Sham Lall Day, Esq., — Yours truly,
The Calcutta Literary Society, — S. Haya Shin,
Calcutta. — *Consul for Japan.*

Opinions of eminent personages on the Proceedings of the Calcutta Literary Society :—

From His Royal Highness Duke of Connaught:—

Clarence House,
St. James's. S. W.,
Sir, July, 22nd, 1905.

I am desired by H. R. H. The Duke of Connanght to thank you for sending to him the Report of the Calcutta Literary Society, showing the work of the Society from 1875 to 1904.

I am,
Mr. Sham Lall Day, — Yours very faithfully,
Secy., Calcutta Lit. Society, — Alfred Egerton,
24, Nimtola Street, Calcutta. — *Comptroller & Treasurer.*

From the Right Hon'ble Baron Cromer, G.C.M.G., G.C.B., M.P., K.C.I.E., &c. :—

Strathmore Lodge,
Halkirk,
Caithness, N. B.,
Sir, August, 21st, 1905.

I am much obliged to you for sending me the Report of the Calcutta Literary Society.

Very faithfully Yours,
Sham Lall Day, Esq., Calcutta. — Cromer.

From the Right Hon'ble the Field-Marshal Earl Roberts, Baronet, M.P., K.G., K.P., V.C., G.C.B., G.C.S.I., G.C.I.E., D.C.L., LL.D., Commander of the British Forces in England, &c., &c., &c.:

47, Portland Place, (W.)
Dear Sir, August 14th, 1905.

I have to thank you for your letter of the 26th July, and the copy of the Report of the Calcutta Literary Society, which you have been kind enough to send me.

The Report shows that the Society is doing good work on which I congratulate you as the Founder-Secretary.

Sham Lall Day, Esq., — Yours very truly,
The Calcutta Literary Society. — Robert, *F. M.*

From His Excellency General R.F. Patterson, Consul-General of the United States of America:

American Consulate General,
Dear Sir, Calcutta, September 1st, 1905.

I have your very kind letter of the 30th ultimo, with the Reports of *The Calcutta Literary Society*, from 1875 to 1905, for which I thank you.

The Reports show that the Society has done a wonderful amount of good in being able to have so many lectures by distinguished men on so many interesting and instructive subjects, which must have been of great interest and a source of education to those who heard them.

I trust the Society may have still greater prosperity in the future and continue to be the means of doing still greater good in its educational work.

I remain,
Sham Lall Day, Esq., — Yours Sincerely,
Founder-Secretary, — R. F. Patterson,
Calcutta Literary Society. — *American Consul-General*

From His Grace The Duke of Northumberland, M. P.:—

Alnwick Castle,
Sir, 10th September, 1905.

* * You have my best wishes for the prosperity of the Society and of its Members.

Sham Lall Day, Esq., — I am, Sir,
Secretary, — Your Obedient Servant
Calcutta Literary Society. — Northumberland.

From the Right Hon'ble the Earl of Clarendon, M.P. :—

The Groupe,
Sir, Watford, October 3rd, 1905.

* * I need scarcely say that I sympathise heartily in the objects which the Society has in view. *

Sham Lall Day, Esq., — Your Obedient Servant
Calcutta Literary Society. — Clarendon.

From the Right Hon'ble Lord Glasgow, M.P.:—

Kelburne, Fairlie, N. B.
Dear Sir, 4th October, 1905.

* * The objects of your Calcutta Literary Society are altogether admirable. * * Believe me,

Sham Lall Day, Esq., — Yours truly,
24, Nimtola Street, Calcutta. — Glasgow.

From the Right Hon'ble Lord Charles Beresford, Admiral, M.P. :—

H. M.S. Surprise, at Sea
Dear Sir, 8th October, 1905.

* * I heartily wish your Society every success in the patriotic efforts which you have in view. * * *

Sham Lall Day, Esq., — Yours faithfully,
The Calcutta Literary Society, — Charles Beresford
Calcutta—India. — *Admiral.*

From the Hon'ble Sir Francis Maclean, K.C., Q.C., K.C.I.E., Chief Justice of Bengal :—

Calcutta, December 28th, 1905.

The Chief Justice of Bengal sends his best thanks to the Calcutta Literary Society for their kindly New Year Greetings, and wishes every success to the Society.

Letters from eminent Personages to the Calcutta Literary Society:—

From the Right Hon'ble Viscount Warwick, M.P.:— *Easton Lodge,*
Dunmow, September 19th, 1905.

Dear Sir,

I shall be very pleased to become a Member and Patron of the Calcutta Literary Society, which I wish every success.

To Sham Lall Day, Esq., Yours faithfully,
Calcutta Literary Society. Warwick.

From the Right Hon'ble the Earl of Powis, M.P: *Estate Office, Powis Castle, Welshpool,*
September 27th, 1905.

Dear Sir,

Lord Powis desires me to say how much he appreciates the honor of being asked to become a Patron of the Calcutta Literary Society, and has much pleasure in acceding to your request. * * * *

Sham Lall Day, Esq., Yours faithlully,
The Calcutta Literary Society. W. Forester Addie.

From the Right Hon'ble Lord Wenlock, G.C.S.I., M.P., Ex-Governor, Madras: 26, Portland Place, W.,
September 19th, 1905.

Dear Sir,

* * I beg to inform you that I shall be happy to become a Patron of the Calcutta Literary Society.

Sham Lall Day, Esq., Yours truly,
24, Nimtola Street, Calcutta. Wenlock.

From the Right Hon'ble Lord Wolverton, M. P.:— *Aberlalgie House, Perth. (N.B.),*
24th September, 1905.

Dear Sir,

* * I shall have great pleasure in becoming a Patron of the Calcutta Literary Society, and wish success on your efforts to further intellectual culture and to promote social union between Europeans and Indians. Believe me,

Sham Lall Day, Esq., Yours very faithfully,
24, Nimtola Street, Calcutta. Wolverton.

From the Right Hon'ble Lord Tennyson, M. P.:— *Eastingford,*
Freshwater, (I. W.),
September 12th, 1905.

Lord Tennyson will have much pleasure in becoming a Patron of the Calcutta Literary Society. * * *

Sham Lall Day, Esq.,
Calcutta—India.

From Miss E. A. Manning, Hony. Secretary, National Indian Association:— *National Indian Association,*
5, Pembridge Crescent,
London. W.,
July, 27th, 1905.

Dear Sir,

I feel much honored by your desire that I should become a Member of the Calcutta Literary Society, which, I am sure, is doing useful work. * * * *

Thanks for the Papers you have sent.

Sham Lall Day, Esq., Yours Sincerely,
Secy., Calcutta Literary Society. E. A. Manning.

From Their Royal Highnesses The Duke and Duchess of Connaught:— *Clarence House,*
St. James's. S. W.,
26th October, 1905.

Colonel Sir Alfred Egerton is desired by T. R. H. The Duke and Duchess of Connanght to acknowledge Mr. Sham Lall Day's letter of the 20th July, regarding the marriage of H. R. H. Princess Margaret of Connaught, and to thank the Members of the Calcutta Literary Society for their kind congratulations on that occasion.

Sham Lall Day, Esq.,
Secretary, Calcutta Literary Society,
24, Nimtola Street, Calcutta.

From Khan Bahadur Shujat Ali Beg, Consul for Persia:— 6, Elysium Row, Calcutta,
The 20th January, 1905

Dear Sir,

I have had much pleasure to receive your kind letter and thank you for the kind congratulations you have offered on my appointment as *Consul for Persia.*

Babu Sham Lall Day, Yours truly,
24, Nimtola Street. Calcutta. M. Shujat Ali.

From Their Royal Highnesses The Prince and Princess of Wales:— *Marlborough House,*
Pall Mall,
August 7th, 1905.

Dear Sir,

I am desired by The Prince and Princess of Wales to ask you to convey Their Royal Highnesses' sincere thanks to your Society for their kind congratulations on the marriage of H. R. H. Princess Margaret of Connanght.

I am, Dear Sir,
Sham Lall Day, Esq., Yours Obediently,
24, Nimtola Street, William Cacington,
Calcutta—India. *Comptroller.*

From the Right Hon'ble Baron Cromer, G.C.M.G., K.C.B., M.P., &c., &c.:— *Strathmore Lodge, Halkirk, Caithness, N. B.,*
July, 12th, 1905.

Dear Sir,

I am obliged to you for your kind letter of congratulation on the occasion of a *Degree* being conferred on me by the University of Cambridge.

Sham Lall Day, Esq., Very truly yours,
Calcutta—India. Cromer.

From His Excellency the Consul for Japan:— *Consulate of Japan,*
Navsari Buildings, Fort,
Bombay, 4th July, 1905.

Sir

I beg to acknowledge the receipt of your letter of the 23rd ultimo, congratulating me on our success on land and sea in the present War, and requesting me to convey the same to His Majesty the Emperor of Japan, and his Government.

I shall be glad to forward your Message to the destination mentioned, at an early opportunity, meanwhile, accept my sincere thanks for your cordial expression of good wishes to my country. Yours truly,

Sham Lall Day, Esq., S. Haya Shin,
Secy., Calcutta Lit. Society. *Consul for Japan.*

From Khan Bahadur Shujat Ali Beg, Consul for Persia:— 6, Elysium Row, Calcutta,
The 28th April, 1905.

My dear Sir,

I thank you sincerely for your kind sympathy in the bereavement we have sustained by the death of Her Highness the Nawab Begum of Murshidabad, C. I.

Babu Sham Lal Day, Yours Sincerely,
24, Nimtola Street, Calcutta. M. Shujat Ali.

From His Highness Girija Nath Roy Bahadur, Maharajah of Dinajpur:— *Gurudham,*
Benares City, 20th May, 1905.

Dear Sir,

I deeply regret, I could not respond to your kind message of condolence as promptly as I thought, I should.

I need hardly offer any explanation for the delay. Overwhelmed with grief as I was, this additional token of your kindness has gone to a great extent to mitigate the pangs of bereavement of one so dear and near to me.

Please convey my heart-felt thanks for the sympathy the Members of your Society have so kindly shown me at a time when such a thing was most needed.

Begging to be excused for the delay.

To the Secretary, Yours faithfully,
Calcutta Literary Society, Calcutta. Girija Nath Roy.

From H.H. Bejoy Chand Mahtab Bahadur, Maharaj-Dhiraj of Burdwan:— *The Palace, Burdwan,*
17th July, 1905.

Dear Sir,

* * Please accept and convey my thanks to the Society for good wishes. Yours faithfully,

Sham Lall Day, Esq., Bejoy Chand Mahtab,
Secy., Cal. Lit. Society. *Maharaj-Dheraj of Burdwan.*

From His Highness Bejoy Chand Mahtab Bahadur, Maharaj-Dhiraj of Burdwan:— *The Palace, Burdwan,*
7th December, 1905.

Dear Sir,

The Maharajah Dhiraj of Burdwan thanks you for your message of condolence. Yours faithfully,

Babu Sham Lall Day, P. Chatterjea,
24, Nimtola Street, Calcutta *Private Secretary.*

From Maharajah Sir Jatendra Mahan Tagore Bahadur, K.C.S.I. of Calcutta :— *The Prasad*,
Dear Sham Lall Babu, October 14th, 1905.

Please accept my best thanks, and convey them as well to the other Members of your Society for the condolence you have been good enough to send me in yours of the 10th instant, for the recent domestic bereavement we have sustained by the death of my illustrious cousin—the late Babu Cally Kissen Tagore. * * *

Sham Lall Day, Esq., Yours Sincerely.
Secy., Calcutta Literary Society. J. Tagore.

From the Executors to the Estate of the late Babu Cally Kissen Tagore of Calcutta :—

No. 236.
No. 1, Durponaran Tagore's Street,
Dear Sir, Calcutta, the 24th October, 1905.

* * Please accept our best thanks for your kind wishes. Yours faithfully,

Sham Lall Day, Esq., D. N. Mitter,
Secy., Cal. Lit. Society. *For Self and Co-Executors.*

From Babu Ambica Charan Law, Zemindar and Merchant :— Calcutta, 10th December, 1905.

My Dear Sham Lall Babu,

I am deeply touched by your kind expressions of sympathy in the sad bereavement that has overtaken us, for which accept my sincere thanks.

The loss is ir-reparable, but, I must abide by the dispensation of the Almighty, whose inscrutable ways are a mystery to us, who are but mortals.

Babu Sham Lall Day, Yours Sincerely,
Secy., Calcutta Literary Society. Ambica Charan Law.

From the Indian Daily News, 18th Dec., 1905:

CALCUTTA LITERARY SOCIETY.—The annual report of the Calcutta Literary Society for 1905 is dedicated to Babu Sham Lall Day Founder and Secretary of the Society, and is prefaced by a short biography of Babu G. C. Dhar, Vice-President, late Registrar in the Military Accounts Department and once Editor of *Indian Public Opinion*. The report contains a full account of the various activities of the Society during the past twelve months.

From these, you will find, *Gentlemen*, that the Society has done some useful work during the year under report.

Gentlemen, I have now a pleasant duty to perform, in announcing to you that the following distinguished personages have signified their willingness to become Patrons and Members of the Society, during the year 1905; *Viz* :—

The Right Hon'ble Viscount Warwick, M. P.,	19-9-1905.
The Right Hon'ble the Earl of Powis, M. P.,	27-9-1905.
The Right Hon'ble Lord Tennyson, M. P.,	12-9-1905.
The Right Hon'ble Lord Wolverton, M. P.,	24-9-1905.
The Right Hon'ble Lord Wenlock, G.C.S.I., G.C.I.E., M.P., ...	19-9-1905.
His Highness the Rajah Sahib of Kalahasti,	4-11-1905.
T. Bhagabat Doyal Singh, Rajah Sahib of Chainpur, ...	28-10-1905.
Ghanada Nath Ray, Rajah Sahib of Dubulhati, ...	31-1:1995.
Kumar Satya Niranjan Chakerverti Bahadur of Hitampur Estate	16-10-1905.
Kumar Ronendra Narayan Roy Bahadur of Bhowal Estate, ...	6-4-1905.
Kumar Rabindra Narayan Roy Bahadur of Joydebpur Estate, ...	6-4-1905.
Gunpat Rai Singh Sahib.	7-2-1905.

(The names were heard with applause.)

Gentlemen, it is with profound regret, I have to announce the death of the following illustrious personages, who were Members and well-wishers of the Society, during the year 1905; *Viz*:—

The Right Hon'ble William Edward Baxter, M. P., (who was a Member of the Society since 10th January, 1882, or, for nearly a quarter of a century),

The *Hon'ble* Baba Sir Khem Singh Vedi, *K.C.I.E., High Priest of the Sikh Nation of the Panjab.*

Gentlemen, I am glad to say that, since the foundation of the *Calcutta Literary Society*, in 1875, its various public Meetings were presided by distinguished personages such as :—*Major-General* A.C. Litchfield, *Ex-Consul-General of the United States of America*,

Colonel H. Mattson, *Ex-Consul-General of the United States of America*,

Colonel Samuel Merrill *Ex-Consul-General of the United States of America*,

Khan Bahadur M. Shujat Ali Beg Sahib, *Consul for Persia*,

The *Hon'ble* Sir John Woodburn, *K.C.S.I., Lieutenant Governor of Bengal*,

The *Hon'ble* Baba Sir Khem Singh Vedi, *K.C.I.E., High Priest of the Sikh Nation of the Panjab* and *Ex-Member of the Viceroy's Legislative Council*,

The *Hon'ble* Sir Pratap Narayan Singh, *K.C.I.E., Maharajah Bahadur of Ajodhya and Ex-Member of the Viceroy's Legislative Council*,

The *Hon'ble* Nawab Syed Mahammed Sahib, *C.I.E.*, of Madras, *Ex-Member, Viceroy's Legislative Council*,

The *Hon'ble* Nawab Fateh Ali Khan Kazilbash Sahib, *C.I.E.*, of the Panjab and *Ex-Member of the Viceroy's Legislative Council*,

The *Hon'ble* Mr. Gopal Krishna Goekhale, *C.I.E.*, of Bombay, *Ex-Member, Viceroy's Legislative Council*,

The *Hon'ble Vidya Benada* M. Ry. P. Ananda Charlu Avergal, *Rai Bahadur, B.L., C.I.E.*, of Madras, *Ex-Member of the Viceroy's Legislative Council*,

The *Hon'ble* Rai Gangadhar Rao Madhab Chitnavis Sahib, *C.I.E.*, of Nagpur, *Member of the Viceroy's Legislative Council*,

The *Hon'ble* Mr. Justice Sarada Charan Mitter, *M.A., B.L.*

The *Hon'ble* Ranjit Sinha, *Rajah Bahadur of Nashipur*,

Rajah Indra Karan Sahib of Hyderabad-Deccan,

Rajah Sheo Bux Bogla Bahadur of Calcutta,

Maharaj-Kumar Lal Bir Mahendra Singh Sahib of Barpali

Dr. Hubbe Schleiden of Germany.

Mr. Cecil Bendall, *M.A.*, (*Cambridge*), *M.R.A.S.*, (*London*) *Professor of Sanskrit, University College, London*,

The late Revd. K.S. Mac Donald, *M.A., D.D., F.U.C.*,

The Revd. J. Morrison, M.A., *D.D., Principal, G.A. College*

The Revd. J.H. Jennings, *M.A., Professor, Bishop's College*

The Revd. *Professor* James M. Hamilton, *M.A., B.D.*,

Sardar Narain Singh Sahib, *Chief Secretary, Nahan State*,

Mr. Lalmahan Ghose, *Barrister-at-Law*,

Dr. Sarat Kumar Mullick, *F.R.C.S.*, (*London*), *M.B., C.M.*, Fellow of the *London Medical Society*, Member of the *Chelsea Chemical Society*, Member of the *British Medical Association*, &c., &c., &c.

Mr. N. Ghose, *Barrister-at-Law, Editor, Indian Nation*,

Mr. Narendra Nath Sen, *Attorney-at-Law, Editor, Mirror*,

Mr. Surendra Nath Banerjea, *Editor of the Bengali*.

Mr. Gobin Chandra Dhar, *Editor, Indian Public Opinion*.

(The names were heard with applause.)

Now, the grateful thanks of the Society are given to its illustious Patrons and Members for their taking unabated interest in its welfare; to the gentlemen, who delivered lectures at its various public Meetings; and, to those, who presided on the occasions; and to the members of the press for publishing the Society's proceedings. *(Cheers.)*

In conclusion, the *Society* begs to offer its thanksgivings to God, for the manifold blessings, which His Providence has graciously been pleased to shower upon it, during the last *Thirty years of its existence*, from 1875 to 1905. *(Cheers.)*

Now, I fervently hope that, by the blessings of Providence, the Society may go on prospering in its career of usefulness for many years to come. *(Cheers.)*

After the reading of the *Thirtieth Annual Report* by Mr. Sham Lall Day, the *Founder and Secretary to the Society*, which was duly confirmed, the Chairman asked Professor T.L. Vasvani, M.A., of the *Metropolitan College*, (& who was for some time Senior Fellow of the *Sind Arts College*), to speak a few words on the *Present Day Problems*.

The *Professor* spoke eloquently on the subject for over half an hour, and he was listened to with great attention.

After the lecturer had done, the *Chairman* delivered a little nice speech. He congratulated the Society and wished the Institution every success.

The Meeting dissolved at 7-30 P.M., with votes of thanks to the Chair and the learned Lecturer.

(*Vide, Indian Daily News, Statesman, 23rd*, and the *Telegraph, 24th* January, 1906.)

The *Calcutta Literary Society* celebrated the *Empire* ay, at College Square, on Thursday, the 24th May, 1906, the day associated with the birth of Her Majesty the late ueen Victoria the Good. A respectable gathering had sembled on the occasion.

The *National Weaving School*, (established, under the spices of the *National Fund Committee*, in the premises the *Indian Sangit Samaj*, which is situated at No. 209, ornwallis' Street, from 10th day of December, 1905), hibited some fine specimens of *Dhuties* and *Chadars*. hich were woven by its pupils. These products attracted e admiration of those, who saw them.

It is worthy of note that the articles, not only reflect reat credit on those boys, who produced them, but, also n those, who superintended their manufacture.

This, indeed, is a good sign of the times, and, we have ery reason to hope that, our young men will be able ccessfully to compete with the products of other nations. ow, that a beginning has been made, we hope for the best.

After Babu Sham Lall Day, the Founder and Secretary the Society, had read the *Proceedings of the last Meeting*, eld at the hall of the *Chowdhery Mahammed Laik's ubilee Institution*, No, 20 Mirzapur Street, Calcutta, on onday, the 22nd January, 1906, at 5-30 P.M., under the esidency of Khan Bahadur Shujat Ali Beg Sahib, *Consul r Persia*), which were duly confirmed, Babu Gobin handra Dhar, the *Vice-President of the Society*, delivered speech, chiefly dwelling upon the virtues of Her Majesty e late Queen Victoria, and the blessings which India rived during Her Majesty's long and beneficial reign. eferences were made to the great loyalty of the people the visit to India of His Majesty Edward VII., King England and Emperor of India, in 1875, then as His oyal Highness The Prince of Wales.

Mr. G. C. Dhar said :—*Gentlemen*, we have assembled re to-day, to commemorate the *Empire Day*. (*Cheers.*) This day, the *Twenty-fourth of May*, will always be membered throughout His Imperial Majesty's vast ominions, as Her Most Gracious Majesty the late Queen ictoria's Birthday. (*Applause.*)

This day is a day of great rejoicings to all His Imperial ajesty's subjects. Her Majesty the late Queen Victoria's ustrious name is imprinted in the heart of every body, d the people here and everywhere cherish Her Majesty's me with the fondest of recollections. (*Cheers.*)

His Majesty's reign has been distinguished by a long reer, which has been productive of the most beneficial sults to Her Majesty's, subjects in India, or in the Colonies, elsewhere. (*Cheers.*)

In the year 1905, Her late Majesty's illustrious grand- n, His Royal Highness the Prince of Wales, accompanied His Royal Highness' beloved Consort, Her Royal ighness the Princess of Wales, honored our country with heir Royal Highnesses' visit, and the people exhibited arks of gratitude to the Throne of England. (*Cheers.*)

We are grateful to His Royal Highness for the speech, is Royal Highness delivered at *Guildhall*, in which His oyal Highness admired the loyalty and devotion of the dian people, and said that, "*the strength of England lay the sympathy of His Majesty's Indian subjects.*" (*Cheers.*)

The Indian people are ever distinguished for their loyalty d devotion to His Majesty's Throne. (*Cheers.*)

The past year will be a memorable year in the annals of dian history. It will long be remembered for more asons than one.

His Excellency the Right Hon'ble the Earl of Minto, C.,G.C.M.G., G.M.S.I., G.M.I.E., was appointed Viceroy d Governor-General of India. During the short period at His Excellency has been in this country, His Excellency s given indications of His Excellency's affection and ncern for the welfare of the people of India. (*Cheers.*)

His Excellency has appointed the *Hon'ble* Justice Sir under Madhav Ghose, Kt., to officiate as *Chief Jusitce Bengal*, in succession to the *Hon'ble* Justice Sir Francis aclean, *Kt.*, *K.C.I.E.*, although there was a precedent the appointment of the late Justice Sir Romesh Chandra itra, *Kt.*, to officiate as *Chief Justice of Bengal*, during administration of the *Right Hon'ble* the Marquis of pon, K.G., P.C., G.C.S.I., G.C.I.E., M.P., the then Viceroy d Governor-General of India, to the entire satisfaction the Indian people. (*Applause.*)

His Excellency has been pleased to appoint the *Hon'ble* Dr. Justice Asutose Mukerjea, *M.A.*, *F.R.A.S.*, to be the *Vice-Chancellor of the Calcutta University*, in succession to he *Hon'ble* Sir John Fedlar, *K.C.I.E.*, although, in this instance, there was a precedent in the appointment of Sir Gurudas Banerjea, *Kt.*, *M.A.*, *D.D.*, *F.U.C.*, in that high office. (*Applause.*)

More over, this *Hon'ble Gentleman* has been appointed *President of the Commitee* for framing Regulations, relating to the *University of Calcutta*. The Committe echarged with formulating the new regulations which meet daily under the presidency of the *Hon'ble* Dr. Justice Asutose Mukerje, *M.A.*, *F.R.A.S.*, *F.R.S.E.*, in the Civil Secretariat at Simla, are expected to finish their work by the end of June next.

His Excellency the Viceroy has graciously been pleased to appoint Mr. S. P. Sinha, *Barister-at-Law*, to be the *Advocate-General of His Majesty's High Court*, in succession to the *Hon'ble* Mr. L. P. Pugh, *Barister-at-Law*, for the first time in the annals of our country. (*Cheers.*)

Also, another Indian gentleman, Mr. N. Haldar, *Barister-at-Law*, to be the *Clerk of the Crown* in that Court. (*Cheers.*)

For the appointments referred to, our warmest thanks are due to His Excellency the Right Hon'ble the Earl of Minto, *P.C.*, *G.C.M.G.*, *G.M.S.I.*, *G.M.I.E*, *Viceroy and Governor-General of India*. Indeed, all this augurs well for the future of our country, the prospects of which, we must confess, are promising. (*Cheers.*)

The utterances of the *Right Hon'ble* Mr. Morley, *Secretary of State for India*, in the *House of Commons*, giving indications of a change in the attitude of the *Home Government* towards the people of this country, have been a source of sincere satisfaction to us. (*Cheers.*)

The establishment of the *Bengal Lakshi Cotton Mills* at Serampur, on the limited laibility principle, for the manufacture of cloth and the weaving of yarn will, it is hoped, give an impetus to the cause of Indian progress

The *National Fund Commitee* has established the *National Weaving School*, at the premises of the *Indian Sangit Samaj*, No. 209, Cornwallis' Street, in which our boys are being taught the art of *weaving* and *spinning*. This indeed, is a matter of congratulation to every well-wisher of the country. (*Cheers.*)

The *Weaving School* was opened on the tenth day of December, 1905, under the management of Babu Pravash Chandra Mitra, (the grandson of the late Rai Dinabandhu Mitra Bahadur), who is most anxious to promote the welfare of the people, and is taking great interest in the affairs of the Institution. It has already deputed three office students, *Viz* :—One, to Mourbhanj, where a *Weaving School* has been opened, under the auspices of His Highness the Maharajah Bahadur of Mourbhanj.

The Second, Lucknow, where a similar school has been established, under the auspices of the *Hon'ble* Rai Sri Ram Singh Bahadur, a distinguished Zemindar of the place.

And the thirb at Lowhajang, in Mymensingh, under the auspices of the *Byan Samity*, which has opened a *Weaving School*, for training the young men of the place. (*Cheers.*

At the *Main School* lessons are given on *dyeing*, *drawing engraving carpentary*, *taping* and *knitting*.

The Managers of this Institution will house *Moffussi* students, and Rai Kumar Manmatha Nath Mitra Bahadur (the grandson of the late Rajah Digambar Mitra Bahadur) has very kindly agreed to defray the expenses of boarding lodging and other charges of ten students, at present, from the month of June 1906. (*Cheers.*)

For all these, we ought to be thankful to those o our leaders, who are taking an active part in these works with a view to better the condition of our country. Indeed we have every reason to rejoice on this day—the *twenty fourth day of May*, 1906—being the Birthday of Her Mos Gracious Majesty the late Queen Victoria, Empress o India. (*Cheers.*)

With *Three Cheers* for His Majesty the King-Emperor o India, and *three more cheers* for His Excellency *the Righ Hon'ble* the Earl of Minto, *G C.M.G.*, *G.M.S.I.*, *G.M.IE.*, Viceroy and Governor-General of India, the *Meeting* dissolved.

(*Vide*, *Englishman*, *Indian Daily News*, *Statesman Amrita Bazar Patrika*, and the *Telegraph*. 25th May, 1906

The *Calcutta Literary Society* convened an *Open-Air Meeting*, at *Wellington Square Park*, on Friday, the 1st June, 1906, at 5 P.M., to celebrate the *Sixty-fourth Anniversary of the death of the late Mr. David Hare.*

Mr. Sham Lall Day, the *Founder and Secretary to the Society*, having read the *Proceedings of the last Meeting*, which were duly confirmed, Babu Gobin Chandra Dhar, the *Vice-President of the Society*, addressed the Meeting, and spoke feelingly for half an hour. He said :—

Gentlemen, we are met here this afternoon, the 1st day of June 1906, to celebrate the *Sixty-fourth Anniversary of the death of David Hare.* This morning, all the papers should have come out with a black border, especially, those edited by *Indian gentlemen*, as a day of general mourning observed by all the admirers of the late philanthrophist, out of respect to his memory. The country owes its present educational strata to the self-sacrifice of Mr. David Hare.

About three-fourths of a century ago, Bengal was immersed in deep ignorance. There were few English schools for the education of Indian youths, even in Calcutta, the Metropolis of British India.

When the late Mr. David Hare came to Calcutta, several European traders had established *Firms* in the city, in which they are still carrying on a flourishing business. Some of them have made immense profit, and retired with large fortunes. At that time, the city of Calcutta was looked upon as the golden-calf, which yielded large returns to those employed in active pursuits. David Hare, instead of treading in their footsteps, followed a different course. And, although, he had first established himself as a watch and clock-maker in the street, which still goes by his name, he took upon himself the task of educating the people and established a school, which is called the *Hare School.*

In this Institution, education was imparted *free*, and this was a great advantage which the inhabitants enjoyed with great alacrity. Those, who could not afford to send their children to the *Hindu College*, blessed David Hare for his spirit of self-sacrifice (*Cheers.*)

He brought a large fortune with him, consisting of stock to enable him to open his shop. But, fortune-making was not congenial to his nature. As an Englishman, he was born a philanthrophist. His inner nature impelled him to work for the regeneration of the Indian youths.

Hare School was opened in College Square, in a building, owned by the late Rajah Brajendra Naraiyan Roy, at which the *Cathedral Mission College* now stands. The success of the Institution may be judged of from the fact, that its pupils fairly competed with those of the *Hindu College.* The former were educated under the supervision of Babu Uma Chand Mitter, Head Master, Babu Durga Charan Banerjea, (father of our renowned townsman Mr. Surendra Nath Banerjea, Editor of the *Bengalee*), and Babu Radha Madhav Bose, Professor of Mathematics.

Mr. David Hare gave bats and balls to the students of the *Hindu College*, with whom he took a pleasure to play the cricket after school hours.

David Hare devoted his energy, his time, and his fortune to the education of our young men. After he had spent all his fortune, he was appointed by Government to be a Judge of the *Calcutta Court of Small Causes.* He now commenced to spend his salary to defray the expenses of his favorite school. He was so fond of his boys that he used to play with them.

This day, *Sixty-four years* ago, he breathed his last, and his remains were accompanied by a large number of boys to his tomb, in College Square, where they wept bitterly, as if, they had lost their father and mother!

(*Vide, Englishman and Statesman*, 2nd June, 1906.)

The Calcutta Literary Society convened an *Open-Air Meeting*, at *Cornwallis' Square*, on Friday, the 29th June, 1906, at 7 A.M., (being the date appointed for the official celebration of His Most Excellent Majesty's Birthday), to celebrate the *Sixty-fifth Anniversary Birthday* of His Majesty the King of England and Emperor of India.

Babu Sham Lall Day, the *Founder and Secretary to the Society*, having read the *Proceedings of the last Meeting* held in *Wellington Square*, on Friday, the 1st June, 1906, at 5 P.M., in honor of the *Sixty-fourth Anniversary of the death of the late Mr. David Hare*, which were duly confirmed. Babu Gobin Chandra Dhar, the *Vice-President*, addressed the Meeting for nearly half an hour. He said

"*Gentlemen*, on Monday, the 26th June, 1905, at A.M., the *Calcutta Literary Society* convened a *p* *Meeting*, at the *Wellington Square Park*, and distrib alms to the poor, in honor of the *Sixty-fourth Annive Birthday* of His Imperial Majesty Edward VII., K of England and Emperor of India. (*Cheers.*)

A *Message of Congratulation* was that day forwarde H. Excellency the Right Hon'ble Lord Ampthill, G.C. the then *Offg. Viceroy and Governor-General of India*, which the following *Message*, in reply, wes received :—

Telegram, No. 30987.
Dated, Simla, 28th June, 1905.

To	From
Calcutta Literary Society. Calcutta.	Private Secretary, Vicer Simla.

"I am desired to thank you for your Telegram Congratulations on the Birthday of His Majesty King-Emperor."

(*Vide, Englishman, Indian Mirror*, 1st July, and *Teelgr* 30th June, 1905.)

Gentlemen, We have assembled here to-day to celebr the *Sixty-fifth Birthday Anniversary* of His Imp Majesty Edward VII., King of England and Emperor India. (*Cheers.*)

This day will be observed throughout all His Majes Dominions, as one of great sanctity of all His Majest subjects, ir-respective of creed, color, or caste. (*Cheers*

The *Calcutta Literary Society* will observe it with solemnity, distribute alms to the poor, and feed those, w are in want of food, as a token of its loyalty and devot to the *Throne of England.* (*Cheers.*)

We have been observing this day without any pon show or ceremony, since the year His Imperial Maje ascended the Throne, on Wednesday, the 23rd Janua 1901, of what is the greatest power in the world. No oth Nation can boast of such civilized institution, as t *English* in the face of the globe. (*Cheers.*)

America has been amassing vast wealth by imitati and following in the footsteps of the English people. W do not, by all this, mean to show that we glority ourselv but, in all that which conduces to His Majesty's glory. there any power in the world that combines in its cons tution a monarchical, democratical and republican form Government? England has a Parliament, the constitut of which has led to all its greatness. In that Parliam the Lord and the Commoner have the same voice in t administration of the country.

If the Lords wish to promote their own aggrandisemet without injuring the interest of the people, the latter not grudge the step, which they take with the intenti of gaining their object.

What we all want is the grestest good of the greate number. This forms the basis of all successful admini trations. It was the other day that a high English fun tionary made the remark that "*solid foundation of eve Government must rest upon the contentment and sympat of its subjects.* If the Government do not lose sight the fact, that in the promotion of the happiness of t people lies the greatest prosperity of a kingdom. Whe the people are contented and happy, they do not grud to bear the burden of any taxation that may be impos upon them. When a famine, war, or pestilence breal out, the people come forward with all the means in the possessions and help each other in their dire neccessity.

The treasury is full, the exchequer is not in wa of means to replemish its coffers. The recoupmer of the chasm that takes place in the resources of th Government becomes an easy task.

Gentlemen, now we all earnestly pray to the Goo God—the Arbiter of All Events—to pour forth His choice blessings upon His Imperial Majesty Edward VII., Kin of England and Emperor of India, so that, the countr may ring in abundant prosperity and all that is enjoyabl from one end of the country to the other. (*Cheers.*)

With three hearty cheers for His Imperial Majest the King-Emperor of India and with three more cheers fo His Royal Family, the Meeting dispersed.

(*Vide, Journal*, 1st & *Indian Daily News*, 2nd July, 1906.)

A *Letter of Congratulation* was also forwarded to His ost Gracious Majesty Edward VII., *King of England l Emperor of India*, on the auspicious occasion of His perial Majesty's *Sixty-fifth Anniversary Birthday*, to ich the following acknowledgment was received :—

rom the Right Hon'ble the Field-Marshal Earl Roberts, Baronet, M.P., K.G., K.P., V.C., G.C.B., G.C.S.I., G.C.I.E., D.C.L., LL.D., Commander of the British Forces in England, &c., &c., &c :—

Englemere, Ascot,
Berks, 25th July, 1906.

Sir,

I beg to acknowledge the receipt of your letter of the h instant, and in reply to state that I have forwarded the dress of Congratulation to His Majesty, to General r Dighton Probyn, Keeper of His Majesty's Privy Purse.

The Secretary of the
Calcutta Literary Society,
Calcutta -India.

Believe me,
Yours very truly,
Roberts, *F. M.*

A public Meeting, convened by the *Society*, was held at e hall of the *Metropolitan College*, 22, Sanker Ghose's ne, in Cornwallis' Street, on Friday, the 13th July, 1906, 5 P. M., when Babu Ambica Prasad, B. A., delivered lecture on :—

The use of time—

fore a large and respectable gathering. He spoke for arly an hour, and he was heard with rapt attention. He id that early hours, and a regular distribution of time voted to the various tasks, that have to be gone through, e absolutely indispensable to our performing those tasks, th credit to ourselves, and with satisfaction to the public. Upon the due economy of time, we confess that we lay uch greater stress than it appears to us to be at all useful , and, we entreat you, Gentlemen, and more especially, e juvenile portion of you, to lose not a day in comencing the formation of a regular habit.

A man, who has for years been in the habit of rising at e in the morning, feels no more difficulty in rising at that ur, on any particular day, than an indolent man does in agging himself reluctantly from his bed an hour or 2 later. What bad habit has done for the one, good habit has ne for the other; and a habit, which is conducive to alth, prosperity and good reputation, ought surely to the ambition of every young man, who wishes to give tisfaction to society.

A public Meeting, convened by the *Society*, was held the hall of the *City College*, 13, Mirzapur Street, on ursday, the 26th July, 1906, at 5 P. M., when Babu anmohan Bose, M. A., delivered a leeture on :—

The Advantages of Conversation—

fore a large and respectable gathering. He spoke for arly an hour, and he was heard with rapt attention. He id that *conversation* calls to light what has been lodged in l the recess and secret chambers of the soul. By occasional nts and incidents, it brings former useful notions into membrance. It unfolds and displays the hidden treasures knowledge, with which reading, observation, and study d before formulated the mind.

By mutual discourse, the soul is awakened, and allowed bring forth its hoards of knowlede, and it learns how to nder them most useful to mankin l. But, a man of vast ading, without conversation, is like a miser, who lives nly for himself.

In free and friendly conversation, our intellectual powers e more animated, and our spirits act with more vigour the pursuit of un-known truths. There is a sharpness nd sagacity of thought that attends it, beyond what we ld whilst we are shut up in retirement.

It does often happen, that in free discourse, new thoughts e strangely struck out, and those seeds of truth sparkle nd blaze through the company, which, in calm and silent ading, would never have been excited.

By conversation, we both give and receive this benefit. n conversing with geniuses and learned men, we bring ur sentiments to the test, and learn in a more com-endious manner [illegible] raised against them. What defects there are in our schemes, and how to correct our mistakes. What advantages are not so easily obtained by private meditation, for, self-love, as well as the narrowness of our views, tempts us all to pass too favorable an opinion on our own schemes, whereas the variety of geniuses will be a source of pleasure to mankind.

Another considerable advantage of conversation is, that it furnishes the student with a knowledge of men, and the affairs of life, as reading, furnishes him with book-learning.

A man, who has lived all his days among books, may have amassed together a heap of ideas, and still be a mere scholar, which is a contemptible sort of character in the eyes of the world.

A hermit, who has always been shut up in his cell, in a cottage has contracted a sort of habit, which the sooner it is given up the better, as all his airs and behaviour have a certain awkwardness in them, but, these awakened airs are worn off, by degrees, in company with educated men, the rest is filed and brushed off by polite conversation.

The scholar then becomes a citizen, or, a gentleman, a neighbour, or a friend. He learns how to dress his sentiments in the finest colors, and to set them up in the clearest light.

Thus, he presents his ideas to public inspection. He makes use of them in the world, and he improves his theories by practice.

The *Calcutta Literary Society* convened an *Open-Air Meeting* at *Beadon Square Park*, on Thursday, the 9th August, 1906, at 7 A.M., to celebrate the *Anniversary of the Fourth Coronation of His Imperial Majesty Edward VII., King of England and Emperor of India.*

Mr. Sham Lall Day, the *Founder* and *Secretary* to the *Society*, having read the *Proceedings of the last Meeting*, which were duly confirmed, Babu Gobin Chandra Dhar, the *Vice-President of the Society*, addressed the meeting for nearly half an hour, in the course of which he said :—

"*Gentlemen*, we have met here this day to celebrate the *Anniversary of the Fourth Coronation of His Imperial Majesty Edward VII., King of England and Emperor of India* (*Cheers.*)

The past year has been one of continued peace, for which our thanksgivings are due to the Almighty Father of the Universe. There was one regretable event, we refer to the *famine*, which visited Barisal and the surrounding districts.

Although, the Government did not see the necessity of opening there a *Famine Relief Fund*, for the purpose of mitigating the distress of the poor, yet, private charity overflowed from all quarters, to relieve the unfortunate men and women, who were afflicted with penury and want.

There is one circumstance, which cannot fail to be gratifying; *Viz :—*

That the horrors of the *famine* were not so severely felt by the advent of timely help to the people, as on previous occasions.

May His Imperial Majesty live long, and enjoy with His Royal Family the blessings of peace, health and prosperity. (*Vide, Englishman, 10th August, 1906.*)

A *Letter of Congratulation* was then forwarded to His Most Gracious Majesty Edward VII., *King of England and Emperor of India*, to which the following reply was received :—

From His Most Gracious Majesty Edward VII. King of England and Emperor of India, &c.:

Balmoral Castle,
3rd September, 1906.

Sir,

Lord Wenlock has forwarded to me your letter of the 9th of August, and I have had the honor of submitting it to His Majesty the King-Emperor.

The Secretary of
The Calcutta Literary Society,
24, Nimtola Street, Calcutta.

I am Sir,
Your Obedient Servant
Kyollys.

A public Meeting, convened by the *Society*, was held a [illegible]

Asutose Banerjea, M. A., delivered a lecture on :—

The Life of the Revd. Dr. Alexander Duff—

He spoke for nearly an hour, in the course of which he said that the Revd. Dr. Alexander Duff, (son of James Duff), was born on the 25th April, 1806, and was educated at Maulin, Kiskmichael and Perth. In 1822, he was admitted into the *University of St. Andrews*. He prosecuted his studies with the utmost vigour, and distinguished himself in all the branches of learning taught in the University, but, especially in Latin and Greek, for which he had natural predilections.

In his classical studies, he had the advantage of attending the important lectures of Professor Hunter, one of the best Latin scholars of the day, in Scotland. But, the man, to whom he was most indebted for the development of his intellect, and the formation of his character, was Dr. Chalmers, who joined the University, in November, 1823, as *Professor of Moral Philosophy*.

When twelve years old, the Revd. Dr. Alexander Duff was presented by his father with a purse of only twenty pounds, as the sum which he could spare for his son's education.

Before that sum had all been spent, he obtained, by his deligence, a scholarship in the *University of St. Andrews*; and, thus, he was enabled to prosecute his studies till he took his Degree of *Master of Arts*.

After finishing the *Arts curriculum*, he entered the *Divinity Hall* of *St. Mary's College*, as he had resolved on becoming a *Minister of the Gospel*.

Being invited by the Committee of the *General Assembly of the Church of Scotland on Foreign Missions*, to become their First Missionary to India, he was ordained in 1829.

In October, 1830, the Revd. Dr. Alexander Duff, having previously married Miss Drysdale, embarked with his wife and sailed for India. In those days, the power of steam had not been opened up, and the only passage to India from Europe was that discovered by Vasco-de-Gama, three centuries ago.

The ship struck on a small island, about thirty miles to the North of Cape Town, and became a perfect wreck. But, though the ship was lost, the passengers were all saved—but, they were barely saved. The Revd. Dr. Alexander Duff lost a choice collection of books, chiefly classical and theological, about eight hundred in number.

The only two volumes, recovered from the ocean, were a copy of *Bagster's Comprehensive Bible*, and a copy of *Metrical Version of the Psalms of David*, used in the *Presbyterian Churches* in Scotland.

The second ship, in which he sailed, met with a similar fate. It was overtaken by a cyclone, at the mouth of the River Hooghli, and was dashed ashore, and the Revd. Dr. Alexander Duff and his newly married wife landed in Calcutta, on Thursday, the 27th May, 1830, with an inconveniently slender wardrobe.

On his arrival in Calcutta, there was peace throughout the whole of the Indian Empire. He had been charged by the Committee of *Foreign Missions in Scotland* to found a College in Bengal.

On Tuesday, the 13th July, 1830, he opened the *General Assembly's Institution*. His life, from the day on which he set foot on Indian soil, till the day of his final departure in 1863, was a life of ceaseless labour and untiring application. Besides, his labors in the *General Assembly's Institution*, he sat daily for hours in teaching *Hindu boys*, the elements of knowledge.

From 1834 to 1840, he remained in his native land, for the benefit of his health. But often he made there speeches, collected money, and labored hard, in organizing his mission. In 1835, he was made a *Doctor of Divinity*.

He was in India again from 1840 to 1850, and again from 1856 to 1863; made extensive tours in the course of missions. In 1854, he travelled in the United States of America and made constant speeches. He was made *LL.D.*, in New York. He travelled in south Africa in 1864.

In 1867, he became the *first Professor of Evangelistic Theology* at the *Free Church College*, Edinborough.

In 1873, he was twice made *Moderator of the General Assembly of Scotland*. He died on Tuesday, the 12th February, 1878, at the ripe old age of seventy two.

On his arrival in Calcutta, the resident Members of the *Calcutta Literary Society* gave a grand reception to Dadabhai Naoroji, *Esq.*, President of the *Twenty-second Indian National Congress*, *&c.*, and presented the following *Address of Welcome*, at the premises of the Society, No. 21 Nimtola Street, on Monday, the 24th December, 1906, at 9-30 A.M., before a large and appreciative assembly of upwards of two thousond persons, who had gathered on the occasion.

The *Calcutta Literary Society* presented a *gala* appearance. The premises being very tastefully decorated with flags, festoons, flowers and evergreens. There were inscriptions and posters, in large numbers, prominently displaying in suitable *Mottos*:—*Welcome Grand Old Man*, *Welcome Dadabhai Naoroji*. *Long Live India's Grand Old Man*, and so forth.

Dr. Sarat Kumar Mullick, *F.R.C.S.*,(*Lond.*), *M.B.*,*C.M.*, (*Edinborough*), *Fellow*, *London Medical Society*, *Member*, *Chelsea Chenedcal Society*, *the British Medical Association* acted as *Chairman* of the Meeting. Mr. Dadabhai Naoroji was garlanded and flowers were showered on him.

Babu Sham Lall Day, *Founder-Secretary to the Society*, then read the following Address :—

To Dadabhai Naoroji, Esquire, M. P.,

President, 22nd Indian National Congress, &c., &c.

Honored Sir, Calcutta.

The Calcutta Literary Society begs most respectfully to offer you its most cordial and heart-felt congratulations on the occasion of your arrival in Calcutta.

The Society is proud to have this priviledge in as much as you are the most respected amongst the leaders of the land.

Those, who happened to come in contact with you, have always been touched with the suavity of your manners, the courtesy, with which you have invariably treated the

In 1854, you were appointed *Professor of Mathema* and *National Philosophy at Elphinstone College*, Bom

In 1855, you went to England as partner in the *F Firm of Messrs Cama & Company*, London.

In 1870, you advocated the admission of Indians to the *C Service*. You worked hard for the *East India Associati*

In 1874, you were appointed *Prime-Minister of the S of Baroda*, where you rendered invaluable services.

In 1875-76, you were a Member of the *Bombay M cipal Corporation and Town Coun il.*

In 1885, you were a Member of the *Bombay Legis. Cou*

In 1892-95, you entered in Parliament as a *Member Central Finsbury.*

In 1895, you were appointed a Member of the *R Commission on Indian Expenditure.* You are also an au of numerous papers and books on *Indian grievances*.

You have always taken a deep interest in public m ments, calculated to promote the welfare of our coun men. Your long and glorious career, your sacrifice zeal, your unstinted devotion to the cause of the In people, have been patent to the whole world.

Your advent amongst us, after a long and ardent jou across oceans and continents, is a matter of moment public importance, and when we reflect on your advan age, we are struck with the self-sacrificing spirit with wh you have discharged the duties of the holy mission.

In 1886 and in 1893, you were elected twice the Presi of the *Indian National Congress*, and now the country done itself the unique honor of electing you the Presi of our National Congress for the third time. We confident that no better selection could have been m and we look forward to an eventful session this year.

We pray to the Almighty Father to keep you amo us for many years to come, to shower on you His cho blessings, and to guide you for the betterment of our c

Mr. Dadabhai Naoroji's Reply to the Address

Calcutta, 24th December, 1

Mr. Dadabhai expressed his most cordial thanks to Literary Society of Calcutta for their kind congratula Address, and for the sentiments contained therein.

He also thanked the Society for the many good wi contained in the Address personally towards him, and a could say is that may the Society prosper and flou and render useful service to the citizens of Calcutta.

(*Vide*, *Englishman*, *Statesman*, *Amrita Bazar Pat Bengalee*, 27th, and *Indian Mirror*, 26th December, 1

THE THIRTY-FIRST ANNUAL REPORT

OF

The Calcutta Literary Society,

BY SPECIAL PERMISSION,

DEDICATED

TO

His Highness Farzand-i-Khas-i-Daulat-i-Inglishia,

Sir Sayaji Rao Gaekwar Sena Khas Khail Shamsher,

MAHARAJAH GAEKWAR SAHIB OF BARODA STATE,

KNIGHT GRAND COMMANDER OF THE MOST EXALTED ORDER OF THE STAR OF INDIA,

An illustrious Patron of the Calcutta Literary Society, &c., &c., &c.,

In commemoration of His Highness' Silver Jubilee reign in 1907,

AND

IN RECOGNITION OF HIS HIGHNESS' GREAT TALENT,

DISTINGUISHED PUBLIC CAREER,

WELL-KNOWN LITERARY ABILITIES,

AND

Many Acts of Public and Private Munificence,

BY HIS HIGHNESS' MOST OBEDIENT SERVANT,

Sham Lall Day,

Founder-Secretary to the Society.



His Highness Farzand-i-Khas-i-Daulat-i-Inglishia, Sir Sayaji Rao III, Geakwar Sena Khas Khail Shamsher, Maharajah Gaekwar Sahib of Baroda State,
Knight Grand Commander of the Most Exalted Order of the Star of India, and an Illustrious Patron of the Calcutta Literary Society, since Thursday, the 16th December, 1886,
Born, Thursday, 10th March, 1863. Succeeded in 1875, and
Invested with full powers in 1881.
Salute Twenty one Guns

HISTORY OF BARODA STATE:—

The State of Baroda is one of the largest, richest, most populous and most advanced States in India.

The town of Baroda is well-fortified. It contains the chief court of the State. His Highness the present Maharajah Gaekwar Sahib himself presiding, in appeals, from the decisions of the other courts in His Highness' extensive Dominions.

His Highness Farzand-i-Khas-i-Daulat-i-Inglishia Sir Sayaji Rao III. Gaekwar, Sena Khas Khail Shamsher Bahadur, *Maharajah Gaekwar Sahib of the State of Baroda, and Knight Grand Commander of the Most Exalted Order of the Star of India*, is the present *Ruling Chief* and one of the *Premier Princes* of the *Empire of Hindusthan*..

His Highness the Maharajah Gaekwar Sahib was born on Tuesday, the 10th March, 1863. His Highness descends from the famous Maharatta leader, *His Highness Maharajah Damaji Gaekwar*, who obtained, from His Highness the Shahu Rajah of Satara, the title of *Shamsher Bahadur*, for his bravery, at the battle of Ballapur, fought against the Imperial Forces of Delhi, at the close of the Seventeenth Century.

In 1721, His Highness Maharajah Damaji Gaekwar died, and he was succeeded by his nephew and adopted son, His Highness Maharajah Pilaji Gaekwar, who obtained from the *Shahu Rajah*, the additional title of *Sena Khas Khel*, on the conclusion of the wars with the Peshwa.

In 1731, His Highness Maharajah Pilaji Gaekwar died, and His Highness was succeeded by His Highness' son, His Highness Maharajah Damaji II Gaekwar, who, during a period of about forty years of almost incessant warfare, played a most prominent part in the history of India and firmly established the *Gaekwari Power*, throughout the dominions of Gujarat and the neighbouring districts of Western India.

Since 1732, Baroda has been the capital of the *Gaekwar's extensive Dominions*.

In 1761, His Highness commanded a division at the great and decisive battle of Panipat. His Highness invaded Kathiawar, and forced many of its Princes to pay His Highness tribute.

His Highness conquerred the ancient city of *Anhalwara Patan*, and, *Ahmadabad*, the old capital of Gujarat.

After His Highness' death, His Highness' two sons, *viz*; Prince Gavinda Rao and Prince Fateh Singh became Maharajah Gaekwars, in succession; and the latter was succeeded by His Highness Maharajah Ananda Rao Gaekwar, a son of His Highness Maharajah Govinda Rao Gaekwar.

In 1803, a *Treaty* was concluded with the *British Power*, under which a British Resident was appointed to the Court of the State of Baroda, and provision was made for the maintainance of a strong subsidary force.

His Highness Maharajah Ananda Rao Gaekwar was succeeded by His Highness Maharajah Sayaji Rao I. Gaekwar, whose reign was long, and, on the whole, prosperous; and His Highness was followed by His Highness' three sons, in turn: *viz*:—(1) Prince Gunpat Rao Gaekwar, (2) Prince Khande Rao Gaekwar, and (3) Prince Mulhar Rao Gaekwar.

In 1857, His Highness Maharajah Khande Rao Gaekwar rendered loyal service to the Indian Government, at the time of the *Mutiny*.

In November, 1870, His Highness Maharajah Mulhar Rao Gaekwar succeeded his brother, His Highness Maharajah Khande Rao Gaekwar—as Ruler of the State of Barada.

After him, Her Highness Maharani Jamnabai Sahiba, widow of His Highness Maharajah Khandi Rao Gaekwar, was permitted to adopt an heir, from among the descendants of the founder of the Royal family of the State of Baroda.

On Thursday, the 27th May, 1875, His Highness the present Maharajah Sir Sayaji Rao III. Gaekwar Sahib, G.C.S.I., (then a boy of twelve years), was adopted and succeeded to the *Gadi* of Baroda State.

His Highness Maharajah Sir Sayaji Rao Gaekwar Sahib, G.C.S.I., was educated at the *Maharajah's School*, at Baroda, and by an English tutor. So, during His Highness' minority, the administration was placed, for eight years, under the charge of the late Rajah Sir Tanjore Madhav Rao, K.C.S.I., formerly Dewan of Travancore, and one of the ablest and most enlightened of Indian Statesmen. The result was a conspicuous success.

In 1875, His Highness Maharajah Sir Sayaji Rao III. Gaekwar Sahib, G.C.S.I., attended by Rajah Sir T. Madhava Rao, K.C.S.I., and the chief officers of the State of Baroda, went to Bombay to meet His Most Gracious Majesty Edward VII., King of England and Emperor of India, (then, His Royal Highness the Prince of Wales), and, shortly afterwards, was honored by a visit of His Most Excellent Majesty to the capital of the State of Baroda, where the auspicious event was celebrated by the magnificent hospitalities.

On Monday, the 1st January, 1877, His Highness, on the invitation of His Excellency the Right Hon'ble the Earl of Lytton, G.C.S.I., the then Viceroy and Governor-General of India, attended the *Imperial Assemblage at Delhi*, to celebrate the Proclamation of Her Most Gracious Majesty the late Queen Victoria, as *Empress of India*. And, on that occasion, His Highness was invested with the title of *Farzand-i-Khas-i-Daulat-i-Inglishia* by His Excellency the Right Hon'ble the Earl of Lytton, G.C.S.I., as the representative of Her Most Excellent Majesty the late Queen Victoria, Empress of India.

On Wednesday, the 28th December, 1881, His Highness was given the full administration of Baroda State.

In April, 1885, His Highness lost his first wife, who was a niece of Her Highness the Princess of Tanjore, C.I., and whom His Highness had married in 1880. The late Maharani Sahiba had three children, *viz*:—two daughters, (who had died during the life-time of their mother), and a son, named Prince Fateh Singh Rao Sahib who is the Heir-Apparent of the State of Barada.

So, in December, 1885, His Highness married a Princess of the House of Dewas, in Central India, named Her Highness Maharani Chimnabai Sahiba, C.I., who is the present illustrious consort of His Highness.

Of this marriage, there has been issue two sons; *viz*:—(1) Prince Jai Singh Rao Sahib, and, (2) Prince Sivaji Rao Sahib, respectively, and, (3) a daughter, named Princess Indira Rajah Sahiba.

On Monday, the 16th December, 1886, His Highness Maharajah Sir Sayaji Rao Gaekwar Sahib, G.C.S.I., had graciously been pleased to become an illustrious Patron and Member of the *Calcutta Literary Society*, founded by Mr. Sham Lall Day, *Secretary to the Society*, and established, in Calcutta, in January, 1875.

His Highness Maharajah Sir Sayaji Rao III. Gaekwar Sahib, G.C.S.I., is an enlightened Ruler of the State of Baroda. His Highness often holds advanced views on social questions.

On Monday, the 5th December, 1887, His Highness visited England, in company with Her Highness Maharani Chimnabai Sahiba, C.I. And His Highness, (having previously received the Distinction of a *Knight Grand Commander of the Most Exalted Order of the Star of India*), was personally invested by Her Most Gracious Majesty the late Queen Victoria, Empress of India, at *Windsor Castle*, with the Insignia of a *Knight Grand Commander of the Most Exalted Order of the Star of India*.

Her Most Gracious Majesty the late Queen Victoria had also presented Her Majesty's *Portrait*, set in diamonds, to His Highness Maharajah Sir Sayaji Rao III. Gaekwar Sahib of Barada, G.C.S.I.

In 1892, Her Highness Maharani Chimnabai Sahiba, C.I., accompanied by His Highness the Maharajah Gaekwar Sahib of Baroda, G.C.S.I., visited England. And was invested by Her Most Gracious Majesty the late Queen Victoria, Empress of India, personally, with the Insignia of the *Imperial Order of the Crown of India*.

His Highness understands that the diffusion of education, in the widest sense of the term, is the secret of

well-being and progress in India. So, His Highness applies this belief to the Industrial, Agricultural, and Admin trative affairs of His Highness' vast territories.

In 1894-95, the *Baroda College* was attended by one hundred and sixty-four students. There were two Hi Schools, thirteen Anglo-Vernacular Schools, and, five Aided-Schools, with a total of five thousand, three hundr and thirty-four pupils, of whom, fifty-one passed the *Matriculation.*

In 1897-98, the total number of Vernacular Schools was one thousand, three hundred and fifty-six, attend by seven thousand, eight hundred and ten boys, and fourteen thousand, eight hundred and ninety-two girls.

For a few years, compulsory education has been enforced in thirty villages of the Amrali division wi apparent success. The compulsory age being seven to twelve for boys, and seven to ten for girls. Special measur are also adopted for the education of illiterate castes, (*i.e.*), *Aboriginal tribes.*

There is also a *Female Training College*, under a competent lady superintendent.

The *Technical School*, with departments of drawing, carpentary, dying, weaving and agriculture, was attend by one hundred and thirty-nine students.

The number of hospitals and dispensaries is fifty-one. The whole aspect of the city has been changed by t construction of handsome public buildings, the laying of parks, and the widening of the streets. An excelle *Watter-supply* is provided from the *Ajwa Lake.*

The State of Baroda owns no less than one hundred and seventy-eight miles of Railway.

The reign of His Highness Maharajah Sir Sayaji Rao Gaekwar Sahib, G.C.S.I., has been of amazing progr and prosperity. The success, that has met His Highness' endeavours, to promote the well-being of His Highne subjects and the general improvements of the State of Baroda, is well-known all over India.

The several visits of His Highness to Europe and America gave great stimulus to His Highness' ambition and the great number of schools, system of education, art training, &c., which His Highness has introduced, in th State of Baroda, have reaped a golden harvest.

Baroda State stands unique in the history of India, on account of the educational policy followed and so wel esteemed, by its present Ruler.

Baroda contains an area of 8,570 square miles. Its population is about 21,85,005, chiefly *Hindus*, but, ther are 1,74,980 Mahamedans ; 46,718 Jains and 8,118 Parsis.

The Revenue of the State of Baroda is about one crore and fifty-three lacs of Rupees, per annum.

His Highness the Maharajah Gaekwar Sahib of Baroda G.C.S.I., maintains a Military force of 3,562 cavalr and 4,988 infantry, with thirty-eight guns.

His Highness the Maharajah Gaekwar Sahib of Barada, G.C.S.I., is entitled to a salute of twenty-one gun His Highness' Royal family color is that red, which is called *Bnagwa*, the color of the red earth of the Mah baleshwar hills.

Grand celebration of the Forty-fifth Anniversary Birthday and the Silver-Jubilee of the Administration of His Highness Sir Sayaji Rao III. Maharajah Gaekwar Sahib of Baroda State, G.C.S.I. &c., &c. :

On Saturday, the 9th March, 1907, His Highness Farzand-i-Khas-i-Daulat-i-Inglishia Sir Sayaji Rao III Gaekwar, Sena Khas Khail Shamsher Bahadur, *Maharajah Gaekwar Sahib of Baroda, Knight Grand Commande of the Most Exalted Order of the Star of India*, &c., &c., &c., celebrated, with remarkable enthusiasm, the *Forty fifth Anniversary Birthday* and the *Twenty-fifth Anniversary of the accession* of His Highness to the *Gadi* of Baroda

When His Highness the Maharajah Gaekwar Sahib of Baroda, G.C.S.I., had announced remission to lan revenue ; commuted death-sentence on one prisoner to life-transportation ; released several prisoners ; made furth liberal provisions of free education ; presented Medals and Titles of Merit to officials and principal subjects. H Highness also commemorated the auspicious occasion, in granting five State-Scholarships to students prosecuting their studies in Europe.

The grand festivities lasted for a week in Baroda and its extensive territories where all sections of the peopl took part in the rejoicings.

The children of the Baroda schools played a leading part. They carried out an excellent programme of singing recitation and musical drill, before their august Ruler—His Highness the Maharajah Gaekwar Sahib of Baroda, G.C.S.I. with whom was His Highness' beloved little daughter, the Princess Indira Rajah Sahiba and a large company.

After the presentation of the Address of Congratulation, the children received their prizes from the hand of His Highness the Maharajah Gaekwar Sahib of Barada, G.C.S.I.

On Saturday, the 9th March, 1907, the *Calcutta Literary Society* had the honor of submitting the followin *Address of Congratulation* to His Highness Maharajah Sir Sayaji Rao III, Gaekwar Sahib of Baroda, G.C.S.I., on the happy occasion of His Highness' Forty-fifth Anniversary Birthday and the celebration of the Silver jubilee of His Highness' Administration :-

To His Highness Farzand-i-Khas-i-Daulat-i-Inglishia Sir Sayaji Rao III Gaekwar, Sena Khas Khail Shamsher Sahib, Maharajah of Baroda, Knight Grand Commandar of the Most Exalted Order of the Star of India, a Patron of the Calcutta Literary Society, &c., &c.

MAY IT PLEASE YOUR HIGHNESS,

We, the undersigned Members of the Calcutta Literary Society, beg most respectfully to approach Your Highness with this Address to congratulate Your Highness on the attainment of Your Highness' Silver Jubilee in the administration of the State of Baroda.

We have long held Your Highness in highest regard for the unflinching devotion to a very high standard of duty. We may, without presumption, add that the people of India, as a whole, has risen in the estimation of the world by Your Highness' brilliant conduct and achievements as a Ruler.

India's modern history is largely written in the rapid improvement, which has taken place in the State of Baroda under Your Highness' fostering care. We have been struck by Your Highness' cosmopolitan tastes and the benefits, which have thereby accrued.

Your Highness' visits to foreign countries, undertaken not in the spirit of idle adventure, but, for the benefit of our country, have resulted in bringing Baroda in the forefront of the States of India.

Baroda stands unique in the history of India, on account of the educational policy followed and so well esteemed by Your Highness. Your Highness has not been frightened by the boggy of a new idea.

Your Highness has taken courage in both hands, and the result has surpassed all expectations. The industries, which have sprung up in the State of Baroda, are a beacon of the future. The new system of administration, which Your Highness has introduced, may well serve as a model to be followed by others.

Your Highness' State is traversed over by no less than one hundred and seventy-eight miles of railway, and is one of the largest, richest, most populous and most advanced States in India.

The *Silver Jubilee* is, we trust, a harbinger of still further reforms. We look forward to Your Highness, for a still more glorious career. The whole country is watching Your Highness' career with deep interest. Under Your Highness' leadership, we shall triumph in the varied fields of Industry, Social reform and National regeneration.

We earnestly pray the Almighty to vouchsafe to Your Highness a long life and robust health, for the fulfilment of a great des ny.

THE FOLLOWING REPLY WAS RECEIVED FROM H. H. THE MAHARAJAH GAEKWAR SAHIB :

My dear Sir,

Baroda, 23rd March, 1907.

In ackowledging your Address of the 9th Instant, I am directed by His Highness Maharajah Gaekwar to thank you for your congratulations and good wishes, on the occasion of the celebration of his Birthday and the Silver Jubilee of his Administration.

Shamlall Day, Esq.,
Founder-Secretary,
The Calcutta Literary Society.

Yours Sincerely,
G. A. Bunbogariar.
Secretary to His Highness the Maharajah Gaekwar.

oceedings of Meeting of the Thirty-first Anniversary of the Calcutta Literary Society held, with great eclat, at the Classic Theatre, No. 68, Beadon Street, on Monday, the 7th January, 1907, at 5 P. M., under the presidency of Dr. Rasick Mahan Chakerverti, Secretary, Gouranga Samaj, Editor, Ananda Bazar Patrika, &c., before a large and influential gathering of upwards of One thousand persons. The Members of the Society, the Graduates and Under-Graduates of the Calcutta University and other gentlemen of the suburbs composed the bulk of the audience.

As previously announced in the local *Newspapers*, the *irty first Anniversary General Meeting of the Calcutta erary Society* was held, with great *eclat*, at the *Classic eatre*, No. 68, Beadon Street, on Monday, the 7th January, 07, at 5 P.M., under the presidency of Dr. Rasick Mahan akerverti, Secretary, *Gouranga Samaj*, Editor, *Ananda zar Patrika*, &c., before a large and influential gather- of upwards of One thousand persons. The Mem- s of the Society, the Graduates and Under-Graduates of Calcutta University and other gentlemen of the suburbs, nposed the bulk of the audience.

The *Chairman*, on taking his seat, amidst cheers, Babu im Lall Day, the *Founder-Secretary to the Calcutta erary Society*, addressed the Meeting thus :-

Address by the Secretary :—

Chairman and Gentlemen,

Another year has passed, and we have much cause for nkfulness to our Heavenly Father for His goodness to us. We have assembled here to-day, to celebrate the *Thirty t Anniversary of the Calcutta Literary Society*. (*Cheers.*) We take this opportunity of welcoming Their Highnesses Maharajah Sahib of Mysore, G.C.S.I.,and the Maharajah ekwar Sahib of the State of Barada, G.C.S.I., who have honored Calcutta with Their Highnesses' august pre- ce, with feelings of the deepest respect, loyalty and ction. (*Cheers.*)

We fervently pray that the Almighty Giver of All Good y watch Their Highnesses' progress through this land, that, the visit may bind together in closer bond of tual esteem, regard and good will, now and here-after. *heers.*)

The *Calcutta Literary Society* was founded in the year *ighteen hundred and seventy five* by the humble individual, o is now standing before you, when His Most Excellent jesty Edward VII., King of England and Emperor of ia, visited these shores, (then as His Royal Highness the nce of Wales), and has gone on prospering from year's d to year's end. (*Cheers.*)

The *Objects of the Society* are :—*to hold friendly gather- s of the European and Indian communities, and to discuss ial, literary and scientific subjects*, and the *Society* has s been the means of bringing together *the Rulers and Ruled* in one common platform. (*Cheers.*)

Gentlemen, it is a matter of congratulation that the *Calcutta erary Society* has passed through *Thirty years of it's istence*, during which period, it has weathered many a rm. Now, the *Society's* progress has been such as can- t fail to be gratifying to its Members. It has done much eful works during the last *Thirty years of its existence*. Since the date of the foundation of the *Society* in 1875, has been able to organise hundreds of Meetings, presided er by eminent representatives of both classes of His ajesty's subjects ; and by so doing, it has achieved a fair easure of success. (*Cheers.*)

When lectures, on subjects delivered in the *English* nguage, had been well-nigh exhausted, the Society invited me of the most learned men of the city, and those, who sited it, to deliver lectures in *Hindi* and *Bengali*, on struse subjects.

The *Thirtieth Anniversary Meeting of the Calcutta iterary Society* was held, with great *eclat*, at the hall of e *Chowdhery Mahammed Laik's Jubilee Institution*, No. 9, Mirzapur Street, on Monday, the 22nd January, 1906, 5-30 P.M., under the presidency of Nawab Shujaat li Khan Bahadur, *Consul-General for Persia*, when rofessor T. L. Vasvani, M. A., of the *Metropolitan College*, nd, who was for some time Senior Fellow of the *Sind rl's College*), spoke a few words on the *Present Day roblems*.

(*Vide*, *Indian Daily News*, *Statesman*, 23rd, and the *Telegraph*, 24th January, 1906.)

Besides, the *Thirtieth Anniversary Meeting*, the Society held *Eight Public Meetings*, during the session 1906 : *viz :*

(1) The Society convened an *Open-Air Meeting* at *College Square*, on Thursday, the 24th May, 1906, at 5 P.M.,— the day associated with the birth of Her Most Gracious Majesty the late Queen Victoria the Good.— to celebrate the *Empire Day*. A respectable gathering had assembled on the occasion.

The *National Weaving School* exhibited some fine specimens of *Dhuties* and *Chadars*, which were woven by its pupils. The products attracted the admiration of those, who saw them there.

Babu Gabin Chandra Dhar, the *Vice-President of the Society*, delivered a speech, chiefly dwelling upon the virtues of Her Most Excellent Majesty the late Queen Victoria, and, the blessings, which India derived during Her Majesty's long and beneficial reign.

References were made to the great loyalty of the people to the visit to India of His Royal Highness The Prince of Wales.

(*Vide*, *Englishman*, *Indian Daily News*, *Statesman*, *Amrita Bazar Patrika*,& the *Telegraph*,25th May, 1906.)

(2) The Society convened an *Open-Air Meeting* at *Wellington Square Park*, on Friday, the 1st June, 1906, at 5 P.M., to celebrate the *Sixty-fourth Anniversary of the death of the* late Mr. David Hare.

Baba Gabin Chandra Dhar, the *Vice President of the Society*, addressed the Meeting, and spoke feelingly for half an hour, on the life of the late Mr. David Hare.

He said that as a pupil of the late Mr. David Hare,he must confess, with gratitude, that the seeds, which, were sown in the minds of the youths, were, afterwards, found to germinate and produce very good results. Some of the foremost leaders of our Society were in debted for their education in that educational In stitution. I will only cite one instance : *viz* :—the late Babu Ram Gopal Ghose was educated in the school of the late Mr. David Hare. (*Cheers.*)

(*Vide*, *Englishman*, and *Statesman*, 2nd June, 1906.)

(3) The Society convened an *Open-Air Meeting* at *Cornwallis' Square*, on Friday, the 29th June, 1906, at 7 A.M., (being the date appointed for the official celebration of His Most Excellent Majesty's Birthday), to celebrate the *Sixty-fifth Anniversary Birthday* of His Majesty Edward VII., King of England and of Emperor India.

Babu Gabin Chandra Dhar, the *Vice-President of the Society*, addressed the Meeting for nearly half an hour. (*Vide*, *Journal*, 1st,& *Indian Daily News*, 2nd July, 1906.)

(4) The Society convened a *public Meeting* at the hall of the *Metropolitan College*, 22 Sankar Ghose's' Lane, in Cornwallis' Street, on Friday, the 13th July, 1906, at 5 P. M., when Babu Ambika Prasad, B. A., delivered a lecture on the *Use of Time*.

(5) The Society convened a *public Meeting* at the hall of the *City College*, 13, Mirzapur Street, on Thursday, the 26th July, 1906, at 5 P. M., when Babu Manamahan Bose, M. A., delivered a lecture on the *Advantages of Commerce*.

(6) The Society convened an *Open-Air Meeting* at *Beadon Square*, on Thursday, the 9th August, 1906, at 7 A.M. to celebrate the *Anniversary of the Fourth Coronation* of His Imperial Majesty Edward VII., King of England and Emperor of India.

Babu Gabin Chandra Dhar, the *Vice-President of the Society*, addressed the Meeting for nearly half an hour (*Vide*, *Englishman*, 10th August, 1906.)

(7) The Society convened a *public Meeting* at the quadrangle of the *Ripon College*, 60, Mirzapur Street on Monday, the 3rdSeptember 1906, at 5 P. M. when Babu Asutose Banerjea, M. A., delivered a lecture on the *Life of the late Reverend* Dr. Alex. Duff

(8) The Society convened a *public Meeting* at the premises of the Society, No. 24 Nimtola Street, on Monday, the 24th December, 1906, at 8-30 A. M., under the presidency of Dr. Sarat Kumar Mullick, to present an *Address of Welcome* to Mr. Dadabhai Naoroji, President of the *Twenty-second Indian National Congress*, before a large and appreciative assembly of upwards of two thousand persons, who had gathered to do honor on the occasion. (*Cheers.*)

(*Vide, Englishman, Statesman, Amrita Bazar Patrika, Bengali*, 25th, and *Indian Mirror*, 26th December, 1906.)

Gentlemen, you will be glad to learn that Maharajkumar Raj Rajendra Narayan Bhup Bahadur of Cooch Behar has very kindly become the *Vice-President of the Calcutta Literary Society*, since Wednesday, the Fourteenth day of March, 1906, for which, the best thanks of the Society are due to him. (*Cheers.*)

Gentlemen, I have now a pleasant duty to perform in announcing to you that the following distinguished personages have graciously been pleased to become *Patrons and Members of the Calcutta Literary Society*, during the year 1906; *Viz*:—

The Right Hon'ble the Marquis De Soveral, M.P., *Portuguese Minister in London*, ...	29-1-1906.
The Right Hon'ble R.B. Haldane, M.P., *Secretary of State for War*, ...	3-1 1906..
The Right Hon'ble Herbert Gladstone, M.P., *Secretary of State for Home Affairs*,	2-1-1906.
The Right Hon'ble Augustine Birrell, M.P., *President of the Board of Education*,	26-3-1906.
The Right Hon'ble Sydney Charles Buxton, M.P., *His Majesty's Post Master-General*,	27-3-1906.
Capt. W.F.O' Conner, *Political Officer* of Tibet,	8-1-1906.
. C. White, *Esq., Political Officer*, Gantok,	7-1- 906.
His Serene Highness the Tashi Lama of Tibet.	1-1-1906.
H.H. Tongsa Penlop, *Minister Sahib of Bhutan*,	7-1-1906.
H.H. Sinkeong Talker, *Maharaj-Kumar, Sikkim*,	6-1-1906.
Maharaj-Kumar Raj Rajendra Narayan Bahadur,	1-1-1906.
The Manager Sahib of Dacca Estate, ...	2-1-1906.

Our special thanks are due to these eminent person for their kind condescension in joining this literary I tion, having for its objects, the *promotion of literary* amongst our country-men, with a view to encourage to continue to do the good work, by which alone, the raise themselves in the estimation of the civilized wor

I have no doubt, that their connection with the S will impart a fresh stimulus to the furtherance of it ful objects. (*Cheers.*)

Gentlemen, from these, you will find that the S has done some useful works during the year under re

Gentlemen, I will not dwell, at length, on the be conferred by the Society, the printed proceedings o Meetings, published in the leading local Newspapers, f last thirty years, bear ample testimony to them. (*Chee*

Gentlemen, I am glad to inform you that the *proceedi the Society* have attracted public attention. We have re letters from the following eminent personages, sympat with the *objects of the Society*, and wishing the *Insti* every success; *viz*:—

His Royal Highness The Duke of Connaught,
His Royal Highness The Duke of Northumberland, J
The Right Hon'ble Viscount Warwick, *M.P.*,
The Right Hon'ble the Earl of Clarendon, *M.P.*,
The Right Hon'ble the Field-Marshal Earl Rol *Baronet, M.P., K.G., K.P., V.C., G.C.B., G.C G.C.I.E., D.C.L., LL.D., Commander's in-Ch the British Forces in united kingdom.*
The Right Hon'ble Baron Cromer, *G.C.M.G., G. K.C.I.E., M.P., Consul-General for Egypt,*
The Right Hon'ble Lord Glasgow, *M.P.*,
The Right Hon'ble Lord Charles Beresford, *Admiral*,
The Right Hon'ble Lord Wolverton, *M.P.*,
His Excellency-General R.F., Patterson, *Consul-Gener the United States of America*,
The Hon'ble Sir Francis Maclean, *Kt., Q.C., K.C. Chief Justice of Bengal*,
The *Indian Daily News*, 18th December, 1905.

These letters will be seen by a reference to the *Thi Annual Report of the Society*.

(The Names were heard with Applause.)

The following letters were received during the year, 1906; *Viz*:—

From His Highness the Nawab Sahib, Sucheen:

Sucheen, Surat Agency, (Bombay),
From June, 12th 1906.
His Highness Nawab Ebrahim Yakest Khan,
Muhazemost Doulat Nasril Jhangh Bahadur,
To Nawab of Sucheen.
The Secretary, Calcutta Literary Society,
Sir, Calcutta.

I have the honor to acknowledge receipt of your letter containing your kind congratulations on my marriage. *

Thanking you for your kind words.

I have the honor to be,
Yours faithfully,
Ebrahim Khan,
Nawab of Sucheen.

From His Highness Sir Bhagbati Prasad Singh, K.C.I.E., Maharajah Sahib, of Balrampur Estate:

Private Secretary's Office,
Balrampur Raj,
Dear Sir, 4th July, 1906.

I am directed by Maharajah Bahadur to communicate to you his sincere thanks for your kind congratulations and good wishes.

Babu Sham Lall Day, Yours faithfnly,
Secy., Calcutta Lit. Society, Kanhaiya Lal Misra,
4, Nimtola Street, Calcutta. *Privte Secy.*

From H.H. the Maharajah Sahib of Mymensingh:

Dear Sir, Calcutta, 22nd April, 1906.

I am directed to acknowledge receipt of your letter of the 21st Instant to Maharajah Bahadur, offering sincere congratulations of your Society to him on the birth of a grandson.

In reply, I am to convey Maharajah's best thanks for the good wishes communicated therein.

Sham Lall Day *Esq.*, Yours faithfully,
Founder-Secretary to Satis Chandra Das,
the Calcutta Literary Society. *P. Secy., in charge.*

From His Highness the Nawab of Murshedabad:

The Palace, Murshed
Dear Sir, The 29th December,

I am directed by the Nawab Bahadur of Murshed *Ameer-Ul-Omrah* to acknowledge the receipt of your l of condolence at his sad bereavement, and to ask to be so good as to convey to the Members of your S his sincere thanks for the same.

To Babu Sham Lall Day, Yours faithfuly,
Secy., Cal. Lit. Society, Purna Chandra Mazum
24, Nimtola St., Calcutta. *Private Secretary.*

From H.H. the Rajah Sahib of Nuzvid Estat

Nuzvid, (Kista District, Madras Preside
Dear Sir, 4th January,

With reference to your communication, dated 1st ary, to His Highness R jah Rangayya Apparow Bah I am directed to acknowledge its receipt, and to co you, his thanks for your congratulations. * *

To Yours faithfu
The Secy. Calcutta Lit. Society, S. Venkata
24, Nimtola Street, Calcutta. *Manage*

From Dadabhai Naoroji, Esq., President of Twenty-second Indian National Congress, &

Calcutta, 24th December,

Mr. Dadabhai expressed his most cordial thanks t Literary Society of Calcutta for their kind congratul Address, and for the sentiments contained therein.

He also thanked the Society for the many good wi contained in the Address personally towards him, an he could say is that, may the Society prosper and flo and render useful services to the citizens of Calcutta.

To Sham Lall Day, *Esq.*,
Founder-Secretary, Calcutta Literary Society,
24 Nimtola Street, Calc

(*Vide, Englishman, Statesman, Amrita Bazar Pat Bengalee, 25th and Indian Mirror*, 26th December, 19

Letters from eminent Personages to the Calcutta Literary Society.

From His Most Garcious Majesty Edward VII. King of England and Emperor of India, &c. :

Balmoral Castle,
3rd September, 1906.

ir,

Lord Wenlock has forwarded to me your letter of the th of August, and I have had the honor of submitting to His Majesty The King-Emperor.

The Secretary of
he Calcutta Literary Society,
24, Nimtola Street, Calcutta.

I am, Sir,
Your Obedient Servant,
Knollys.

From Her Most Gracious Majesty Alexandrina, Queen of England and Empress of India, &c.:

Buckingham Palace,
22nd February, 1906.

ir,

Your letter of the 1st Instant has been submitted to he Queen, and I am now commanded to thank you or the same, and to ask you to be good enough to convey o the Members of the Calcutta Literary Society Her Majesty's most sincere thanks for their very kind sympathy n her ir-reparable loss.

Sham Lall Day, Esq.,
Founder and Secretary,
Calcutta Literary Society,
4, Nimtola Street, Calcutta.

I have the honor to be,
Sir,
Your Obedient Servant,
Sidney Grenville,
Private Secretary.

From the Right Hon'ble the Field-Marshal Earl Roberts, Baronet, M.P., K.G., K.P., V.C., G.C.B., G.C.S.I., G.C.I.E., D.C.L., LL.D., Commander of the British Forces in England, &c., &c., &c:—

Englemere, Ascot,
Berks, 25th July, 1906.

ir,

I beg to acknowledge the receipt of your letter of the th instant, and in reply to state that I have forwarded the ddress of Congratulation to His Majesty, to General ir Dighton Probyn, Keeper of His Majesty's Privy Purse.

The Secretary of the
Calcutta Literary Society,
Calcutta—India.

Believe me,
Yours very truly,
Roberts, *F. M.*

From His Royal Highness The Duke of Connaught :—

Clarence House,
St. James's. S. W.
June 24th, 1906.

ir,

I am desired by H.R.H. The Duke of Connaught to xpress to you and to the Members of the Calcutta iterary Society His Royal Highness' thanks for your etter of sympathy with him upon the death of H.R.H. he late Princess Frederick Charles of Prussia.

Sham Lall Day, Esq.,
Secy., Calcutta Lit. Society,
24, Nim ola Street, Calcutta.

I am,
Yours very faithfully.
Alfred Egerton, *Colonel.*

From His Royal Highness The Duke of Connaught :—

Clarence House,
St. James's. S. W.,
31st July, 1906.

Dear Sir,

I am desired by H.R.H. The Duke of Connaught to cknowledge the receipt of the two copies of the Congraulatory Address presented by the Calcutta Literary Society o His Majesty The King, and which it has interested His Royal Highness to read.

Mr. Sham Lall Day,
Calcutta Literary Society,
4, Nimtola Street, Calcutta.

I am,
Yours truly,
Malcolm Murray,
Equerry.

From the Right Hon'ble H. H. Asquith, M.P., The Chancellor of the Exchequer, &c., &c.:—

Treasury Chambers,
Whitehall, S. W.,
1st January, 1906.

Dear Sir,

I am desired by the Chancellor of the Exchequer to cknowledge the receipt of your letter and to thank the Calcutta Literary Society for their kind congratulations n his appointment.

Sham Lall Day, Esq.,
Founder-Secy., Calcutta Lit. Society,
24, Nimtola Street, Calcutta.

I am,
Yours faithfully,
Mark Sturgis.

From the Right Hon'ble the Marquis of Ripon, M.P., K.G., P.C., G.C.S.I., G.C.I.E., ex-Viceroy and Governor-General of India, &c., &c., &c.:

9, Chelsea Embankment, S.W.,
March 26th, 1906.

Dear Sir,

In reply to your letter, I am desired by Lord Ripon to thank you for your kind congratulations. * * *

Sham Lall Day, Esq.,
24, Nimtola Street, Calcutta.

Yours faithfully,
Evic Gon Browne.

From the Right Hon'ble the Marquis-de-Soveral, M.P., Portuguese Minister in London, &c., &c:

Portuguese Legation,
London,
January 29th, 1906.

Dear Sir,

The Marquis-de-Soveral desires me to acknowledge the receipt of your communication of the 14th of September last, and to tender his regrets that there should have been the delay in replying.

In reply, His Excellency desires me to say that he will have very great pleasure in becoming a Patron of your Society, therefore, you may enroll his name, as you desire upon your list of Patrons.

The Secretary,
The Calcutta Literary Society,
24, Nimtola Street, Calcutta.

I am, Dear Sir,
Yours faithfully,
J. Camara Manoel.

From the Right Hon'ble R. B. Haldane, M. P., Secretary of State for War :—

10, Old Square,
Lincoln Inn, W. C.,
3rd January, 1906.

Dear Sir,

I am directed by Mr. Haldane to thank you for your letter, and to say how much he appreciates the kindly sentiments expressed therein.

Mr. Haldane will be greatly gratified in becoming an Honorary Member and Patron of your Society.

Sham Lall Day, Esq.,
The Calcutta Lit. Society,
24, Nimtola Street, Calcutta.

Yours Faithfully,
John Gibb.

From the Right Hon'ble Herbert Gladstone, M.P., Secretary of State for Home Affairs :—

Home Office,
White Hall, S. W.,
January 2nd, 1906.

Dear Sir,

The Home Secretary desires me to acknowledge the receipt of your letter of the 14th December, and to say that he will be glad to add his name to the list of Patrons tof your Society.

Sham Lall Day, Esq.,
Secy., The Calcutta Lit. Society,
24, Nimtola Street, Calcutta.

Yours Faithfully,
H. L. Boyd.

From the Right Hon'ble Augustine Birrell, M.P., President of the Board of Education, &c. :—

Board of Education,
White Hall, London, S. W.,
March 26th, 1906.

Dear Sir,

I am directed by Mr. Birrell to acknowledge the receipt of your letter of March 1st, and in reply to say that he is prepared to authorise you to enrol his name as a Patron of your Society.

Sham Lall Day, Esq.,
The Calcutta Lit. Society,
24, Nimtola Street, Calcutta.

Yours faithfully,
E. H. Pelham.

From the Right Hon'ble Sydney Charles Buxton, M.P., His Majesty's Post Master General :—

His Majesty's Post Master General,
General Post Office,
London, 27th March, 1906.

Dear Sir,

I shall be glad if you care to add my name to the others that you already have.

Sham Lall Day, Esq.,
The Calcutta Lit. Society,
24, Nimtola Street, Calcutta.

Yours very truly,
Sydney Buxton.

From His Excellency the Right Hon'ble the Earl of Minto, P.C., G.C.M.G., G.M.S.I., G.M.I.E., Viceroy and Governor-General of India, &c.:

Government House,
Calcutta,
Dear Sir, 17th January, 1906.

His Excellency desires me to thank the Calcutta Literary Society very much for their kind message of condolence.

The Secretary, Yours truly,
Calcutta Lit. Society, F. L. Adam,
24, Nimtola St., Calcutta. *Military Secy., to the Viceroy.*

From His Excellency the Right Hon'ble the Earl of Minto, P.C., G.C.M.G., G.M.S.I., G.M.I.E., Viceroy and Governor-General of India, &c:—

Private Secretary's Office,
Government House,
Sir, Calcutta, 24th January, 1906.

I am desired to acknowledge the receipt of your letter, dated the 19th January, and to sincerely thank the Calcutta Literary Society for their kind congratulatory Address forwarded therewith.

Babu Sham Lall Day, Yours faithfully,
Secy., Calcutta Lit. Society, B. Scott,
24, Nimtola Street, Calcutta. *For Private Secretary to the Viceroy.*

From His Excellency the Consul-General to His Majesty The King of Denmark :—

Royal Danish Consulate,
4, Fairlie Place,
Dear Sir, Calcutta, 2nd February, 1906.

I have received with sincere appreciation your Society's condolences on the death of His late Majesty King Christian the IX of Denmark.

I have to thank you very much for your kindly sentiments, which I shall have pleasure in conveying to the Danish Minister for Foreign Affairs, for transmission to the Royal Family. I am, Dear Sir,

Babu Sham Lall Day, Yours very truly,
Founder-Secretary, C. C. Kilburn,
The Calcutta Literary Society. *Consul-General.*

From His Excellency the Consul-General to His Majesty The King of Denmark :—

Royal Danish Consulate,
4, Fairlie Place,
Dear Sir, Calcutta, 30th March, 1906,

A communication from the Danish Government has just reached me, (delivered late, owing to a mistake of the Post Office), in which I am desired to convey to you the most sincere thanks of His Majesty King Frederick VIII., and of the Royal Family of Denmark, for your very kind expression of sympathy, on the Society's behalf, in the Royal Family's recent sad bereavement.

Babu Sham Lall Day, I am, Dear Sir,
Founder-Secretary, Yours very truly,
The Calcutta Literary Society, C.C. Kilburn,
24, Nimtola Street, Calcutta. *Consul-General.*

From His Excellency the Consul-General to His Majesty The King of Norway :—

Norwegian Consulate General,
Dear Sir, Calcutta, 4th July, 1906.

I am in receipt of your favor of the 29th ultimo, contents of which I shall duly communicate to the Royal Norwegian Minister for Foreign Affairs.

Sham Lall Day, Esq., Yours faithfully,
Secy., The Calcutta Lit. Society, H. J. Sanders,
24, Nimtola Street, Calcutta. *Acting Consul-General.*

From His Excellency the Vice-Consul to His Majesty The King of Spain :—

(No. 36.) *Spanish Vice Consulate,*
Dear Sir, Calcutta, 13th June, 1906.

I beg to inform you that I have duly forwarded to the Consul at Bombay your Congratulatory letter, addressed by your Society, regarding Their Majesties' escape at the recent outrage and for which, please accept our best thanks.

The Secretary, Yours faithfully,
Calcutta Literary Society. Heathen.

From His Holiness Tashi Lama of Shagast (in Tibet), &c., &c., &c.:—

Hastings Hou
Dear Sir, 1st January, 19

Your letter of the 30th December. His Serenity Tashi Lama desires me to inform you that he is prepa to consent to have his name enrolled as a Patron Member of your Society.

To the Secretary, Yours faithfully,
Calcutta Literary Society, W. F. O'Conner, *Ca*
24, Nimtola Street, Calcutta. *Political Officer.*

From His Highness Rajah Tongsa Prolop Sa of Bhotan, &c., &c.:—

Dear Sir, Calcutta, 7th January, 19

I shall be happy to become a Member of the Calcu Literary Society. Kindly enroll my name to that effect

Sham Lall Day, Esq., Yours Faithfully,
Founder-Secretary, Tongsa Prolop.
Calcutta Literary Society.

From His Highness Sir Pratap Singh Sahi G.C.S.I., G.C.I.E., Maharajah of Orchha, &c.:-

Dear Sir, *Tikamgarh*, 7th January, 19

Your letter of the 1st Instant, submitting your cong tulations to H.H. was duly received, and, as direct I am to thank you for the same.

His Highness has pleasurable gratification to know t you rejoice on his being created *G.C.S.I.*, and trusts, t through God's grace, such and still firmer attachment v ever remain in your heart for him.

Trusting you are well. Yours truly
The Secretary, Calcutta Lit. Society, S. P. Sepah
24, Nimtola Street, Calcutta. *Private Secreta*

From His Highness Sinkeong Talker Sahi Maharaj-Kumar of Sikkim, &c., &c., &c.:—

Dear Sir, Calcutta, 6th January, 19

I shall be happy to become a Member of the Calcu Literary Society. Kindly enroll my name to that effect.

Sham Lall Day, Esq., Yours Faithfully,
Founder Secretary, Sinkeong Talker
Calcutta Literary Society. *Maharaj-Kumar of Sikk*

From the Hon'ble justice Sir Chunder Madh Ghose, Kt., Offg. Chief Justice of Bengal :—

44, Theatre Roa
Dear Sir, The 15th May, 19

Please accept my sincere thanks for your kind cong tulations and your very kind wishes.

Babu Sham Lall Day, Yours faithfully,
Secy., Calcutta Literary Society. Chunder Madhav Gho

From the Hon'ble Justice SirChunder Madh Ghose, Kt., Offg. Chief Justice of Bengal :—

44, Theatre Road, Calcut
My dear Sir, The 30th June, 19

I cannot sufficiently thank you and the other Memb of the Literary Society for your kind congratulations, a your very kind wishes. It is, indeed, so very good of yo

Babu Sham Lall Day, Yours Sincerely,
Secy., The Calcutta Lit. Society. Chunder Madhav Gho

From the Hon'ble Justice Asutosh Mukerj M.A., LL.D., F.R.A.S., F.R.S.E., Vice-Chancel of the Calcutta University, &c: Bhowanipur,
My Dear Sir, 18th February, 19

Many thanks for your kind congratulations whic very much appreciate and value.

Babu Sham Lall Day, Yours Sincerel
24, Nimtola Street, Calcutta. Asutosh Mukerj

From the Hon'ble Rai Sri Ram Singh Bahadu C.I.E., Member, Viceroy's Legislative Counc

Dear Sir, Ajodhya, 21st January, 19

I am much obliged to you and your Society for the kin congratulations you have so cordially extended to me. Plea accept my sincere thanks for the same. The delay in a knowledging your letter was due to a very sad bereav ment in my family. Kindly excuse me for it.

Sham Lall Day, Esq., Yours Sincerel

m His Highness the Rajah of Cochin State :— The Government of Cochin.

). 125. Office of the Dewan of Cochin,
Miscellaneous Branch.
m 13th. November, 1906.
M. R. Ry. C. Achyuta Menon Avergal,
Secretary to the Dewan.
The Secretary to the Calcutta Literary Society,
24, Nimtola Street, Calcutta.

With reference to your letters, dated *22/10/1906*, o/1906 and *8/11/1906*, I have the honor to inform you His Highness the Rajah has been pleased to allow *Thirtieth Annual* Report of your Society to be dedicated His Highness.

copy of His Highness' *Photo*, (sent by separate rel, registered book-post), together with a short history ne Cochin State, is herewith forwarded, as requested our letters.

* * * * *

I have the honor to be,
Sir,
Yours Most Obedient Servant,
C. Achyuta Menon,
Secretary to the Dewan.

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m H.H Raj Rajendra Narayan, Maharaj-kumar Bahadur of Cooch Behar State .—

ir Sir, Calcutta, 12th. March, 1906.
I authorize you to dedicate to me the Report of the cutta Literary Society, Part sixth, which you intend to blish.
im Lall Day, *Esq.*, Yours faithfully,
y., Cal. Lit. Society. Raj Rajendra Narayan.

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om H.H. Raj Rajendra Narayan, Maharaj-kumar Bahadur of Cooch Behar State :—

Woodlands,
ar Sir, Alipur, 12 th. March, 1906.
I shall be glad to become a Vice-President of the lcutta Literary Society.
im Lall Day, *Esq*, Yours faithfully,
under-Secy., Cal. Lit. Society. Raj Rajendra Narayan.

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om His Highness the Rajah of Kurapsan :—

Uplands,
ar Sir, Waltair, 5th July, 1906.
Many thanks for your kind congratulations on the honor *Rajah* being conferred on me by Government.
Please be good enough to convey my obligations to the lerary Society for their kindness in offering me their ngratulations and good wishes on the occasion.
am Lall Day, *Esq.*, Yours truly,
cy., Cal. Lit. Society, V. Vurabhadraja,
Nimtola Street, Calcutta. *Rajah of Kurapsan.*

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rom Rajah Gopendra Krishna Deb Bahadur, A., B.L., of Sobha bazar Rajbati, Calcutta :—

Baidyanath Junction.
y Dear Sir, The 1st July, 1906.
I thank you very much for your congratulations on the le conferred on me by H. E. the Viceroy.
Babu Sham Lall Day, Yours very truly
h Nimtola Street, Calcutta. G. K. Deb.

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rom Maharaj-Kumar Sir Pradyata Kumar Tagore, Kt., Secy., British Indian Association :

Tagore Castle,
lear Sir, January, 15th, 1906.
Please accept my sincere thanks for the kind congra- lations you have offered me, on behalf of the Managing Committee of Literary Society. * * * *
The Secy., Calcutta Lit. Society, Yours faithfully,
24, Nimtola Street, Calcutta. P. Tagore.

From Rai Sheo Prasad Jhoonjhoolwala Bahadur, Merchant of Bara Bazar, Calcutta :—

Dear Sir, Calcutta, 2nd July, 1906.
I duly received your kind favor of 29th ultimo, and beg to tender my best thanks to your Society for the congratulations and very kind wishes expressed therein, all of which are much appreciated.
Sham Lall Day, *Esq.*, I remain,
Founder-Secretary, Yours Sincerely,
The Cal. Lit. Society. Sheo prasad Jhoonjhoolwala.

From Sheley Bonerjea, Esq., Barrister-at-Law :

5, Park Street,
Dear Mr. Day, Calcutta, July 29th, 1906.
Please accept my warmest thanks for your kind letter of condolence on my revered father's death.
Sham Lall Day, *Esq.*, Yours Sincerely,
The Calcutta Literary Society. K. Sheley Bonerjea.

From the Personal Assistant to Colonel His Highness Sir Nripendra Narayan Bhup, Maharajah Bahadur of Cooch Behar, G.C.I.E., C.B. :—

Cooch Behar,
Dear Sham Lall Babu, Dated, 8th April, 1906.
* As to the printed Reports sent, I am much obliged for them, and I think they have been nicely got up.
Babu Sham Lall Day, Yours Sincerely,
24, Nimtola Street, Calcutta. Priya Nath Ghose.

Gentlemen, our Society is a *literary Society* from the beginning. It has nothing to do with politics ; and, therefore, expects, the sympathy of all, who take a lively interest in literary pursuits, as the country can really push onwards in the march of civilization and advancement, which it so much stands in need of. (*Cheers.*)

There are many societies in the *Metropolis*, but the *Calcutta Literary Society* is the *oldest*, except the *Mahamedan Literary Society.*

Gentelemen, I am now extremely glad to announce it to you, that, at the request of its several Members, the *Calcutta Literary Society* has, at last, been able with considerable labors and difficulties, and at a great cost, to re-publish, in a condensed form, all the *Proceedings of its public Meetings* held since its foundation, in 1875, or, for the *last thirty-one years*, in *Nine Volumes*, foolscap size. The *Volumes* will, no doubt, be much serviceable to the present generation of our countrymen

The Society records its appreciation of the kindness of the *Editors of the English* and *Vernacular Newspapers* who have found space in their columns to publish the *proceedings of its various Meetings, and other doings of the Society* since its foundation, in 1875. (*Cheers.*)

May God bless all the Members of the *Calcutta Literary Society*, and those, who detest to scatter thorns in the path of progress, who devote their lives in the good work of promoting the true interest of their *Motherland* (*Cheers.*)

In conclusion, the Society begs to offer its thanksgiving to the Great God, for the manifold blessings, which His Providence has showered upon it, during the last *Thirty-one years of its existence*, and now, I fervently hope that, by the blessing of Providence, the Society may go on prosperous in its career of usefulness for many years to come. (*Cheers.*)

After Babu Sham Lall Day, the *Founder-Secretary the Society*, had finished his Report, for the year 190 which was duly confirmed, the *Chairman*, after thanking the Society for the honor it had done by inviting him to preside on the occasion, and wishing the Institution ever success, addressed the assembly for upwards of half an hour. He chiefly dwelt on,

Indian Literature :—

The *Chairman* said :—

Gentlemen, as the object of the *Calcutta Literary Society* is *to futher intellectual culture, by adopting all possible means for spreading the literature and scientific education*, I hope, that *this Society* will have the sympathy

The oldest literature is ours, and we can boast of our literary achievement The *Vedas* are the richest mines of wisdom.

Although, the period, in which the *Vedic literature* made their appearance, can seldom be estimated, still, there can be no question as to the antiquity of this ancient literature.

Gentlemen, the estimate of the *Vedic antiquity*, generally current amongst European scholars, is based on the assignment of arbitrary periods of time to the different strata, into which the *Vedic literature* is divided, and, it is believed, that the oldest of this strata could not, at the best, be older than 2,400, B.C.

It has been shewn by Indian scholars, that all such estimates, besides being modern, were vague and uncertain and, that the astronomical sentiments, founded on *Vedic literature*, supplied us with far more reliable data, for correctly ascertaining the ages of the different periods on *Vedic literature*.

These *Astronomical* statements, it was further shewn, unmistakably pointed out, that the vernal equinox was in the constellation of *Mriga*, (about 4,500, B.C.), during the period, *Vedic Hymns*, and that it had receded to the constellation of *Krittika*, (about 2,500,B.C.), in the days of the *Brahmins*.

Mr. S. P. Kelkar, (of Bombay), in a recent number of the journals of the *Bombay Branch of the Royal Asiatic Society*, has mathematically worked out the statement, that the *Taithireya Brahmin*—that *Brehaspati*, (the Planet of *Jupitar*), was first discovered, when confronting, or, nearly occulting, the *Star Tishya*, and shown that the observation was possible only in the year 4,650, B.C.

All these evidences tend to prove the antiquity of *Vedic literature*, and the fact is fairly established, that long before the germination of European civilization, the *Hindus* had a literature of their own, full of wisdom and rich, in every branch of knowledge, (*i. e.*), Theological, Astronomical, Medical, Spiritual and Temporal. *(Cheers.)*

But, the sole object of this grand old literature was to diffuse the religious education among the *Aryans* of ancient India, and, thereby, to elevate them in the scale of civilization, to ennoble them both in mind and heart, and, above all, to teach them the ways of *Salvation*. *(Cheers.)*

In *Vedic literature*, there are clear and unmistakable indications, that there is an instinctive hankering in the human soul, to look through the glorious display of never-changing *Nature*, something, which never changes, which is *Eternal* and *Perfect*. (*Cheers.*)

In this hankering, we begin to recognise the inherent relation in the *Infinite* and *Perfect*. This recognition of our *Psychic* relation with the *Eternal* and *Infinite* has very lucidly been established and explained, subsequently, in the *Vedantic literature*, generally known by the name of *Upanishads*. *(Cheers.)*

But, the *Brahmatatwa*, which is mysterious and unknowable, even to the brightest savants of Western Philosophies, was clearly comprehensible to the *Indian Seers*, is a fact, fully established in the *Upanishads*.

The literature revealed before the world, the solution of the great problem of life and death, the grand reflection that supplanted the grand instinct of the *Vedic period*. The whole process of growth was a miracle—the force, that was verminating our literature and transcending the glorious phenomena of Nature, was rising from Nature's to Nature's God, was evidently a Divine one.

In the child, there was more than childishness, for his whole man-hood was there in the germ. So, the Divine seed of *Vedic literature* was slowly and surely developed into a vast tree of knowledge, in the shape of the *Upanishads*, which is recognised to be a glory of the intellect of our ancient *Munis and Rishis*, by the savants of modern Europe and America.

Then came another period of evolution in our *Sanskrit literature*, with a language changed to a very great extent, in form, in grammar, and, none the less, in respect of metres and matters.

Sanhita literature was busy enough to prescribe for us the rules and regime of our daily life, both temporal and spiritual. The *Ramayan* and *Mahabharat* gave us the concrete examples in the shape of ethical biographies, nay, world, that the *Eternal* and *Infinite* is not *Shapeless*—has a *Shape of His own*—full of joy and full of l and He reveals *Himself* in this *Shape*, before the *Bhak* to satisfy their *Spiritual* hankering; as they are not sa fied with a mere vague existence, seek to see *His Beaut Form*, and want to enjoy *His* company.

The sublime sentiment of "*Love Divine*" has b shown before the world in our *Puranic literature*, of wh the *Srimat Bhagbatam* is the fore-runner. (*Cheers.*)

This is an idea, quite original and a grand one in whole history of the religious literature of the world. a fullfillment of our *Psychical* hankering, and, this been taught in the sacred literature of India.

What more can a mortal aspire to?—The idea is grandest of the grand, most beautiful of the beautiful, most sublime of the religious ideas, which are fully d loped such, as the human soul can conceive.

Our literature has been pervaded with religious se ments, although, our lyrics and epics, our drama novels are full of religious fervour. But, inspite of highest aim, they are not, in any way, inferior to liter excellence of any literary production, of any other nat in the world.

They are exquisitely beautiful in diction, mellifluou their rich phraseology, and agreeable to the ear in un-surpassed rhyme and rhythm.

Avigyan Sakuntalam,—the most beautiful drama of great Poet Kalidas, has won for it a world-wide reputati even Gœthe, the fastidious German critic, has paid re ential homage to this immortal work.

The aim and object of the European dramatist are ea and earth-bound only, their tragidies are nothing, if not effusions of the lower passions, that rankle in the hu heart; they are neither lofty, ennobling nor edifying.

But, our *dramatic literature* aims at object high lofty. It transcends the objects that are earthy, soars sbove, and, tends to show their readers a world, whic sweet, serene, beautiful and peaceful.—There is no strug for existence, no rancour or malice, no troubles or ca and turmoils, that infest and embarass this doleful de misery and struggles.

So, you see, *our literature* has a christening and salu influence on our Society. It prepares us for the Spiri world. It elevates us in the scale of civilization. It give high and noble aspirations. It raises our mind above all worldly cares and anxieties. It purifies the innern core of our heart and spiritualises it, inspite of all the wo temptations and attractions, and frees us from all wor troubles and miseries.

Dealing on these points to a great length, the *Chairm* Dr. R. M. Chakeraverti, urged his audience to take scientific education, in which this nation lacks very mi ably, and which, he hoped, would raise the present ge ration of our countrymen, in the estimation of the We race, and tend to remove the disadvantages and incony ences, which we are suffering from, owing to the *Scien* advancement and competition of foreign nations.

The *Bengalis*, he said, are recognised as the mos telligent race in the world. The time is coming, w they will stand foremost, and top the list of all the c petitors of the world, in every branch of works, *viz* literary or scientific, ethical or political, civil or milit siocial or religious.

Let us work, then, he exclaimed, with fervour enthusi and eloquence, let us work with head and heart, conje ly and individually, for the speedy consummati n of destined end. *(Cheers.)*

The *Meeting* dissolved after 6-30 P.M., with a vot thanks to the *Chair*.

(Vide, Englishman, 8th, *Statesman*, *Indian Mirr Banda Mataram*, 9th, and the *Ananda Bazar Patr* 17th January, 1907.)

As previously announced in the local *Newspapers*, *Calcutta Literary Society* convened a *Public Meeting* at hall of the *City College*, No. 12, Mirzapur Street, Thursday, the 7th February, 1907, at 4-30 P.M., un the presidency of Mr. Jadu Ntah Banerjea, B. L., Plea *Sealdah Court of Small Causes*. The *Meeting* was

The proceedings of the Meeting commenced with a song
g by Mr. Hem Chandra Sen, *Professor of Music, City*
llege, Calcutta.

Mr. Sham Lall Day, the *Founder-Secretary to the*
iety, first addressed the *Meeting*, thus :—

Address by the Secretary :—

. *Chairman* and *Gentlemen*,

Before we begin the *proceedings of the day*, I have to
ress my deep sorrow, at the sad death of one of our
emed countrymen, Mr. Kali Charn Banerjea, M.A., B.L.,
Registrar of the Calcutta University, &c., which me-
holy event happened on Wednesday, the 6th February,
7, at 5-30 P.M., at his Calcutta residence, No. 20—8
ar's Lane !

For some time passed, Mr. Kali Charn Banerjea was led
in his bed, and, although, latterly, very little hopes were
ertained for his recovery, his friends and relatives, who
constantly watched him, never thought that his end
ld come so soon !

He died at the age of 59 years, 11 months, and 28 days !
s remains were removed on the afternoon of Thursday,
7th February, 1907, from his residence to the *Scotish*
rial Ground, at 4 P.M., and the *Funeral Cortege* was
ed to arrive at the *Cemetry* at 5-30 P.M., where, it was ex-
ted, a large number of his admirers would be present,
oken of their esteem, regard, and love for one, who did
much for them !

Mr. Kali Charn Banerjea was a prominent figure in al-
st all the public movements, that made for the good of
country. He was well-known to all. He has left a
ge circle of friends and relatives, with numerous children,
a large family to bemoan his loss, at a time, when the
ntry required his services, for the advancement of
asures calculated to elevate our nation !

He was a good speaker. He always eloquently advoc it-
measures calculated to push our countrymen forward,
hese days of competition !

He was a renowned pleader of the *Calcutta High Court*,
gistrar of the Calcutta University, and *Law lecturer of*
Albert, *City* and *Ripon Colleges* !

He was very much liked by his pupils, who always
ked upon him as their friend and guardian. His
lents fairly competed with those of the *Presidency*
lege, who attended the *Law lecture* there !

There was a sight worth-seeing ! As if, those present
urned the loss of a father or mother, who was dear and
r to them ! The heaving was immense, and those, who
ed it, cast a sad and lingering look behind them !
Tears were seen trickling down their eyes, on the
rnful occasion !

The following *Resolutions* were then read and adopted
olemn silence :—

"That the *Calcutta Literary Society* beg, to record its
deep sorrow, at the sad death of one of its most esteem-
ed countrymen, the late Mr. Kali Charn Banerjea, *M.A.*,
B. L., *late Registrar of the Calcutta University*, and
who was well-known to the public, and who, by his
eloquent lectures and addresses, electrified the
audience!

That *this Meeting* offers its respectful condolence to
the bereaved family of the late illustrious deceased
in the hour of severe affliction !

That a copy of the *Resolutions* be forwarded to the
bereaved family of the late illustrious deceased !

The *Founder-Secretary to the Society* then read the
oceedings of the last Thirty-first Anniversary General
eting of the Calcutta Literary Society held at the *Classic*
eatre, No. 68, Beadon Street, on Monday, the 7th.
nuary, 1907, at 5, P. M., which were duly confirmed.

The *Chairman* then introduced the venerable lecturer
J. Peebles, *M.D.*, the *distinguished American Spiritualist*,
the Meeting, in a few well-chosen words, and asked him
deliver his first lecture to the Society on—

Hypnotism and Spiritualism :—

The learned Doctor, who, on rising, was received with
eers, then very eloquently dwelt upon his subject for
arly an hour, and he was heard with rapt attention,
e said :—

(*No. 1.*) *Mesmerism*, under some name and some form, is as ancient as the pyramidal hieroglyphs of Egypt, the cuneiform inscriptions of assyrian antiquity, the oracle-temples for healing in Epiros, ancient Greece, all the way down to the mediaeval ages to *Mesmer*, that distinguished physician, who made marvellous cures through the interposition of hands, and an unflagging will.

Though traduced by the medical fraternity of his time, his name and fame will live immortal in the pages of history.

While France, Germany and England had been honored with illustrious Scientists, and students at the shrine of the occult, no one gave so much lucidity and practical philosophy to the subject, as that distinguished Austrian Scientist, Baron Von Reichenbach.

As early as 1844, when I was posing over Greek and Latin dictionaries, and hunting over Hebrew roots, not of the least use to me now, Reichenbach was investigating and experimenting with crystals and magnates, and studying the effects of the two different poles of the magnet, as applied to nervo-sensitives.

He proved, that there was not only polarity in the human body, vitality and polarity in the hand, the one, under certain conditions, being positive, the other negative, but, he showed, that there was an aural emanation, luminous or grayish, corresponding to the moral status of the person, encircling the body, and he further discovered, that in the mesmeric process of healing, a white flimsy substance streanced off from the finger's ends, modified in efficacy, largely by the human will.

The human brain is a biological battery, the white and grey substances, corresponding in a way to the zinc and copper, in the electric battery, and the brain, so willing, sends magnetic currents and telegraphic communications, through the intertwining network of nerves to all parts of the physical organization ; and, here we catch a glimpse of what is denominated into suggestive healing.

(*No. 2.*) The *Invisible auara* :—

It is well-known, that every person is enveloped in an invisible luminous aura, an atmosphere, electric, or, magnetic, attractive or repulsive, varying in quality, according to the vice or virtue of the individual.

It extends from a person by clairvorant sensitives, from one to two, three, or even twenty-five feet and further, according to the potency of the will, and the moral dignity of the man ; hence, the common phrase, *He is gifted with great personal magnetism*. This aural emanation may be tested in various ways.

Mesmerism must not be confounded with *terrestrial magnetism*, or, *electricity*. They are very dissimilar. *Electricity* is evolved from a solid substance by friction and chemical action. It is more closely related to mineral matter than the delicate tissues of the human body.

It is useful in healing. Our earth is a spherical magnet, traversed by magnetic currents, and, if our bodies are correctly adjusted to these currents, especially, when asleep, we just as naturally get rest and strength therefrom, as buds and flowers get substance and crimson, or, gold colors from earth and sunshine.

(*No. 3.*) *Quacks and Hypnotism* :—

During a long medical practice in *the old school*, and later in both botanic remedies, and the psychic forces, I have never known a person injured by *psycho-therapentic mesmerism*, but, have known thousands cured by it.

On the contrary, I have known many injured by *hypnotism*, especially those *hypnotic tramps*, who traverse America, giving *hypnotic* shows in drawing rooms and theatres. These should be shunned, as one would shun a den of slimy serpents.

That they have a smattering of *hypnotic knowledge* is admitted, but, their motives for money and mirth, often do ir-reparable injury. *Hypnotism* can excite, it can amuse, it can benefit in many cases, and certainly kills in such cases, as when reduced to *Vondonism*.

The serpent *hypnotises*, charmes, and then devours the bird. Lion-tamers are *hypnotists*. The travelling Rarey, the horse-tamer, was a powerful *hypnotist*.

(*No. 4.*) *Auto-suggestion*:—

Auto-suggestion, which is *self-suggestion*, originating in the higher self, and, in line with *Psycho-Therapentics*, is also a potent power in healing, and is allied to intuition, which, by the way, is the silent voice of the inmost spirit.

It is *knowing*. *Knowing*, without the process of *thinking*, and the more tedious process of *reasoning*. All the great regal-souled personages of the past, whose stirring words and noble lives have startled the world, were a fire, with *intuition*, *auto-suggestion*, and *will power*.

Nature is ever giving us hints. The *oyster* mends its shell with pearls. Would you heal yourself?

First, because, conscious of your own all-potent powers. Say, in yourself,—*I am spirit—I am life—I am power*—and, *I have both the power and the right to remove this inharmony from my physical organism*"—be removed?

I have a right to be well. I have right to enjoy life, and to make the most of it. This I will do—This I am doing. I am King in my *Soul-kingdom*. I reign and will subdue the lower forces of my organization, and I will use my God-given powers, in healing and benefitting mankind, as well as myself, for we are all brothers. This is the spirit of *Auto-suggestion*.

All of these finer forces, *suggestions*, *hpnotism*, *mesmerism* and *mind-reading* point, directly to *spiritualism*, which is really the fruit of these mental blessems. Man is a spirit new, death relieves him of the flesh! (*Cheers*).

After Dr. J. M. Peebles had finished his speech, the *Chairman* spoke a few words. He thanked the *Society* for the honor it had done him by inviting him to take the chair, on the occasion, and wished the *Institution* every success. He also thanked the venerable lecturer for his very interesting and instructive lecture.

The *Meeting* dissolved at 6 P. M, with votes of thanks to the *Chair*, and the venerable lecturer.

(*Vide*, *Englishman*, *Bengalee*, *Banda-Mataram*, *Amrita-Bazar Patrika*, 8th February, 1907.)

As previously announced in the local newspapers, the *Calcutta Literary Society* convened the *Third Public Meeting*, for the session, 1907, at the hall of the *Metropolitan College*, No. 22, Sanker Ghose's Lane, in Cornwallis' Street, on Friday, the 8th February, 1907, at 4-30 P. M, under the presidency of Dr. Sarat Kumar Mullick, (of Malancha, Echapur and Calcutta), *F.R. C.L.*, (*London*), *M.B., C.M.*, (*Edinborough*), *Fellow of the London Medical Society*, Members of the *Chelsa Chemical Society*, the *British Medical Association*, &c, &c., &c.

The *Meeting* was very largely attended by the *Graduates* and *Under-Graduates of the Calcutta University*.

The *Proceedings of the Meeting* commenced with the singing of a *Bengali song* sung by Mr. Hem Chandra Sen, *Professor of Music, City College, Calcutta.*

After Babu Sham Lall Day, the *Founder-Secretary to the Society*, had read the *Proceedings of the last Meeting* held at the hall of the *City College*, No. 12, Mirzapur Street, on Thursday, the 7th February, 1907, at 4-30 P. M., which were duly confirmed, the *Chairman*, after introducing the venerable lecturer, Dr. J. M. Peebles, the distinguished *American Spiritualist*, to the *Meeting*, in a few well-chosen words, made a reference to the sad death of Mr. Kali Charn Banerjee, *M.A., B.L., late Registrar of the Calcutta University, &c.* which melancholy event took place on Wednesday, the 6th February, 1907, at 5-30 P.M., at his Calcutta residence No. 20-2, Sircar's Lane.

The *Chairman* addresed the *Meeting* thus :—

A Tribute to the Departed Great!

Gentlemen! We all meet here to-day, covered as we are, with deep sorrow and grief, at the sad death of one of our best men—the late Mr. Kali Charan Banerjea, *M. A., B. L., Registrar of the University of Calcutta, Law Lecturer of the Ripon, City and Albert Colleges, &c., &c., &c*, who, was well-known to every one of you, and the sad intelligence of whose death cannot but bring forth tears trickling down our eyes, as if we had lost a father, or mother, or brother, or sister, a son, or a daughter!

In Mr. Kali Charn Banerjea, we have lost one of the hardiest of labourers in the vineyard of national progress! His loss makes an aching void in the manhood o race! I remember, vividly, the first time I met hi was in the pandal of the *Indian National Congr 1900*!

The frankness and simplicity, which are the hand ens of all great people, were the first and foremost lities, that made an impression on me. There was of that velvet ruffianism, which characterises the pu aspirants of these advertising days to National greatne

When I heard, a few minutes later, his oration, in silvery and mellifluous tones, which so eminently guished him, bereft of heaving rhodomontades billowy rhetoric, I imagined myself wafted bac *Albert Hall*, seated under the hypnotism of the b English orators!

Gentlemen! It may truly be said of him, that he pursued greatness—but, greatness, indeed, pursued He was not one of those, who paraphrased ar saying, *Early to bed and early to advertise, makes a healthy, wealthy and wise.*

In the spirit of *true Christian piety*, he let not his hand know, what his right hand did! His religious viction was not the expediency of the hour.

It was a deep and abiding faith in the sublimity grandeur of his religion, and, if *every Christian* ma ed his life through tempestuous ocean of mundane tence, as did the late Mr. Kali Charn Banerjea, *M.A.*, the worshippers of faith and freedom, would ample cause to rejoice!

There is no gainsaying the fact, that, day by day, w being confronted with a problem of a far-reaching natu a problem, which, if not yet obtrusive in its mani tions, and, nevertheless, one of deep significance, and is the divorce of a spiritual, from the national li the day.

One need not profess a particular faith to win the dom of God. The portals of Heaven are wide en and the charity of the Omnipotent is ample enou envelope in its folds, all those, who are truly pious!

The life of Mr. Kali Charn Banerjea, *M.A., B.L.*, grand lesson in this particular. The small voice of a d religious conscience was ever his guiding lamp, an triumphs were the majestic and incalculable trium which Kings and Emperors seek in vain!

His halo was the brilliant effulgence, which surro all-sainted lives, and his memory will ever live, enshro by all those noble qualities, which go to elevate the corporal, no less than the body spiritual!

The Nation, through him, has been enriched by a heritage. Let that heritage of a simple life be a po and an example to our race!

He then referred to Dr. J. M. Peebles, *the distingu American Spiritualist*, as one, who had paid great atte to *Spiritual matters*, and, who had come all the way America, to tell us his views on those interesting to He then asked the venerable lecturer to deliver his *Se lecturer to the Society* on—

Progress of Races and the Destiny of the Human Soul :—

Dr. J. M. Peebles, who, on rising, was received cheers, then very eloquently dwelt upon his subject nearly an hour, and he was listened to with rapt attent

Dr. J. M. Peebles said, *education* should be the *one in the world*—if there can be only one word. By *educa* he meant, a harmonious development of the man,—ph cal and spiritual.

There was a discussion in America, as to whether A rica, or Asia was the older of the two. People held the soil in America was older, as the mountains and ro and, also, human veins were older there.

In America, not long ago, a skull, with a flat nose curl hair, was found sixteen feet under-ground. It the skull of a *Negro*. But, when America had been covered by Columbus, there were no *Negros* there.

He next referred to his visit to the *Egyptian Pyra* where he found a coffer, which he came to know was national measurement.

e said a single granite there, which weighed nine dred tons. But, these wonderful things were nothing pared to the stupendous progress, which the modern ld had made in the march of knowledge.

peaking about the different divisions in the *Christian rch*, preachers of which proposed to give, each of n a new *Gospel*, which, he believed, to be true, the erable Dr. J.M. Peebles said that they should rather to their own camps, and decide among themselves, ch of the *Gospels* they should agree upon.

od was the only truth, and the things, which people saw nd about that, they called matters, were sham matters. table, that he saw before him, was a heap of ashes. as rather gases, which vanished finally. The soul, body, the *astral body* was the aggregate, which the *Atma* was God, which cannot die.

he venerable Doctor continued, that he had now enjoyed as he did, at the present time. He was a young man of ty-five. Why?—Because, he lived rightly. He took no no coffee, no wines, and nothing of the kind. He lived grains and cereals and vegetables.

peaking of the *Civil Wars*, the venerable Doctor observ- that *Christians* north, and *Christians* south fought h a resolution, that was worthy of the English name.

The venerable Doctor admired the life lived by the *akers of America*, who were a very simple people, who ded cattle, ordered farms, which they did not call *cattle, my farms*, but, our cattle, and our farms.

le heard people talking about *Heaven*. He did not ow where it was.

le understood *Heaven* to mean nothing, but harmony. To enjoy *Heaven*, people must comply with the laws of *ture*. The world was a happy world. Of course, there re grief, sorrow and lamentations after death.

But, all this ensued from a false belief. People were proaching God, but, they could seldom reach him.

The venerable Doctor thought that, it was, because, they re proceeding on a definite plan. Men were all brothers, cause, they were sons of the same *Divine Father*.

The venerable Doctor felt in his room, every day, the esence of extraordinary unseen powers. A gentleman, the nerable Doctor stated, had asked him, how he knew at there was a life beyond the grave? To this, the venera- e Doctor said, that he knew it by intuition, by his best dgment, and, also, by the testimony of people, corro- rating his belief.

After the venerable Doctor had finished his speech, number of interesting questions were asked to the ctor, by the audience, some of which, with the answers, e given below :—

Q. How do you identify *Spirits*?

A. To good clairvoyants *Spirits* identify themselves, materialising themselves, giving their homes, and so on. hen ... bed, I call *Spirits*. Saying, *come Spirits, shake e up*. They do come and shake me up.

Q. Do *Spirits* live separate lives in the *Spirit-world*?

A. Yes, they do live in separate lives.

Q. Do *Spirits* fill space, like matters?

A. Matters do not fill space. *Spirits* are like points

Q. What is the relation between a lesser *Spirit* and e *supreme Spirit*—*God*.

A. The relation is that of father and son.

Q. Have you ever seen a *Spirit*?

A. Yes. I have seen a lot in materialised forms?

Q. Are you a believer in the theory of the *Transmi- ration of the Soul*?

A. I don't believe in the theory, that men are born gain as men, jackals, dogs, birds, fowls, or, any other nimal of a lower order.

Q. Where do people of bad character go?

A. They go, after their death, to gambling shops, rog-shops, and, the nasty places in the *Spirit-world*, like hat they frequent in this world.

Q. Is there any hell?

A. No hell. Heaven or hell is within one's own heart.

With the usual votes of thanks to the *Chair* and the enerable lecturer, the *Meeting* separated at 6-30 P.M.

(*Vide, Englishman* and *Bengalee*, 9th February, and *Banda Mataram*, 12th February, 1907.)

As previously announced in the local news papers, the *Fourth Public Meeting, for the session, 1907*, convened by the *Calcutta Literary Society*, was held at the hall of *Chowdhary Mahammed Laik's jubilee Institution*, No. 29, Mirzapur Street, on Tuesday, the 16th. April, 1907, at 5 P. M., under the presidency of Nawab Mirza Shujaat Ali Khan, *Consul-General for Persia*. The *Meeting* Nasir-ul-Mamalak Sahib was well attended.

Babu Sham Lall Day, the *Founder-Secretary to the Calcutta Literary Society*, having read the *Proceedings of the last Meeting*. (held at the hall of the *Metropolitan College*, No. 22, Sanker Ghose's Lane, in Cornwallis' Street, on Friday, the 8th. February, 1907, at 4-30 P M., when Dr. J.M. Peebles, *the distinguished American Spiritualist*, deliverd his second lecture to the *Society* on the *Progress of Races and the Distiny of the Human Soul*, under the presidency of Dr. Sarat Kumar Mullick, which were duly confirmed, the Secretary addressed the *Meeting* thus: —

Address by the Secretary :—

Nawab Sahib and Gentlemen!

The *Calcutta Literary Society* regrets to record the sad death of His Highness Sir Jaswant Singhji, *K.C.I.E., Thaker-Sahib of Limbdi*, and one of the oldest illustrious Members, who joined the Society, on Suturday, the 3rd. April, 1882, (or, nearly a quarter of a century), and took great interest in the welfare of *this Literary Institution of Thirty-two years standing*!

Last year, at about this time, His Highness lost considerable property, to the value of about *Eighty lacs of Rupees*, which were burnt to ashes by fire, and this year, His Highness breathed his last!

His Highness' death being mourned by a large circle of friends and relatives, who deeply share in the sad bereaverment!

The following *Resolutions*, were then read and adapted in *solomn silence* : -

(1) That the *Calcutta Literary Society* begs to record its deep sorrow at the sad death of one of its most illustrious Members, His Highness the late Sir Jaswant Singhji, *K.C. I. E., Thaker Sahib of the State of Limbdi, in Kathiwar*, who was a *Member of the Society*, since Saturday, the 3rd. April, 1882, (or, nearly *Twenty-five years*), which melancholy event happened on Sunday, the 14th. April, 1907!

(2) That *this Meeting* offers its respectful condolence to the bereaved family of the deceased in the hour of severe late illustrious affction!

(3) That a *Letter of Condolence*, with a copy of the above *Resolutions*, be forwarded to the bereaved family of the late distinguished Chief, at being deprived of their best friend and supporter!

The *Chairman* then asked Mr. Lalit Mahan Ghosal to deliver his lecture on —

The Life and Teachings of the late venerable Swami Vivekananda :

The learned lecturer dwelt upon his subject for nearly three quarters of an hour, and he was listened to with great attention, He said :—

The *Life of the venerable Swami Vivekananda* is so noble, and *his teachings* are so valuable, that though his death occurred a few years ago, a sketch of his life must for ever be fascinating.

Swami Vivekananda was born in Calcutta, on Thursday, the 9th January, 1862, in one of the oldest *Kayasta Families*, known as the *Hatkhola Dutt Family of Calcutta*.

While he was a child, he used to be called *Vireswar*, as he was born after a long and earnest worship of *Siva*, at Benares. When he entered school, his name was changed to Narendra Nath Dutt. He was educated at the *General Assemblys' College*, Calcutta.

In 1884, he obtained the *B. A., Degree* of the *Calcutta University*. At an early age, he became the *inseperable disciple of the late Sri Ram Krishna Paramhansa*. It was at that *venerable Sage's feet*, that he learnt the great truths, to which he afterwards gave expression in words of imperishable beauty.

On Monday, the 16th. August, 1886, *Sri Ram Krishna Paramhansa* passed away! And soon after, *Swami Viveka-*

nanda went alone to the *Himalaya Mountains*, lived there for six years, and attained that luminous spiritual perception, which distinguished him from other men.

Thence, he went to Thibet, and studied there *Buddhism*. He had a mind to attend the *Parliament of Religions*. Bnd, so, in 1893, he was sent to America by His Highness the ate Rajah Sahib of Ramnad, where Dr. Barrows put him down as the *Representative of Hinduism to the Great Parliament of Chicago*. He made a great impression there.

His opening speech brought him instantaneous fame, and he became the central figure of the *Chicago Parliament*.

The *Swamiji*, before the first year of his stay in America, had *two American disciples*, and made there *Vedantism* popular.

In 1896, he went to *England*, and during his three months stay there, he made the acquaintance of *Professor Max Mullar*, and had *three disciples*. He lectured there also on *Vadantism*.

On Wednesday, the 16th. December, 1896, he started for India, and made an extensive tour through Colombo, Almora, Kashmere, Lahore, Madras, and other countries, discoursing on *Religious topics*. Since that time, till the end of his life, his constructive work was simply wonderful.

He founded two monasteries, for training *Brahmacharins*. One, about six miles north of Calcutta, and the other, in the *Himalayas*. He organised the *Sacred Ramkrishna Mission*, and settled the lives, on which it was to work for the betterment of the people of the land. During the great famine of 1897, he started the *Ramkrishna Mission Relief Works*, at various places in India.

Under such continued exertion, his health gave way, and, medical experts advised a short residence in England and America. So, in 1899, he again went to England and thence to the United States in America.

After a short stay at California, his health improved, and he again took up platform work. He established a *Vedanta Society* and an *Asram*, called a *Shanti Asram*, in San Fransisco, which are now in a flourishing condition.

In New York, he accepted an invitation to attend the *Congress of Religions* to be held in Paris, in 1900. There he delivered *lectures* on *Hindu Philosophy*, in *French*.

From there he returned to India, with his health utterly shattered, But, his fiery nature could not brook the dictates of doctors, and, as soon as he saw works to do, he would be restless till it was satisfactorily done.

In 1900, he came back to India, with broken health.

He started the *Ram Krishna Sevasrama*, for helping *Sadhus*. Another *Asram* was opened at Benares for teaching *Brahmacharyya* to the young people of India.

He also started a *Training Home* for students, called the *Ram Krishna Pathsala*. He also established the *Ram Krishna Home of Service* at Benares, to relieve the distress of the poor and the helpless.

Swami Vivekananda advocated foreign travel, as his following remarks make clear.

"We cannot do without the world outside India. The more you go out and travel among the nations of the world, the better for you and the country The sign of life is expansion. We must go out, expand, show life, or, degrade, foster and dies. There is no other alternative"

His views, on the improvement of *Indian female education*, elevation of the masses food, &c., should engage the serious consideration of our countrymen.

Swami Vivekananda was such a notable personage, of whom, any nation may well be proud of, and he has left a legacy of thought, which, it is our duty to use daily in the service of our beloved India.

On Friday, the 4th. July, 1902. he went into *Mahasamadhi*, at *Belur Math*, and passed away peaceably from the world of men *,at an early age of Forty* !

After the learned lecturer had finished his speech, Mr. K. C. Ghose, B.A., spoke very eloquently on the subject for nearly a quarter of an hour. He, was listened to with great attention.

The *Chairman* then made a nice little speech for nearly half an hour, and thanked the speakers.

The *Meeting* dissolved at 7 P. M., with hearty votes of thanks to the *Chair* and the learned speakers.

(*Vide, Englishman, Indian Daily News, Amrita Bazar Patrika*, 17th, and *Indian Mirror*, *Bengalee* and *Banda*, *Mataram*, 18th April, 1907.)

The *Calcutta Literary Society* convened an *Open-Meeting* at *Beadon Square*, on Friday, the 24th May, 19 —being the day associated with the birth of *Her Most Gracious Majesty the late Queen Victoria the Good, Empress of India*, to celebrate the *Empire Day*.

After Mr. Sham Lall Day, the *Founder-Secretary to Society*, had read the *Proceedings of the last Meeting* h at the hall of the *Mahammed Laik's Jubilee Institute* No. 29, Mirzapur Street on Tuesday, the 16th April, 19 under the presidency of Nawab Shujaat Ali Khan Bahad *Consul-General for Persia*, which were duly c firmed, Mr. Gabin Chandra Dhar, the *Vice-President the Society*, addressed the *Meeting* for nearly a quarter an hour. He was heard will great attention. He said

Gentlemen, we mee here to-day, to commemo the *Empire Day* -the *Birthday* of Her Most Graci Majesty the late Queen Victoria, *Empress of In* (*Cheers.*)

Perhaps, no other personage ever sat on the *Thron England*, who did so much for the welfare of I Majesty's subjects than Her Most Gracious Majesty Qu Victoria. Her Imperial Majesty reigned over Her Majes vast Dominions for a longer period than any other Mem of the Royal Family. (*Cheers.*)

Her Majesty fully enjoyed the blessings of the peo during Her Majesty's long and glorious administration, Her Majesty's name is still remembered with the fondes recollections. (*Cheers.*)

Her Majesty's name is associated with many acts beneficence, which will long be remembered. At present day, we, Her Majesty's loyal subjects, never pronounced Her Majesty's name, without offering benedictions upon Her Majesty's Royal name and u Her Majesty's Royal Family. (*Cheers.*)

Gentlemen, His Imperial Majesty the King-Empero India is looked upon as the representative of that Div Being, who rules over the whole Universe.

Every body, in India, wishes that the reign of Engl might continue, so that, we might enjoy the many bl ings, which Her late Imperial Majesty's Royal Fa has conferred upon the people of India.

The people and *Parliament* of England always se and depute the most illustrious members of the ar cracy to rule over India, and we cherish the fondest at tion for the interest, which England takes for our welfa

The blessings of a subject-people are the only g things, which a foreign Ruler can expect from a subj race, and, there is hardly any Indian subject, who not wish that long may continue the sovereignty of Gracious Sovereign, so that, we might enjoy peace plenty, prosperity and its accompanying good things, wh might fall on the lot of a foreign people.

To rule a foreign nation, whose habits and custo mode of living and religion differ from those of Sovereign, is a most difficult task, and, the way, in wh the people of England have been discharging this towards a subject-race, whom it has pleased Providence place under them, indeed, surpasses our admiration.

But, what can we return for the gracious sovereig of the English people over us, of their beneficent r but, our gratitude and loyalty, and this, we are pr to say, no other subject-people does ever pay to a Ki as we do from the inmost recesses of our hearts. (*Cheer*

No body regrets the anarchy, which is prevailing the present time than we do, and no body wishes r for the return of better days, and the entire subsid of that anarchy, which, indeed, can do no good, more harm than we can, at present, conceive.

Gentlemen, I am glad to inform you that the *Cal Literary Society* have been celebrating the *Empire* since His Most Excellent Majesty's accession to the *Th of England*, and, we hope, we might contiune to celeb this day, from year to year. (*Cheers.*)

May God bless His Imperial Majesty with long health, peace and prosperity, and may His Di Providence shower forth His choicest blessings t India and its people. (*Cheers.*)

(*Vide, Englisnman, Indian Daily News, Indian Mi* 25th. May, 1907.)

The *Calcutta Literary Society* convened an *Open-Air eting at College Square*, on Friday, the 28th, June, 1907, eing the day appointed for the Official celebration of His st Excellent Majesty's Birthday —to celebrate the *Sixty-th Anniversary of the Birthday* of His Most Gracious jes y Edward VII., *King of Great Britain and Ireland l Emperor of India*. The *Meeting* was largely attended. After Babu Sham Lall Day, the *Founder-Secretary to the iety*, ha l read the *Proceedings of the last Meeting*, (held *Beadon Square*, on Friday the 24th May, 1907, at 7 A.M., eing the day associated with the birth of Her Most acious Majesty the late Queen Victoria, *Empress of lia* -to celebrate the *Empire Day*), which were duly ifirmed, Babu Gobin Chandra Dhar, *President, Calcutta erary Society*, addressed the *Meeting* for nearly half an ur. He said :—

Gentlemen, last year, on Friday, the 29th June, 06, at 7 A.M., the *Calcutta Literary Society* convened a blic *Meeting*, at *Cornwallis' Square*, and distributed ts to the poor, in honor of the *Sixty-fifth Anniversary* the *Birthday of His Imperial Majesty Edward VII., ng of England and Emperor of India*. (*Cheers.*)
ide, *Journal* and *Indian Daily News*, 2nd July, 1906.)

An *Address of Congratulation* was then forwarded to s Most Gracious Majesty the King-Emperor of India, ough our illustrious Patron and Member, the Right n'ble the *Field-Marshal* Earl Roberts, K.G., K.P., V.C., .B., G.C.S.I., G.C.I.E., D.C.L., LL.D., *Commander-in-Chief of British Forces in England, and Ex-Commander-in-ief in India*, and was acknowledged as follows :—

Englemere, Ascot,
Berks, 25th July, 1906.

I beg to acknowledge the receipt of your letter of the Instant, and in reply to state that I have forwarded the *dress of Congratulation* to His Majesty to General Sir ghton Probyn, Keeper of His Majesty's Privy Purse.

The Secretary of the — Believe me,
lcutta Literary Society, — Yours very truly,
Calcutta, India. — Roberts, F.M.

Gentlemen, to-day is the *Sixty-sixth Anniversary*, of the *rthday* of His Most Excellent Majesty Edward VII., *ng of England and Emperor of India*. (*Cheers.*)
This day will be a day of great rejoicings to all His perial Majesty's subjects in the East and the West.
The *Calcutta Literary Society* have been celebrating the *niversary of the Birthday* of His Most Gracious vereign from year to year, since His Imperial Majesty ward VII. ascended the *Throne of England*, on Wednes-y, the 23rd. January, 1901, without interruption, and for-rding an *Address of Congratulation*, adopted on the occa-n, to His Imperial Majesty Edward VII., which, we are d to say, is acknowledged by His Imperial Majesty King-Emperor of India.
Gentlemen, the *Calcutta Literary Society* will observe it h d solemnity, distribute alms to the poor, and feed se, who are in want of food, as a token of its loyalty l devotion to the *Throne of England*. (*Cheers.*)
Gentlemen, His Imperial Majesty the King-Emperor India is looked upon as the representative of that ine Being, who rules over the whole universe. (*Cheers*)
t is Divinity, which headeth the body of a King. We e a King-Emperor, whose tradition has come down to from generation, and we have great regard and love on s Imperial Majesty.
It is, because, His Imperial Majesty Edward VII. is an istrious son and heir of our beloved Queen Victoria, o ruled over us with a grace, peculiar to Her Majesty.
We are all well aware that His Imperial Majesty presents a *Royal House*, whose like is not to be found ewhere.
It is the tie of friendship that binds the two nations gether, that makes us love each other. with a force culiar to ourselves.
It is loyalty and devotion to the *Imperial Throne of gland* that attaches us to a foreign people, who has ade India what it is to-day.
No language can express our sincere attachment to e people of England. We owe to them all the bless-gs, which we enjoy, with such ease and comfort. (*Cheers.*)
We have, no doubt, that our attachment will increase from ear to year, as we grow up in age and wisdom. (*Cheers.*)

Gentlemen, now we all earnestly pray to the Almighty Disposer of Events to pour forth His choicest blessings upon His Imperial Majesty Edward VII., *King of England and Emperor of India*. (*Cheers.*)
May His Imperial Majesty and the Royal Family live long and continue to prosper. (*Cheers.*)
The following *Address of Congratulation*, signed by sixteen Members of the Society, was then read and also adopted for submission to His Majesty

To
His Most Excellent Majesty Edward VII.,
King of Great Britain and Ireland,
Emperor of India, &c., &c., &c

May it please Your Majesty,
The *Calcutta Literary Society* beg most respectfully to approch Your Most Excellent Majesty with this *Address of Congratulation*, on the auspicious occasion of Your Imperial Majesty's *Sixty-sixth Anniversary of the Birthday*.
May the Almighty Disposer of Events grant Your Majesty and the Royal Family with long life, health, peace and prosperity.

Gentlemen, we are glad to notice the following honors, amongst others, conferred on the undermentioned gentlemen, during the administration of His Excellency the Right Hon'ble the Earl of Minto, *G.M.S.I., G.M.I.E., Viceroy and Governor-General of India*, for which we are grateful.

Sir Chandra Madhab Ghose had been appointed *Officiating Chief Justice of Bengal* and *Knighted*.

The Hon'ble Dr. Justice Asutose Mukerjea, *M.A.*, had been appointed permanent Judge of the High Court, and the *Vice-Chancellor of the University of Calcutta*.

The Hon'ble Mr. Justice Pratul Chandra Chatterjea had been appointed *Vice-Chancellor of the University of the Panjab*.

The Hon'ble Mr. Sundar Lall had been appointed *Vice-Chancellor of the Allahabad University*.

Gentlemen, we are also glad to learn this morning that—

The Hon'ble Sir Rameswar Singh, *K.C.I.E*, Maharajah Bahadur of Darbhangah has received the hereditary Distinction of *Maharajah Bahadur*.

Khan Bahadur A.F.M. Abdur Rahaman, *Barrister-at-Law*, and a Judge of the Calcutta Court of Smal Causes, has received the Distinction of *Nawab*.

Kumar Sati Prasad Gorga Bahadur of Mahisadal has received the Distinction of *Rajah*.

Rai Bipin Krishna Bose Bahadur, *M.A., B.L., C.I.E.* Government Advocate of Nagpur, has received the Distinction of *Knight*.

(The Names were heard with Applause.)

With three hearty cheers for His Imperial Majesty the King-Emperor of India, and three more cheers for His Majesty's Royal Family, the Meeting dissolved.
(*Vide, Bengalee*, 29th, *Journal*, 30th June, *Indian Daily News*, 1st and *Indian Mirror*, 14th July, 1907.)

The following *Message of Congratulation* was then forwarded to His Excellency the Right Hon'ble the Earl of Minto. *G.M.S.I., G.M.I.E., Viceroy and Governor-General of India* :—

Our Society held an *Open-Air Meeting*, in honor of King's Birthday. Kindly convey congratulations to His Majesty.

The following acknowledgment was received : From The Right Hon ble Field-Marshal Earl Roberts, Bart. K.G., K.P., V.C., G.C.B., G.C.S.I. G.C.I.E., D.C.L., LL.D. Ex-Commander-in-Chief of the British Forces, and Ex-Commander-in-Chief of His Majesty's Forces in India :—

Englemere,
Dear Sir, *Ascot, Berks, 11th September, 1907.*

I am directed by Field-Marshal Lord Roberts to say in reply, to your letter of the 22nd August, that he regrets that pressure of work prevented his acknowledging the receipt of your letter of the 4th July, but that the Congratulatory Address was at once forwarded to Lord Knolly for submission to H. M. the King. — Believe me,
Sham Lall Day, Esq.. — Yours very truly,
The Calcutta Literary Society, — Harold S. Ferguson.
Calcutta, India.

As previously announced in *Amrita Bazar Patrika, Bengalee, Indian Mirror, &c., the Calcutta Literary Society* convened a *Condolence Public Meeting, in College Square*, on Thursday, the 1st. August, 1907, after 5 P. M., on account of the sad death of its venerable old President, the late Mr. Gobin Chandra Dhar.

Notwithstanding the inclemency of the weather, the *Meeting* was very largely attended. *Members of the Society, Graduates and Under-Graduates of the Calcutta University*, friends and admirers of the late Mr. Gobin Chandra Dhar, President, *Calcutta Literary Society*, composed the bulk of the audience. Babu Baidya Nath Mukerjea, B. A., was voted to the chair, amidst cheers.

Babu Sham Lall Day, the *Founder-Secretary to the Society*, addressed the *Meeting* thus :—

Mr. Chairman and Gentlemen! We meet here to-day under the shadow of a great and mighty grief—a grief, which in its intensity, can only be parallelled by the acutest of domestic losses, and, which, in its extent, is not provincial—but national!

The *Calcutta Literary Society* extremely regrets to record the sad death of its old and venerable President, the late Mr. Gobin Chandra Dhar, who died on Friday, the 19th July, 1907, at 4 A. M., at his residence, No. 1, Sovaram Bysack's 1st Lane, Colutola Street, Calcutta, at his ripe old age of Seventy-seven! The Office of the Society was closed for three days, in honor of the memory of the deceased.

Babu Gobin Chandra Dhar was led up in his bed for a few days only, and, although, latterly, very little hopes were entertained for his recovery, his friends and relatives, who had constantly watched him, never thought that his end would be so near.

Babu Gobin Chandra Dhar was pre-eminently a self-made man. He rose from the humble rank of a clerk to the post of *Chief Superintendent of the Army Medical Department*, by dint of perseverance, honesty, and ability.

Along with the late venerable *Pandit* Ishwar Chandra Vidyasagra, *C. I. E.*, Mr. Shama Charan Dey, and Mr. Nobin Chandra Sen, eldest brother of the late Mr. Keshab Chandra Sen, he was one of that band of patriotic workers, who founded the *Hindu Family Annuity Fund*, situated at No. 1, Mirzapur Street, which has done, and, is still doing, such excellent work for the benefit of *Hindu widows and orphans*. (*Cheers*).

He was a regular contributor to the *Press* of the day and the *Indian Mirror* is under no small obligation to him, for the ungrudging and valuable service he rendered to it, during the early part of its existence.

Only a short while ago, he contributed a very interesting paper on the late Lord Dalhousie to the pages of Mr. Malabari's well-known periodical, the *East and the West*.

During the declining period of his life, and even when age and disease had rendered it extremely painful and difficult for him to hold his pen, he would dictate to others, his views on the burning topics of the day, for publication in the press.

Babu Gobin Chandra Dhar was a man of sterling worth, whose strong common sense, combined with the transparent sincerity of his character, his unquestioned integrity and moral rectitude made him a valuable member of our *Indian Community*.

The following *Resolutions* were then read and adopted, in *solemn silence*!

(1) That the *Calcutta Literary Society* begs to record its deep sorrow at the sad death of its venerable President, the late Mr. Gobin Chandra Dhar, who died in his old age of Seventy-seven, on Friday, the 19th July, 1907, at 4 A. M., at his residence, No. 1, Sovaram Bysack's 1st. Lane, Colutola Street, Calcutta.

Proposed by Mr. Gouri Sankar De, M.A., B.L., Fellow and Examiner of the University of Calcutta, Professor, *General Assemblys' College, Vice-President and Member of the Calcutta Literary Society, &c., &c., &c.*

Seconded by Mr. Sham Lall Day, *Founder-Secretary, Calcutta Literary Society.*

Carried unanimously.

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(2) That this *Public Meeting* offers its respectful condolence to the bereaved family of its late President, Mr. Gobin Chandra Dhar, in the hour of severe affliction!

Proposed by Surat Chandra Bose, M. A., M Member, Calcutta Literary Society

Seconded by Mr. Purna Chandra Sen.

Carried unanimously.

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(3) That a copy of the above *Resolutions* be forwarded the bereaved family of the late deceased!

Proposed by Mr. Hem Chandra Mukerjea, M.A., B. Member, Calcutta Literary Society

Seconded by Mr. A. T. Mukerjea.

Carried unanimuosly.

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(4) That steps be taken to raise funds for t *Memorial* of its late *President*, Mr. Gobin Chand Dhar, in recognition of his great service to t Calcutta Literary Society, since the year 1897!

Proposed by Mr. Pratul Chandra Dutt, B.A., B. Member, Calcutta Literary Society

Seconded by Mr. Sham Lall Day, Founder-Secretary, Calcutta Literary Society.

Carried unanimously.

Calcutta, 1st. August, 1907,

Baidya Nath Mukerjea, *B.*, *Chairman of the Meeting.*

The *Meeting* dissolved with votes of thanks the *Chair*.

(*Vide, Indian Daily News, Indian Mirror, Bam Mataram, &c., 2nd.*, and *Indian Mirror*, 6th and 1 *August, 1907.*)

The *Calcutta Literary Society* convened an *Op Air Meeting* at *Cornwallis' Square*, on Friday, t 9th August, 1907, at 7 A.M., to celebrate the *Fi Anniversary of the Coronation* of His Most Gracio Majesty Edward VII., King of England and E peror of India. The *Meeting* was well-attended all classes of His Imperial Majesty's subjects.

Mr. Sham Lall Day, Founder-Secretary, *Calcu Literary Society*, addressed the Meeting thus :—

Address by the Secretary :—

Gentlemen, my first duty is to welcome you all, and thank you for your presence here to-day. Allow to thank you also for the honor you have sho by giving me the opportunity of speaking to yo few words. I am grateful that this honor has fal upon me, when I see, around me, so many Ind friends, who could address to you much better tha can.

A tribute to the departed great!

Gentlemen! Before we begin the proceedings the day, allow us to express, at this Public Meeti our deep and sincere regret at the sad death of H Highness Sir Bhawani Singh Lokendra Sahib, K.C.S Maharajah of Datia, who was one of the oldest a illustrious Members of the Calcutta Literary Societ

His Highness was born in 1854, succeeded to t *Gadi* of the State of Datia, in November, 1857, join the *Calcutta Literary Society*, as a Member, on Frid the 16th November 1883, and continued to the off till the last days of His Highness' life.

His Highness received the Distinction of K.C.S in 1898, and died on Saturday, the 3rd August, 190 at the age of fifty-three!

Gentlemen! Thus you will see that His Highne connection with the Society was for nearly a quar of a century. His Highness' death is mourn by a large circle of friends and relatives, who sha in the sad bereavement!

The office of the Society was closed for one day, honor of the memory of the late illustrious decease A letter of condolence was duly forwarded to H Highness' bereaved family, on Thursday, the 8 August, 1907!

he Secy. then read the *Proceedings of the Seventh lic Meeting*, for the session, 1907, convened by *Society*, in College Square, on Thursday, the 1st gust, 1907, to express sorrow at the demise of its lamented venerable President, Mr. Gobin ndra Dhar, who died on Friday, the 19th July, 7, at 4 A.M., at his ripe old age of Seventy-seven, is residence, No. 1, Sovaram Bysack's 1st lane, utola Street, Calcutta. He said :—

ntlemen! Standing here to-day, we miss the iliar face, whom we have seldom, if ever missed, my of the *Society's Public Meeting* - I mean, the Mr. Gobin Chandra Dhar, who acted as *Presi t of the Society*, since the year 1897. In him, we e lost a friend and guide!! May his soul rest in ce in heaven!

The Congratulatory Meeting :—

ntlemen! the *Ninth of August* has come back in, and so we have met here this morning to cele te the *Fifth Anniversary of the Coronation* of His st Gracious Majesty Edward VII, King of Eng d and Emperor of India, who is looked upon as representative of the *Divine Being*, who rules over whole Universe. (*Cheers.*)

The *Calcutta Literary Society* has been celebrating *Anniversaries of the Coronation* of His Most icious Majesty and distributing alms to the poor, m the very year of *His Imperial Majesty's Corona n*, which took place in England, with great *eclat*, Saturday, the 9th August, 1902, without interrup n.

When the *Calcutta Literary Society* convened a *Pub Meeting* at *Wellington Square*, to offer thanks-giving God, for the speedy recovery of His Most Gracious jesty and to celebrate the *Coronation*, alms were n distributed to the poor and needy. There was very large and appreciative audience. *Hindus*, *hamedans*, *Christians* and other sects of people k an active part in the proceedings, which testified the loyalty and devotion to the *Throne of England*. (*Vide, Englishman*, 10th, *Statesman*, *12th*, *Bengalee*, th & 12th, *Amrita Bazar Patrika*, August, 1902.)

The Society then forwarded a *Congratulatory legram* to His Excellency the Right Hon'ble the ceroy and Governor-General of India, to which e following *Message* in reply, was received.

From His Excellency the Right Hon'ble the Viceroy and Governor-General of India :—

Telegram, No. 11978.

Dated, Simla, 13th August, 1902.

The Secy., Calcutta Literary Society, Calcutta.	From Private Secretary to His Excellency the Viceroy.

"Viceroy thanks you for loyal Message."

The following letter was also then received from His Honor the Lieutenant-Governor of Bengal :

Lieutenant-Governor's Camp, Bengal :
The 22nd August, 1902.

ear Sir,

I AM to thank you for the account of festi ities observed on the occasion of His Majesty the ing-Emperor's Coronation.

Yours faithfully,

BABU SHAM LALL DAY, *Calcutta.*

J. STRACHY, *Major*, *Private Secretary.*

The *Calcutta Literary Society* convened a *Public Meeting* at the hall of the *Mahammed Laik's Jubilee nstitution*, No. 29, Mirzapur Street, on the 9th Aug st, 1903, at 4 P.M., under the presidency of Rajah ndra Karan Sahib of Hyderabad-Deccan, to ommemorate the *First Anniversary of the Corona ion* of His Most Excellent Majesty Edward VII, King of England and Emperor of India. Alms were then distributed to the poor and needy.

(*Vide, Englishman, 10th, Bengalee and Hindu-Patriot, 11th August, 1903.*)

The *Calcutta Literary Society* convened a *Public Meeting*, at the *Unique Theatre*, No. 6, Beadon Street, on Tuesday the 9th August, 1904, at 5 P.M., under the presidency of Rai Baikuntha Nath Bose Bahadur, *Dewan of His Majesty's Mint in Calcutta*, to commemorate the *Second Anniversary of the Coronation* of His Most Excellent Majesty Edward VII, King of England and Emperor of India. Alms were also distributed to the poor and needy.

(*Vide, Englishman, 11th, and Amrita Bazar Patrika, 10th August, 1904.*)

The *Proceedings of the Meeting* were forwarded to His Imperial Majesty the King-Emperor of India, to which the following acknowledgment was received.

From His Imperial Majesty the King-Emperor of India :— Balmoral Castle,
August, 31st, 1904.

The Keeper of the Privy Purse presents his compliments to the Founder-Secretary to the Calcutta Literary Society, and writes to acknowledge the receipt of his letter of the 11th instant to the address of the Comptroller and Equerry to King Edward VII, Emperor of India.

The Keeper of the Privy Purse begs to inform the Secretary of the Calcutta Literary Society that his letter shall be submitted to the King, on His Majesty's arrival at Balmoral.

The Founder-Secretary,
The Calcutta Literary Society,
24, Nimtola Street, Calcutta.

The Calcutta Literary Society convened a *Public Meeting* at *College Square*, on Wednesday, the 9th August, 1905, at 7-30 A.M, to commemorate the *Third Anniversary of the Coronation* of His Imperial Majesty Edward VII, King of England and Emperor of India. Alms were also distributed to the poor and needy.

(*Vide, Telegraph Newspaper, 10th August, 1905.*)

The *Calcutta Literary Society* convened a *Public Meeting* at *Beadon Square*, on Thursday, the 9th August, 1906, at 7 A.M., to commemorate the *Fourth Anniversary of the Coronation* of His Imperial Majesty Edward VII, King of England and Emperor of India. Alms were also distributed to the poor and needy. (*Vide, Englishman, 10th August, 1906.*)

A *Letter of Congratulation* was then forwarded to His Imperial Majesty the King-Emperor of India to which the following reply was received.

From His Imperial Majesty the King-Emperor of India:—

Balmoral Castle,
3rd September, 1906.

Sir,

Lord Wenlock has forwarded to me your letter of the 9th August, and I have had the honor of submitting it to His Majesty the King-Emperor.

The Secretary,
The Calcutta Lit. Society,
24, Nimtola St., Calcutta.

I am, Sir,
Your Obedient Servant
KNOLLYS.

The *Calcutta Literary Society* hopes to observe it with due solemnity and distribute alms to the poo as a token of loyalty and devotion to the *Throne o England*, for many years to come. (*Cheers.*)

Gentlemen, with us, the *Hindus*, loyalty to th reigning Sovereign is not mere lip devotion, but, solemn and religious duty imposed by the *Hind Shastras*, to which every *true believer* is expected t respond. (*Cheers.*)

Gentlemen! We are proud to think that His Imperial Majesty Edward VII, King of England and Emperor of India, rules over a larger number of *Hindus* than any other Sovereign in the world, and we cannot but feel devoted and attached to the Throne. for our peace, plenty, and prosperity. (*Cheers.*)

Gentlemen, the woe and affliction, which passed over India, at the time of His Imperial Majesty's last unfortunate illness, bear witness to the sincere loyalty and devotion of the millions of India. Even the humblest Ryot feels attached to the great and kind Sovereign.

Gentlemen! Never before was there such universal peace in the land! Never before was life and prosperty so secure! And never before were the people so happy and prosperous. Little wonder, then, that we feel attached to His Imperial Majesty's Throne with devotion and loyalty.

Gentlemen, let us now all pray to the Almighty Disposer of Events to grant His Most Gracious Majesty, the King Emperor of India, Queen Alexandra and all the Members of the Royal Family a long lease of life and happiness. (*Cheers.*)

The following Resolutions were then read and unanimously passed :—

(1) That the Calcutta Literary Society most humbly and respectfully begs to tender its heart-felt congratulations to His Imperial Majesty Edward VII, King of England and Emperor of India, on the occasion of the Fifth Anniversary of the Coronation of His Most Gracious Majesty, and to express its continued loyalty and devotion to the Throne of England, whence peace, plenty, prosperity and happiness of His Imperial Majesty's beloved subjects emanate.

(2) That the following *Address of Congratulation*, signed by eleven Members of the Society, be forwarded to England, for submission to His Majesty the King Emperor of India :—

To

His Most Excellent Majesty Edward the Seventh,
King of the United Kingdom of Great Britain
and Ireland, Emperor of India, &c., &c., &c.

May it please Your Most Excellent Majesty,

The *Calcutta, Literary Society* begs most respectfully to approach your Most Excellent Majesty with this *Address of Congratulation*, on the auspicious occasion of the *Fifth Anniversary of the Coronation of Your Most Gracious Majesty*, passed unanimously at a public Meeting, convened by the Society, on Friday, the Ninth day of August, 1907.

The *Calcutta Literary Society* also begs to tender its heart-felt congratulations to your Most Excellent Majesty and Queen Alexandra, on Your Majesties' Providential escape from a mishap, on the 21st July, 1907, while motoring in Gloucestershire.

May the Almighty Disposer of All Events grant your Imperial Majesty and Queen Alexandra. and the Members of the Royal Family long life, health, peace and prosperity.

Gentlemen! we are gratified to learn that the following appointments, amongst others, have been conferred on the following *Indian Gentlemen*, during the administration of His Excellency the Right Hon'ble the Earl of Minto, *G.M.S.I., G.M.I.E., Viceroy and Governor-General of India* :—

The Hon'ble Mr. S. P. Sinha, *Barrister-at-Law*, has been appointed *Officiating Advocate-General, High Court, Calcutta.*

Mr. N. N. Haldar, *Barrister-at law*, has been appointed *Officiating Clerk of the Crown, High Court, Calcutta.*

Mr. Yasif Ali *I.C.S.*, has been appointed *Officiating Under-Secretary to the Government of India, Finance Department.*

Dr. Sarat Chandra Banerjea, *M.A., D.L.*, has been appointed Legal Assistant, Legislative Department, Government of India.

Mr. M. N. Bhattacharyya, *M.A., B.L.*, has been appointed Deputy-Comptroller-General.

Rai G. C. Roy Bahadur has been appointed Deputy Auditor-General.

Mr. K. L. Dutt, has been appointed Comptroller of Post Offices in Calcutta.

Mr. Hari Nath De has been appointed Officiating Librarian, Imperial Library.

Mr. Hassan, Barrister-at-Law, has been appointed Officiating Chief Judge of the Calcutta Court of Small Causes.

Rai K. L. Banerjea Sahib has been appointed Officiating Superintendent-Engineer, South-West Circle, Bengal.

Mr. R. Mitra has been appointed Officiating Superintendent-Engineer, Central Provinces.

Surgeon-Lieut.-Col. N. Chatterjea has been appointed the P. M. O., Burma.

(**The names were heard with applause.**)

With three hearty cheers for His Imperial Majesty the King-Emperor of India, and three more cheers for His Majesty's Royal Family, the Meeting dissolved.

A Royal Salute was fired from the ramparts of Fort William to celebrate the Fifth Anniversary of the Coronation of His Most Gracious Majesty the King-Emperor of India.

(*Vide, Englishman* 12th and *Indian Mirror*, 16th August, 1907)

The following reply to the above Address of Congratulation was received from His Most Gracious Majesty Edward VII., King of Great Britain and Ireland, Emperor of India, &c., &c., &c :—

Sandringham, Norfolk.
7th November, 1907.

Lord Knollys is commanded by The King-Emperor to thank the Members of the Calcutta Literary Society for their Address, on the occasion of the Annivesary of His Majesty's Coronation, and for the loyal sentiments contained therein.

Sham Lall Day, Esq.,
Secretary, Calcutta Literary Society,
24, Nimtola Street, Calcutta.

The *Calcutta Literary Society* convened a congratulatory Meeting on the 1st December, 1907, in honor of the *Sixty-fourth Anniversary of the Birthday* of Her Most Gracious Majesty Queen Alexandra.

The following *Address of Congratulation*, signed by Twenty-two Members of the Society, was then adopted and forwarded to Her Imperial Majesty.

To

Her Most Gracious Majesty Queen Alexandra,
Great Britain and Ireland, &c., &c., &c.

May it please Your Majesty,

The *Calcutta Literary Society* most respectfully begs to approach Your Most Gracious Majesty with this *Address of Congratulaion*, on the auspicious occasion of Your Majesty's *Sixty-fourth Anniversary Birthday.*

May the Almighty Disposer of Events grant Your Most Excellent Majesty and the Members of Your Royal Family with long life, health, peace and prosperity.

(*Vide, Indian Daily News*, 2nd December, 1907.)

DEDICATION.

THE THIRTY-SECOND ANNUAL REPORT

CALCUTTA LITERARY SOCIETY

IS DEDICATED BY THE KIND PERMISSION

Rai Srinath Pal Bahadur, B.A., B.L.

Zemindar, Merchant as well as a Member and well wisher of the Calcutta Lit. Society.

IN RECOGNITION OF

His great talents, literary ability, active encouragement of popular enterprise, charm of manner and accomplishment,

DEVOTION TO THE CAUSE OF LEARNING

AND

His Keen interest for the advancement of the moral culture

The Younger Generations of Hindustan.

SHAM LALL DAY,

Founder and Secretary to the Society.



Rai Srinath Pal Bahadur, B.A., B.L., Zemindar, Merchant, and an illustrious Member of the Calcutta Literary Society, Since Saturday, the 4th January, 1908.

Born, Tuesday, the 17th November, 1857

Biographical Brief Sketch of

RAI SRINATH PAL BAHADUR. B.A., B.L.,

Zemindar, Merchant, &c.

Rai Bahadur Srinath Pal, B.A., B.L., was born on Tuesday, the 17th November, 1857, corresponding to 3rd Aghran, 1264, B.S. He was chiefly educated in Calcutta, took his B.A. degree, in the Presidency College, whence he also passed the B.L. examination in 1883.

In 1883, he joined the Berhampur Bár, where, after practising for three or four years, became a Member of the Council of Management to the vast estates of the late Mahaiani Surnomoyee, C.I., of Cossimbazar, who was his aunt, (mother's sister).

Maharani Surnomoyee, C.I., who was held in high esteem as the personification of charity in Bengal, was the most illustrious representative of the distinguished House and made herself conspicuous by her liberality from the very beginning of her life. Her devotion to Religion was unexampled. The lady performed all sorts of rites and ceremonies in Orthodox Hindu style.

Maharani Surnomoyee, C.I., expressed kind words of encouragement and sympathy with the work and efforts of the *Calcutta Literary Society*. In her letter, No. 112, dated the 10th April, 1879, addressed to its Founder and Secretary, she concluded her letter thus:—*Wishing the Society every success.* And again, in her letter, No. 104, dated the 4th March, 1880, she wrote:—*I am glad the Society is growing in worth and importance.*

Rai Bahadur Srinath Pal was latterly appointed as the General Manager of the vast estates of the Cossimbazar Raj. The Rai Bahadur was the Chairman of the Berhampur Municipality for six years, and was also an Honorary Magistrate with powers to sit singly.

In recognition of his public spirit and the good management of the Cossimbazar Raj Estate, Government decorated him with the title of *Rai Bahadur*, in, or about the year, 1894.

The Berhampur Water-Works was inagurated under his auspices and support, and the whole scheme was promoted by him.

After the death of the Maharani Surnomyee, C. I., in August, 1897, he severed his connection with the *Raj* and lately, has settled in Calcutta, since 1902.

He owns a lot of Zemindaries in some of the important districts of Bengal. He also owns coal and mica mines and is an import and export merchant and is the proprietor of the well-known firm of Messrs. Yartin & Company. He spends considerable amounts of money in public and private charities every year. He is also a Director of one of the important Insurance Companies in Calcutta. He is also one of the Vice-Presidents of the Bengal National Chamber of Commerce.

The peculiarity of Rai Bahadur's benefactions is that all classes of people, without distinction of caste, color or creed, have benefitted by them. His energy, untiring devotion to business, easy accessibility to persons of all classes and creeds, purity of life, and moral integrity, ungrudging help to friends and relatives are the most prominent features of a character of singular force. He is a distinguished Member of the *Calcutta Literary Society*, since Saturday, the 4th January, 1908, and always takes a deep interest in its welfare. The Rai Bahadur has a son and one daughter. The former by name Satyendra Nath Pal (born 1st November, 1895, corresponding to 16th Kartic, 1302, B.S.), is an Under-Graduate of the Calcutta University, prosecuting his studies in the Presidency College.

The Rai Bahadur is, as stated above, accessible to all. He is full of sympathy. A great personality he makes himself felt as soon as one comes in contact with him. He knows the needs of the poor, and he has the heart to supply those needs.

May God bless him with long life, health, peace and prosperity.

SHAM LALL DAY,
Founder and Secretary to the Society.

THE CALCUTTA LITERARY SOCIETY,
24, [illegible] STREET.

dings of the Thirty-second Anniversary of the Calcutta Literary Society, held, with great *eclat*, at the hall of the Calcutta University Institute, College Square, on Monday, 6th January, 1908, at 4-30 p. m., under the presidency of Rani t Sinha, Rajah Bahadur of Nashipur, late Member of the Bengal Legislative Council, &c., before a large and appreciative assembly. The Members of the Society, the Graduates and Under-Graduates of the Calcutta University and other gentlemen of the suburbs composed the bulk of the audience.

e Thirty-second Anniversary General Meeting of *cutta Literary Society*, was held, with great *eclat*, at l of the *Calcutta University Institute*, College on Monday, the 6th January, 1908, at 4-30 p. m., a large and appreciative assembly. The Members Society, the Graduates and Under-Graduates of the *a University* and other gentlemen of the suburbs ed the bulk of the audience. Upon the table, there segays, bouquets, garlands of beautiful flowers, &c. ne motion of Mr. L. Ghosal, seconded by Rai r Sri Nath Pal, Rajah Ranjit Sinha Bahadur of ur, late Member of the Bengal Legislative Coun- was voted to the chair, amidst cheers.

the Chairman's taking his seat, Pandit Radha a Goswami sang a sweet song, composed for the n.

Sham Lall Day, Founder-Secretary to the Society, st read the letters received from the Right Revd. S. Copleston, Lord Bishop of Calcutta, Metropoli- India and the Island of Ceylon ; General William chael, Consul-General of the United States of a ; Monsr. Kametaro Jijima, Consul-General for the Acting Consul-General for Germany and others ng their absence from the Meeting.

Fo under-Secretary to the Calcutta Literary Society dressed the Meeting thus :

Address by the Secretary :—

Bahadur and Gentlemen,

l great pride and honor in welcoming you to this g. It betokens the interest of those, who have ed to the duties of their rank, wealth and position. indeed, a pleasure to see personages of your rank mixing with those of your countrymen, who are l in the noble work of helping to improve their pros- which, indeed, is a duty obligatory on every one, ask in the sunshine of happiness and prosperity, the benign rule of His Most Gracious Majesty l VII., King of England and Emperor of India.

oyal citizens, we ought to take an interest in seeing leave nothing undone to what may contribute to opiness, and the happiness of those, who owe every they enjoy to the munificence of their common

re commencing the usual proceedings of the Thirty- Anniversary Meeting, allow me to express the 's heart-felt sorrow caused by the melancholy death ver rable President, the late Mr. Gobin Chandra who died on Friday, the 19th July, 1907, at 4 A.M., paternal residence, No. 1, Sovaram Bysack's 1st Colutola Street, Calcutta, at his ripe old age of y-seven.

was led up in his bed for a few days only, and, gh, latterly, very little hopes were entertained for his ry, his friends and relatives, who had constantly d him, never thought that his end would be so near. was born in the middle of August, 1830, became esident of the Society in 1897, and continued the il the last days of his life. He presided in many of blic and private Meetings, and always took great t in the welfare of this Literary Institution of Thirty- ears standing. The office of the Society was for three days, in honor of his memory.

with profound regret that I have also to announce mentable deaths of the under-mentioned noblemen entlemen, who were distinguished Members and shers of the Society ; *Viz.* :—

His Highness Sir Bhawani Singh Lokendra, K.C.S.I., ajah Sahib of Datia, who died on Saturday, the ugust, 1907, at the age of Fifty-three. His Highness rn in 1854, succeeded to the *Gadi* in November, joined the Society as a Member on Friday, the 16th nber, 1883, (or, nearly a quarter of a century), and ued it till the last days of his life.

The office of the Society was closed for one day, in honor of the memory of the late illustrious deceased.

(2) His Highness Sir Jaswant Singhji, K. C. I. E., Thaker Sahib of Limbdi, who died on Sunday, the 14th April, 1907. His Highness joined the Society as a Member on Saturday, the 3rd April, 1882, (or, nearly a quarter of century), and continued it till the last days of his life.

(3) Rajah Rangayya Appa Row Sahib of Nazvid State, who died on Friday, 20th July, 1906.

(4) Mr. Kali Charan Banerjea, M. A., B. L., Registrar of the *Calcutta University*, who died on Wednesday, the 6th February, 1907, at 5-30 P M., at the age of 59 years, 11 months, and 28 days.

(5) Mr. Umesh Chandra Dutt, B. A., Principal, *City College*, who died on Wednesday, the 20th June, 1907.

(6) Rai Pasupati Nath Bose Bahadur, who died on Monday, the 9th December, 1907, at Simultola. He was a leader of the *Kayastha* community of Calcutta.

(7) Babu Manik Lall Seal, *Zemindar*, who died on Thursday, the 12th September, 1907.

If the President of the Society, the late Babu Gobin Chandra Dhar, had been living to-day, he would have gladly addresed you on the present occasion. The success of the work of the Society, measured by the number, substance and length of the speeches delivered at its various Meetings, has been great. But, to our extreme regret, he has untimely been snatched away by the cruel hand of death !

Gentlemen, the *Calcutta Literary Society* was founded in the year Eighteen hundred and seventy-five by the humble individual, who is now standing before you, when His Most Excellent Majesty Edward VII., King of England and Emperor of India, visited these shores, (then as His Royal Highness the Prince of Wales), and has gone on prospering from year's end to year's end.

Gentlemen, We have assembled here to-day to celebrate *the Thirty-second Anniversary of the Calcutta Literary Society*. It is a matter of congratulation that the Society has passed through so many years of its existence, during which period, it has weathered many a storm. I cannot allow this opportunity to slip away, without expressing my heart-felt gratefulness to the Almighty Disposer of events, for His unusual kindess that has been vouch-safed to the Society.

Gentlemen, the objects of the Society are :—To hold friendly gatherings of European and Indian communities, and to discuss social, literary and scientific subjects, and the Society has thus been the means of bringing together the Rulers and the Ruled in one common platform.

Gentlemen, since the date of the foundation of the Society in 1875, it has been able to organise hundreds of public Meetings presided over by eminent representatives of both classes of His Imperial Majesty's subjects ; and, by so doing, it has achieved a fair measure of success.

When lectures, on subjects, delivered in the English language, had been well-nigh exhausted, the Society invited some of the must learned men of the city, and those, who visited it, to deliver lectures in *Hindi* and *Bengali*, on abstruce subjects.

The Society has enrolled among its Honorary Members the flowers of the European and Indian communities.

I have the plesure in submitting a synoptical Report of the transactions of the Society, for the year 1907 :—

The *Thirty-first Anniversary Meeting of the Calcutta Literary Society* was held, with great *eclat*, at the *Classic Theatre*, No. 68, Beadon Street, on Monday, the 7th January 1907, at 5 p.m., under the presidency of Dr. Rasick Mohan Chakerverti, Secretary, *Gouranga Samaj*, Editor, *Ananda Bazar Patrika*, before a large and influential gathering upwards of one thousand persons, when the *Chairman* delivered an excellent speech on *Indian Literature*. (*vide Englishman*, 8th, *Statesman*, *Indian Mirror*, *Banda-Matram*, 9th & *Ananda Bazar Patrika*, 7th January, 1907

Besides, the *Thirty-first Anniversary Meeting*, the Society held eight *Public Meetings*, during the session, 1907 ; *viz* :—

(1) The Society convened a *Public Meeting* at the hall of the *City College*, No. 12, Mirzapur Street, on Thursday, the 7th February, 1907, at 4-30 P. M., under the presidency of Mr. Jadu Nath Banerjea, B. L., Pleader, *Sealdah Court of Small Causes*, when the venerable lecturer J. M. Peebles, *M. D., the distinguished American Spiritualist*, delivered an excellent lecture on *Hypnotism and Spiritualism*, before a large and appreciative audience. (*Vide*, *Englishman*, *Bengalee*, *Banda-Mataram*, *Amrita Bazar Patrika*, 8th February, 1907).

(2) A well-attended public Meeting, convened by the Society, was held at the hall of the *Metropolitan College*, No. 22, Sanker Ghose's Lane, in Cornwallis' Street, on Friday, the 8th February, 1907, at 4-30 P. M., under the presidency of Dr. Sarat Kumar Mullick, *F. R. C. L.*, (London), *M. B. C. M.*, (*Edinborough*), Fellow of the *London Medical Society*, Members of the *Chelsea Chemical Society*, the *British Medical Association*, Physician to His Highness the Maharajah Sahib of Mysore, G. C. S. I., &c., when the venerable *American Spiritualist* Dr. J. M. Peebles delivered his second lecture to the Society on *Progress of Races and the Destiny of the Human Soul*. (*Vide*, *Englishman*, *Bengalee*, 9th and *Banda-Mataram*, 12th February, 1907).

(3) The Third Public Meeting, convened by the Society, was held at the hall of the *Chowdhury Mahammed Laik's Jubilee Institution*, No. 29, Mirzapur Street, on Tuesday, the 16th April, 1907, at 5 P. M., under the presidency of Nawab Mirza Shujat Ali Khan Sahib, *Consul for Persia*, when Mr. Lalit Mahan Ghosal delivered an extempore lecture on the *Life and Teachings of the late Venerable Swami Vivekananda*.

(*Vide*. *Englishman*, *Indian Daily News*, *Amrita Bazar Patrika*, 17th, *Indian Mirror*, *Bengalee* and *Banda-Mataram*, 18th April, 1907).

(4) The Society convened an *Open-Air Meeting* at Beadon Square Park, on Friday, the 24th May, 1907—being the day associated with the birth of Her Most Gracious Majesty the late Queen Victoria the Good, Empress of India, to celebrate the *Empire Day*. A respectable gathering had assembled on the occasion.

Babu Gobin Chandra Dhar, the *President of the Society*, addressed the Meeting for nearly a quarter of an hour, chiefly dwelling upon the virtues of Her Most Excellent Majesty the late Queen Victoria, Empress of India, and the blessings, which India derived during Her Majesty's long and beneficial reign. (*Vide*, *Englishman*, *Indian Daily News*, *Indian Mirror*, 25th May, 1907).

(5) The Society convened an *Open-Air Meeting* at College Square. on Friday, the 28th June, 1907, at 7 A. M., to celebrate the Sixty-sixth Anniversary of the Birthday of His Most Gracious Majesty Edward VII., King of Great Britain and Ireland and Emperor of India. The Meeting was largely attended, when Babu Gobin Chandra Dhar, the *President of the Society*, delivered his last lecture to the Society. He spoke feelingly for half an hour on the *Loyalty of the Indian People*. (*Vide*, *Bengalee*, 29th, *Iournal*, 30th June, *Indian Daily News*, 1st, and *Indian Mirror*, 4th July, 1907).

(6) The Society convened a condolence public Meeting in College Square, on Thursday, the 1st August, 1907, at 5 P. M., to express sorrow at the demise of its late-lamented President, Mr. Gobin Chandra Dhar, who died on Friday, the 19th July, 1907, under the presidency of Babu Baidya Nath Mukerjea, B. A., when Babu Sham Lall Day, the *Founder-Secretary to the Society*, delivered a pathetic speech, chiefly dwelling on the qualities of its late President.

(*Vide*, *Indian Daily News*, *Indian Mirror*, *Banda-Mataram*, 2nd & *Indian Mirror*, 6th & 15th August, 1907).

(7) The Society convened an *Open-Air Meeting* at *Cornwallis' Square*, on Friday, the 9th August, 1907, at 7 A. M., to celebrate the *Fifth Anniversary of the Coronation* of His Most Gracious Majesty Edward VII., *King of Great Britain and Ireland and Emperor of India*. The Meeting was well-attended by all classes of His Imperial Majesty's subjects. Babu Sham Lall Day, the *Founder-Secretary to the Society*, delivered an *extempore* lecture, notable on the occasion. (*Vide*, *Englishman*, 12th, *Indian Mirror*, 16th August, 1907).

(8.) The Society held a congratulatory Meeting in office on the 1st December, 1907, in honor of the fourth Anniversary Birthday of Queen Alexandra. (*Indian Daily News*, 2nd December, 1907.)

Gentlemen, you will now be glad to learn that Goury Sankar Dey, M.A., B.L., *Fellow and Ex-of the Calcutta University, Professor, General Asst College, &c.*, has been pleased to become the Vice dent of the Society since Monday, the 29th July, 19

Gentlemen, I have now a pleasant duty to perf announcing to you that the following distinguishe sonages have graciously been pleased to become P and Members of the *Calcutta Literary Society*, durin year, 1907 ; *Viz* :—

Names:—	Da
His Highness Sir Krishna Raj Woodayar, Maharajah Sahib of Mysore, G.C.S.I.,	3-1
His Highness Dewan Sir Sher Mahammed Khanji Sahib, G. C. I. E., Ruler of Palanpur State, ...	3-12
His Highness Mahammed Sher Khan Sahib, Nawab of Radhanpur State, ...	23-6
His Highness Udai Singh Sahib, Maharajah of Jhabua State, ...	17-6
His Highness Kamal Naraiyan Singh Sahib, Maharajah of Khairagarh,	10-11
His Highness Jalal-ud-Dowla Nawab Mahammed Mamtaz Ali Khan Bahadur, Mustakil Jangh, Nawab of Dujana,	11-11
Her Highness Tarabati Kumari, Maharani Sahiba of Sanbarsa Estate, ...	16-11
Her Highness Nanlakh Kumari, Maharani Sahiba of Sanbarsa Estate,	16-11
Her Highness Abhayeswari Devi, Rani Sahiba of Bijni Estate, ...	30-10
General William H. Michael, Consul-General of the United States of America, ...	4-2
Monsr. Kometaro Jijima, Consul-General Japan,	26-11
The Hon'ble Dr. Asutose Mukerjea, M.A., D.L., F.R.S., F.R.SL., Judge of the High Court, Vice-Chancellor and Fellow of the University of Calcutta, &c., ...	24-12
Miss E. J. Beck, Secretary, National Indian Association, ...	31-10
Mr. Jwala Dass Joshi, *Vakil*, Nainital, ...	6-2
Mr. Jagadamba Prasad, Private Secy., Bettiah,	28-12

(The names were heard with Applause.)

THE FOLLOWLING LETTERS OF EMINENT SONAGES TO THE CALCUTTA LITERAR SOCIETY, RECEIVED DURING THE YEAR, 1907, WERE THEN READ :—

From His Most Gracious Majesty The of England, Emperor of India, &c., &c., &c

Sandringham, Nor
7th November, 19

Lord Knollys is commanded by The King-Emper thank the Members of the Calcutta Literary Societ their Address, on the occasion of the Anniversary o Majesty's Coronation, and for the loyal sentiments tained therein.

Sham Lall Day, Esq.,
Secretary, Calcutta Literary Society,
24, Nimtola Street, Calcutta.

From His Royal Highness the Duke of Cumberl Duke of Brunswick and Hunebourg :—

Verwaltung. *Gmunden, 20th February, 19*
DEAR SIR, (Upper Austria).

I have placed your letter before H. R. H. the of Cumberland, Duke of Brunswick and Hunebourg I am desired, in reply, to convey to you and the Mem of the Calcutta Literary Society His Royal Highness's si and grateful thanks for your sympathy with him i great loss, which has fallen upon the Royal Family, a ask you to assure the Members of your Society of his si appreciation of their kind and feeling message.

Believe me,
Yours very faithf
PONDER WEM
Actual Privy Coun and Chamberla

To
The Secretary of the
Calcutta Literary Society,
24, Nimtola Street, Calcutta.

)m His Royal Highness The Duke of Connaught :

Clarence House,
St. James's. S. W.,
12th May, 1907.

'he Equerry-in-Waiting is desired by His Royal Highness Duke of Connaught to acknowledge Mr. Sham Lall 's letter, enclosing a copy of the Welcome Address n the Calcutta Literary Society, which His Royal High- is pleased to accept.

'he Duke of Connaught is also pleased to accept the y of the Report of the Society he has sent.

m Lall Day, Esq.,
Calcutta Literary Society,
24, Nimtola Street, Calcutta—India.

'om the Right Hon'ble Lord Wenlock, M.P., G.C.S.I., G.C.I.E., Ex-Governor of Madras :—

26, Portland Place, (W.)
November, 2nd, 1907.

AR SIR,

In reply to your letter of October 10th, I beg to in- you that I forwarded your letter of August 15th to d Knollys, the Private Secretary to H. M. The King, ediately after I received it. I have no doubt that Lord llys will attend to it.

The Secretary,
utta Literary Society.

Yours truly,
WENLOCK.

---

m the Right Hon'ble Field-Marshal Earl Roberts Bart., K.G., K.P., V.C., G.C.B., G.C.S.I., G.C.I.E., D.C.L., LL.D., Ex-Commander-in-Chief of the British Forces, &c., &c., &c. :—

Englemere, Ascot,
Berks, 11th September, 1907.

AR SIR,

I am directed by Field-Marshal Lord Roberts to say, eply to your letter of the 22nd August, that he regrets pressure of work prevented his acknowledging the ipt of your letter of the 4th July, but that the Congra- tory Address was at once forwarded to Lord Knollys submission to H. M. The King.

SHAM LALL DAY, ESQ.,
The Calcutta Literary Society,
Calcutta, India.

Believe me,
Yours very truly,
HAROLD S. FERGUSON.

)m the Royal Swedish Consulate-General :—

Royal Swedish Consulate General,
Clive Row, Calcutta,
16th December, 1907.

have the honour to acknowledge receipt of your r of the 14th instant, conveying the Society's heart- condolences at the death of His late Imperial Majesty g Oscar of Sweden, and, as desired, I will communi- the same to His Majesty's Royal Family by the going Mail.

)u Sham Lall Day,
Secretary,
cutta Literary Society,
24, Nimtola Street,
Calcutta.

I have the honour to be,
Sir,
Your Obedient Servant,
D. KING,
Consul-General.

)m His Highness the Maharajah Sahib of Mysore State, G. C, S. I., &c :—

1790.

Private Secretary's Office, Mysore.
Agra Fort, 12th January, 1907.

AR SIR,

I have to acknowledge your letters of the 4th, 7th and January and am desired by His Highness the Maha- ih of Mysore to state that he has duly received the ngratulatory Address sent to him by your Society.

His Highness desires me to acknowledge the complimen- ry terms of the Address and to thank you and all the ntlemen, who have signed it, for the expressions of good l contained in it.

His Highness regrets, that owing to the late receipt of ur kind invitation, that he should be present at the eeting at the Classic Theatre on the 7th of January, he s unable to take advantage of it. * * * * *

To the Secretary,
e Calcutta Lit. Society,
24, Nimtola Street,
Calcutta.

Believe me,
Yours truly,
J. J. WHITELEY,
Offg. Private Secretary to H. H.

From His Highness the Maharajah Gaekwer Sahib of Baroda State, G. C. S. I., &c. :—

Baroda, 23rd March, 1907.

MY DEAR SIR,

In acknowledging your Address of the 9th Instant, I am directed by His Highness Maharajah Gaekwar to thank you for your congratulations and good wishes on the occasion of the celebration of his Birthday and the Silver Jubilee of his Administration.

SHAM LALL DAY, ESQ.,
Founder-Secretary,
The Calcutta Literary Society.

Yours Sincerely,
G. A. BUNBEGAEKWAR,
Secretary.

From His Highness Sir Rasal Khanji Mahabat Khanji, K. C. S. I., Nawab Sahib of Junagadh :—

Dewan's Office,
Junagadh, 8th July, 1907.

Sir,

His Highness the Nawab Sahib has received your letter of the 28th June, 1907, and thanks the Society for their kind congratulations. * * *

Sham Lall Day, Esq.,
Founder-Secretary to the
Calcutta Literary Society,
Calcutta.

Yours faithfully,
C. H. PANDYA,
Superintendent,
Dewan's Office, Junagadh.

From His Highness the Nawab Sahib of Sachin:—

Summer Lodge,
Damas, 20th May, 1907.

From
His Highness the Nawab of Sachin.
To
The Secretary,
Calcutta Literary Society.

DEAR SIR,

It was a great pleasure to receive your very kind Address, on the occasion of my Installation, and I sincerely thank you for your kind expressions.

I remain,
Yours faithfully,
IBRAHIM KHAN,
Nawab of Sachin.

From Mamtaz-ud-Doulah Sir Mahammed Faiaz Ali Khan, K. C. I. E., C. S. I., Nawab Sahib of Pahasu :—

Pahasu House,
Aligarh, July 3rd, 1907.

Dear Sir,

I write to request you to convey my thanks to the Members of the Calcutta Literary Society for their congratulations on my *Knighthood.*

The Secretary,
The Calcutta Literary Society.

Yours Sincerely,
Faiaz Ali Khan.

From H. H. the Hon'ble Sir Rameswar Singh. K.C.I.E., Maharajah Bahadur of Durbhanga & Member of the Viceroy's Legislative Council :

Private Secretary's Office,
Raj Durbhanga.
1, Middleton Street, Calcutta,
4th uly, 1907.

DEAR SIR,

In reply to your letter of the 28th June, I am directed by H. H. the Maharajah Bahadur of Durbhanga to thank you for the kind wishes contained therein.

SHAM LALL DAY, ESQ.,
Calcutta Literary Society,

Yours truly,
Gopi Nath Rai,
For Private Secreta ry

From His Highness the Hon'ble Maharaja Bahadur of Durbhangah, K.C.I.E., &c :—

Durbhangah,
Anandbag Palace,
The 7th December, 1907

DEAR SIR,

I am desired by His Highness the Hon'ble Maharajah Bahadur of Durbhanga to convey his sincere thanks, f your letter of congratulations and good wishes for th Maharaj-Kumar, to you and to the Society, dated 29t ultimo.

SHAM LALL DAY, ESQ.,
The Calcutta Literary Society,
24, Nimtola Street, Calcutta.

Yours sincerely,
TULAPATH SINGH,
Private Secretatary, R. L

From their Highnesses the Maharajah Sahib and the Maharani Sahiba of Cooch Behar State :

Dear Sir, Alipur, 26th December, 1907.
Thanks for your letter of the 18th. I have told their Highnesses your message of condolence. They appreciate your kindly sentiments.
Babu Sham Lall Day, Yours Sincerely,
24, Nimtola Street, Calcutta. Priya Nath Ghose.

From His Highness the Hon'ble Maharawal Rajah Sahib of Partabgarh, Member of the Legislative Council of His Honor the Lieutenant-Governor of N. W. P. & Oudh :—

Fort Partabgarh, Oudh,
Sir, 31*st May*, 1907.
Many thanks for your kind congratulatory letter.
The Secretary, Yours truly,
Calcutta Literary Society. Partab Bahadur Singh.

From the Hon'ble Bejoy Chand Mahtab, Maharaj-Adhiraj Bahadur of Burdwan :—

Bejoy Manzil,
Dear Sir, Alipur, 30th September, 1907.
The Maharajah-Dhiraj thanks you for your kind congratulations.
Babu Sham Lall Day, Yours faithfully,
24, Nimtola Street, P. Chatterjea,
Calcutta. Private Secretary.

From the Hon'ble Bejoy Chand Mahtab, Maharaj-Adhiraj Bahadur of Burdwan :—

Bejoy Manzil,
6, Alipur Lane, Calcutta,
Dear Sir, 2nd October, 1907.
The Maharajah-Adhiraj of Burdwan thanks you for your kind congratulations on the birth of the Maharaj-Kumari.
Sham Lall Day, Esq., Yours faithfully,
The Calcutta Literary Society, S. Sinha,
24, Nimtola Street, Calcutta. For Private Secretary.

From the Hon'ble Bejoy Chand Mahtab, Maharaj-Adhiraj Bahadur of Burdwan :—

Burdwan House, Chanliaganj,
Dear Sir, *Cuttack, 24th November*, 1907.
The Maharajah-Adhiraj of Burdwan thanks you for your congratulations on his appointment in the Bengal Council.
Sham Lall Day, Esq, Yours faithfully,
Founder-Secretary, P. Chatterjea,
The Calcutta Literary Society. *Private Secretary.*

From Manindra Chander Nandy, Maharajah Bahadur of Cossimbazar :—

Cossimbazar Rajbari,
Dear Sir, *The 3rd April*, 1907.
Many thanks for your kind expressions of sympathy in my great affliction.
Babu Sham Lall Day, Yours truly,
Secy., Cal. Lit. Society. Manindra Chander Nandi.

From Manindra Chander Nandy, Maharajah Bahadur of Cossimbazar :—

Cossimbazar Rajbari,
Dear Sham Lall Babu, *The 10th May*, 1907.
I am greatly thankful to you for your kind condolences on my sad bereavement.
Babu Sham Lall Day, Yours truly,
Secy., Cal. Lit. Society. Manindra Chander Nandi.

From Manindra Chander Nandy, Maharajah Bahadur of Cossimbazar :—

Cossimbazar Rajbari,
Dear Sir, *Dated, 14th November*, 1907.
I am much obliged to you for your kind condolence, which I deeply appreciate.
Babu Sham Lall Day, Yours truly,
Founder-Secretary, Manindra Chander Nandi,
The Calcutta Literary Society,

From the Hon'ble Nawab Imad-ul-Mulk Sy Hossin Bilgrami, Member of the Council of Right Hon'ble the Secretary of State for Ind

Hyderabad Dec
Dear Sir, 15th September, 19
Pray accept my sincere acknowledgments for your kind letter of congratulations on my recent appointm on behalf of the influential Society, you represent.
I am much obliged to the Society and to yourself.
Sham Lall Day, Esq., Yours faithfully,
24, Nimtola Street, Calcutta. Syed Hossin Bilgram

From the Hon'ble Nawab A. F. M. Abd Rahaman Khan Bahadur, Barrister-at-Law, Jud Calcutta Court of Small Causes :—

16th Taltolah,
My Dear Mr. Day, Calcutta, June 30th, 19
I thank you heartily for your very kind congratulati on the high honour it has pleased Government to co upon me. It is a source of additional gratification to to find that it has met with the approval of my kind frie
Thanking you again for your kindness.
I am,
Yours Sincerely,
A. F. M. Abdar Raham

From Sati Prasad Gogra, Rajah Bahadur, Mahisad

Mahisadal,
Dear Sir, *The 3rd July*, 19
I have received your letter of congratulation and I thankful for them.
* * * *
Sham Lall Day, Esq., Yours Sincerely,
Calcutta Literary Society. Sati Pro ad Goo

From Rai Bahadur Sir Bepin Krishna Bo *Kt.*, M. A., B. L., C. I. E. of Nagpur :—

Nagpur,
Dear Sir, 6th July, 1907.
Please accept my best thanks for your kind congrat tions.
Babu Sham Lall Day, Yours tr
24, Nimtola Street, Calcutta. B. K. Bo

From the Hon'ble Rai Kisari Lal Goswa M.A., B.L., Zemindar of Serampur and Mem of the Bengal Legislative Council :—

Serampur,
Dear Sir, 23rd August, 19
I thank you very much for your kind congratulations my nomination as a Member of the Bengal Council. *
Babu Sham Lal Day, Yours Sincerely
Founder-Secretary, Kisari Lal Goswa
The Calcutta Literary Society.

From Sarat Chandra Banerjea, M. A., D. L., Le Assistant in the Legislative Department, Gove ment of India :—

Narkeldan
My Dear Sir, 19th July, 19
Accept my sincere thanks for your congratulations good wishes.
It is highly gratifying to me that the appointment been so well received by your Society. * *
Sham Lall Day, Esq., Yours Sincerely,
Founder-Secretary, Sarat Chandra Banerjea
Calcutta Literary Society.

From Babu Subal Chandra Mullick, Zemindar

12, Wellington Square
Dear Sir, *21st March*, 1907.
Pray, convey to your Society my heartfelt gratitude your very kind and sympathetic message. I value such ki ness and sympathy very much.
Sham Lall Day, Esq., Yours Sincerely,
Secy., Cal. Lit. Society. Subal Chandra Mull

From Mr. N. C. Banerjea Esq., Calcutta :—

Calcutta, 21st March, 19
"Many thanks."

)m Her Imperial Majesty Queen Alexandra of England and Empress of India :—

Buckingham Palace,
25th February, 1908.

The Hon'ble Sidney Greville submitted to The Queen Sham Lall Day's communication of the 5th December, ether with the copies of the congratulatory Address, ich accompanied the same, and Her Majesty command- Mr. Greville to thank Mr. Sham Lall Day very much the same.

)m A. N. Banerjea, Esq., I. C. S., C. I. E., Dewan Sahib of Cochin State :—

The Dewan of Cochin,
Ernakulam, 23rd May, 1907.

SIR,

Your letter of the 18th instant.

Please accept my thanks for your Society's congratulations on my taking charge of the Dewanship of Cochin.

The Secretary,
Calcutta Literary Society,
Nimtola Street, Calcutta.

Yours Sincerely,
N. BANERJEA.

)m Sukumar Dutta, Esq., Calcutta :—

9, Anthony Bagan Lane,
Calcutta, the 28th June, 1907.

ar Sir,

I am very thankful to the Calcutta Literary Society for expression of sympathy and condolence, on our behalf, this our very sad bereavement—the death of our much eemed father.

To the Secretary,
lcutta Literary Society.

Yours Sincerely,
Sukumar Dutt.

From Babu Goury Sunker De, M.A., B.L., em Chand Roy Chand Scholar, Fellow and caminer of the Calcutta University, Professor the General Assembly's College, &c. &c. :—

Calcutta, 29th July, 1907.

ar Sir,

I shall be glad to become the Vice-President of the lcutta Liferary Society. Kindly enrol my name to that ect.

bu Sham Lall Day,
ounder-Secretary,
lcutta Literary Society.

Yours Sincerely,
Goury Sunker De.

Gentlemen, I will not dwell at length on the benefits nferred by the Society, the printed proceedings of the ious public Meetings, convened by the Institution, olished in the leading local newspapers, for the last inty-two years, bear ample testimony to them.

Gentlemen, our Society is a *Literary Society* from the ginning. It has nothing to do with Politics; and therefe, expects, the sympathy of all, who take a lively erest in literary pursuits, as the country can really push wards in the march of civilization and advancement, ich so much stands in need of.

The Society records its appreciation of the kindness of Editors of the English and Vernacular Newspapers, o have found space in their columns, to publish the proedings of its various Meetings and other doings of the ciety since its foundation in 1875.

Now, the grateful thanks of the Society are hereby en to its illustrious Patrons and Members, for their ing un abated interest in its welfare; to the gentlemen, o delivered lectures at its various Meetings and to se, who presided on the occasions, as well as to the ntlemen, who lent their hall for holding its Meetings. *heers.)*

In conclusion, the Society begs to offer its thanksgivgs to the Great God, for the manifold blessings, which Providence has showered upon it, during the last *irty-two years* of its existence, from 1875 to 1907, and w I earnestly hope that, by the blessings of Providence, Society may go on prospering in its career of usefulss for many years to come. (*Cheers.*)

After Babu Sham Lall Day, the Founder-Secretary to Society, had finished his *Report for the year 1907*, ich was duly confirmed, the venerable Pandit Radha vinda Goswami entertained the audience with his sweet arming songs.

The *Chairman* then asked Mr. K. Choudry, (late of Manchester University), to read his paper on—

Socialism :—

Mr. K. Choudry then rose, amidst cheers, and very ably dwelt with his subject for nearly half an hour. He was heard with rapt attention. He said :—

Gentlemen, a system, which seeks to re-organise society on the basis of community of interest and of co-operation of labor for common good, is known as *socialism.*

The history of the movement dates from 1817 and Mr Robert Owen, an Englishman, may be called the father of *socialism.*

In France, the movement declared itself during the Revolution of 1830 and its first and foremost advocate was Mr. Foutier.

German and Russian *Socialism* sprang into existence after 1850 and Mr. Karl Marx was the greatest exponent and founder of modern Scientific *Socialism*, of Jewish extraction. He was born in Germany and had a liberal education in Philosophy and History.

His ideal was not to subvert the existing political machinery and he was in favor of State compulsion and to abolish competition and class monopolies. He reduced *Socialism* to a system, which is, indeed, the basis of a *Social Philosophy* of the greatest importance to the present economic development of Europe.

The re-organisation of society, already referred to, on the basis of *Socialism*, can be achieved by the abolition of class distinction, by the collective control of the means of production, an equitable distribution of the produced wealth, and, lastly, the gradual introduction of much needed *Social reforms.*

The abolition of class distinction, based on the possession of property and wealth, can best be understood by a reference to the classes that now exist in Europe, where *Scientific Socialism* had its origin.

In Europe and, generally, in the West, there are three classes ; *viz* :—

(1) The capitalist, with whom is merged the Artistocracy, who never spin, nor toil, but, depend on the production of others.

(2) The working-class, or, the producing proletariat, who were once termed as hewers of wood and drawers of water.

(3) The middle-class, or the middle men of generally sedentary occupation, who act between the two.

These three classes are somewhat similar to our leisured-class, including the landed aristocracy, the merchant, princes, bankers, etc., the educated people, including lawyers, doctors, assistants and officials and the labourers, (*i.e.*) those, who depend on manual labor, including the village *Ryots.*

The first named class, in the West, attach an exaggerated importance to capital and enrich themselves on the profits of the industry or estates, which they control for their own interest, while the proletariat has to content himself with modest wages, his particular trade allows ir-respective of the amount of profit his production yields.

The middle man generally enjoys a growing income, compatible with the prosperity of industries.

Worst, therefore, is the lot of the producers, who comprise almost eighty per cent. of European population, including their dependants.

They depend more or less on a maximum or fixed wages and has the risk of being thrown out of work when the trade is at its ebb

To combat against in-security and generally to protect workmen, certain unions of trade have been formed in accordance with the principles of *Socialism.*

The objects of trade unionism is to bring about improvements in the conditions of labor, such as an increase of wages, or reduction of the working day, by means of limiting the supply of labor, &c.

When the employers are un-willing to grant them higher wages, than the prosperity of trade warrants, the weapon of the unionist is, of course, a strike, but, on the other hand, if the working men demand higher wages than the trade-warrants, or are un-willing to submit to a reduction of wages, when there is a depression in trade, the employers have recourse to a lock out ; (*i.e.*) closing of the workshop.

In Lancashire, at present the industrial outlook is not very cheerful and the factory-hands are threatened with a lock out, if they persist in their present wages, which, according to the views of employers, the trade cannot stand. But, happily, the use of either of these weapons is becoming more and more obsolete, owing to the strict and satisfactory methods of conciliation recently adopted.

We may, therefore, expect a diminution in the number of industrial struggles in the future and *Social peace* before long will be a settled fact.

But, here, in India, many a decade will elapse, before industrial peace is possible, unless, the attitude, or, the policy of our present employers is greatly modified.

We all sincerely regret the recent Railway strikes and its disastrous consequences. In the opinion of the leading newspapers, they could have been avoided, if better sense prevailed in Clive street.

It seems, almost inexplicable that in a system of Railway, which is almost State-owned and State-controlled, that such a catastrophe is possible, notwithstanding the fact that the *Socialists* are staunch advocates of State-ownership and State-control of the means of transit, as one of the solutions of industrial difficulties; but, I suppose, this is a question for the politicians to answer.

The object of alluding to the latest Railway crisis is to show that we should give due recognition to the force of labour, which is slowly but inevitably declaring itself even in a backward country like India.

All the world own that the capitalists' aim at getting the maximum of labor for the minimum of wages, while the wage-earners are naturally inclined to get the maximum wages under most favorable conditions.

You will see, therefore, clearly, how the interests of the classes very often clash.

I need not go into the question of comparing the value of capital with that of labor, in the production of wealth.

From Mr. Adam Smith down to Mr. Marshall, we had dozens of *Economists* to solve it, but I am afraid the old theories have to be modified, especially in the solution of industrial question.

The theory, advanced by Mr. Karl Marx, is by far teh most acceptable to the industrial world.

I mean his celebrated theory of surplus value, part of which, he advocates, should be paid to the workmen.

The surplus value means *additional value*, imparted to produce by labor and labor alone, after it is paid for in wages.

Take, for example, the commodity *thread*, better known as yarn. The raw material, out of which it is made, *viz*, cotton has its value enhanced, when it is spun into yarn, and, after the spinner has been paid his wages, necessary for the sustenance of himself and his family, there is still a surplus left, which is wholly appropriated by the capitalist.

I hope, you will all understand, that the value of cotton itself represents the capital, the capitalist has invested and that, as interest, on that capital, and for the risk he has incurred, in the investment of that capital, he is only entitled to a part of the surplus value, but, in practice, the whole amount goes to his pocket.

This very example also shows how indispensable is this class which produces and which was once despised as hewers of wood and drawers of water.

The same rule applies to un-skilled labor, or, say, the labor of an agriculturist, which is so indispensable in this country, and, on which, we depend partly for our prime necessaries.

Our *ryot*, who seems to many of our refined men as only a clumsy and illiterate villager, is certainly more indispensable to us than a clean-shaven professor, fresh from Oxford, for obvious reasons, and, yet, our so-called society scorns to think even of the existence of such a being except for the purpose of *exploition*.

In Bengal, we derive our enormous wealth mostly from agricultural resources—but, how many of us do ever dream of ameliorating the lot of those, whose toil does often transform a barren-field into a green-pasture, and, but for whose labours, neither the vast expenditure of the Government would be possible, nor the burries and comforts, which the official and non-official classes, both Indian and European enjoy would be without their reach.

We boast of our *Zemindars* and their extensive *Zemindaries*. Are they not aggregate results of the sweatening labors of our soil-workers? One would have thought our millions like those of England have some sort of protective or defensive weapons against landlords. Far from it, the *Zemindars*, on the other hand, it seems to me have means enough of protection against defaulting tenants and so forth.

Well Sir, I think, it is a positive shame—a lasting monument to our ingratitude, that things should be as they are, and that the millions, upon whom we depend so largely, should ever remain serfs of the soil, with no certain guarantee of daily sustenance.

True it is that we have no control over nature, and, we cannot, when we want make the heavens yield moisture for the nourishing of our plants, but, to a certain extent, it lies in human power to devise means of insurance, such as irrigation, etc.

But, unfortunately, we depend too much upon our Patriarchal Government for that. Assuming, for a minute, that the *ryot* has a right to be protected against drought by the State, which, by the way, is a glaring example of *Socialism*, as applied to the State.

Are we still to depend the landlord's heavy rent-roll, without contributing adequately to the improvement of the land, or the producers of wealth? What about the *ryot's* housing? What about their sanitary condition, and, lastly, what about their education?

Are we to depend wholly on the State, while the indolent aristocrat cools himself under Osler's fans in a lovely mansion attended by hosts of servants in the healthiest quarter of the town?

I do not deny that there are to be found considerate landlords, willing to do the needful and alleviate the misery of the *ryots*. But, their numbers, I am afraid, are few and far between.

I have already alluded to the collective control and ownership of our industries, as a means of *social* peace. I regret, our own industries are in their infancy, and it will, therefore, be idle to show how *Socialism* can benefit it. No doubt we have in Bengal a cluster of Jute Mills owned and controlled by foreign capitalists and I challenge any one to say that the lot of the Mill-hands therein engaged is altogether happy.

Had those mills been State-owned and State-controlled, the economic condition of Bengal would have been far better and more favourable to the growth of a vigorous manhood in the youths and boys employed in them.

We cannot pass this subject of the *Bengal industries* without reference to the tea-plantations. We must be thankful to the State, which has done away with the horrible injustice under which *coolies* worked as indentured Chinese in South Africa, and, I am told, there is still more room for reform them.

Does it even strike us to organise a mission to go round the plantations and see for ourselves how things are over there?

We all wish success to our blossoming cotton-industry of Central and South India, but the capitalistic regime there must have been at full pay, so as to warrant a Commission at the expense of the Nation, and, we all await with grave concern the result of that expensive Commission.

That *Socialism* is of incalculable boon to the people, is proved by its State-adoption in parts of Australia and the whole of New Zealand with most gratifying results.

Freedom, education, bodily viguor and the condition of Colonial-life make the Colonist and his children quick, self-reliant and sanguine. Thus, by advance of collective energy it has so come out, that the individual Colonist is by no means intellectually stunted, but rather distinguished by courageous and sanguine spirit.

Instead of devising means, as Sir Thomas Moore says, by which the rich in the first place secure to themselves what they have amassed by injustice and wrong, and then

go their own use and profit, at the lowest possible
the work and labor of the poor, we would have under
cialistic basis of our society collect in ownership of
lth and equality of conditions as checks to the growth
n idle class and wretched poverty of prote tariats.
'niversal education and all the latest methods of com-
ng disease and decay would be employed for the com-
good of the people, instead of fortune s being wasted
ace-horses and huge-mansions which are hardly habitated
it not high time that we openly denounce the present
of society and its concomitant evils? Go and visit the
is and bustees of our otherwise beautiful town and you
shudder at the appeling poverty of the inhabitants,
dirty and dangerous surroundings, which will make
sad for the neglect of those, who are in authority to
d to them.

o some of our city-fathers, we certainly owe a deep
t of gratitude for public spirit and candour, but we
ect much more from them, and the sooner they divert
r attention from paving the Strand Road or raising the
ry of this or that officer, the better will they discharge
r conscientious duties to themselves and those who are
onsible for their election.

ientlemen, It seems almost incredible that our Corpora-
has been so slow in adopting *Socialism* in the im-
vement of this Metropolitan city, and yet we know
the Corporation is an embodiment, at least, in
ry of the principle of *Socialism* or communism, for
mmerce is a house hold world for *French Corporations*
communism implies community of goods and
lution of private property.

Iunicipal trading has been recognised throughout Great
ain and her Colonies, as a first step to a collective
ership and control of local industry, but, here in
cutta, the Corporation has only taken up a market or
and a slaughter house as farms of Municipal trading
enterprise.

one would have thought, with the powers, it is vested
, it would have borrowed the necessary money to buy
ught the gas and electric works and the huge net-work
ramways, as well as many other cognate undertakings,
ch are now yielding huge profits and are controlled by
andful of men, not often mindful of our interest.

The huge profits derived therefrom would not only
ble us to liquidate the debt, with interest, but a satisfac-
balance would be possible to reduce the burden of our
vy taxation, and eventually to abolish taxation alto-
her. As has been done in many towns in England and
er countries.

am also an advocate of Municipal control over our
ply of milk and fish. The medical men have formed
mine opinion, that a lot of our disease is due to bad and
erculous milk, not to speak of the *aqua sinabiosa* of
ponds and ditches our milk men think fit to mix with.
The most practical and urgent of all forms of Municipal
ding is in the direction of building cheap Municipal
ellings, say, after the fashion of Berlin, in every Ward of
town.

It will not only prevent congestion and its consequences,
also provide cheaper accommodations for hundreds of
thrifty artisans and clerks, whose hard lot it is now
lodge in dingy huts and smelling messes scattered all
er the town. In the Municipality, we have a splendid
nce of a *Socialistic* beginning.

Think, my friends, that the Prime-Minister of England
s thought fit to select Mr. John Burns, once a fire-
and *Socialist*, as the head of local Government.

Imagine a common worker, like those you daily meet in
ocks or Mills, is elevated to the Cabinet, for wiser States-
anship led him to believe, that the control and guidance
a life-long advocate of collectivism and a man from the
nk and file would be a boon to the Municipalities, which
determined to fight the misery of millions.

Gentlemen, I now pass on to a different phase of *Social*
m. I have tried to show how the re-organisation of
ciety is possible, when class distinctions based on pro-
rty are abolished, when industries are collectively owned,
ntrolled for the common good, and, when the State-
wnership of land is gradually intoduced, in place of
ivate proprietorship, and I have given an instance how a
Iunicipality can be persuaded to make a proper beginning.

Gentlemen, I do not for a minute advocate State com-
pulsion to achieve these objects, I do not mean that our benign landlords should be swept away by revolutionary organisation, or compelled to renounce by our Government. But an experiment can be made, and the sooner the better by distributing Government *Khas* and *forest lands* to indigent *ryots*, who must, at the same time, be provided with instruments of production, in place of the present mode of handing over huge tracts of Sunderbund and other forest-land to the highest bidder.

As regards reclaiming and embanking, etc., we must have to rely, for the time being, upon the Government.

The experiment can also be introduced by the Government purchase of *Taluks* sold by the Collectors in default of Revenue, and then distributing the same among the existing *Ryots* on ceriain conditions.

I can give you many instances how we can improve community, by introducing co-operation of labor. I believe, it was largely practised by our ancestors; and, even now, we find, in many villages, that co partner-ship regarding the produce exists between the *ryots* and landlords.

Instead of fixing the rent and binding the *ryot* to find it, good or bad crop, is it not more economic, more humane, if we enter into co-partner-ship with the *ryot*, regarding profit, as described before.

Gentlemen, I now pass on to a very different aspect of *Socialism*. I mean—its moral aspect. *Socialism* aims at nothing more or less than the improvement of society by society, as Mr. Sidney Ball, of St. John's College, Oxford, has remarked.

Collectivism implies the consciousness of *Social ideal* and the conception of means to attain that *ideal*. Let us see what Dr. Clifford, a great English Clergyman of London, has remarked about collectivism. He says :—

(1) It destroys the occasion of many of the evils of present society.
(2) It advances, elevates and ennobles the struggle for life.
(3) It offers a better environment for the development of moral teaching concerning wealth and brother hood.
(4) It fosters a higher *ideal* of human and social worth and well-being.

Then he goes on to describe how individualism is opposed to *Socialism*, has created a race of merchant-princes, has built enormous industries of coal, iron, cotton.

Here, in Bengal, it has produced wealthy bankers and great lawyers, but, we cannot bind our ideas to the fact that, as a system, it has stirred the most unselfish desire, nor fostered the most generous sympathies on a large scale.

Instead of co operating in the struggle to save and enrich the lives of others, it tends to make us administrators forgetful of their claims to the protection and defence of weak women to the time of hours for labor and imposition of sanitary conditions of toil.

Our present Secretary of State for India, the Right Hon'ble Mr. J. Morley in his *Life of Cobden*, strongly condemns individualistic views on labor questions, when he said *Modern Statesmanship has definitely decided that unfettled individual competition is not a principle, to which the regulation of industry may be entrusted.*

Half a century ago, Mr. Carlyle said "*Democracy has declared itself an inevitable fact.*" The fact of a democracy is for the security of material existence, and the sharing by the workers of industrial profits, the monopoly of which by capital is felt to be unjust

But, all this is only a means of intellectual and moral elevation, the demolition of those class-distinctions, which sprung from difference of thought and education and the unfettered development of every human mind. * *

After the lecturer had finished his speech, Mr. Jnan Chandra Rai, B.A., B.L., Pleader, Judge's Court, Alipur spoke lengthily of the paper and asked the audience to take care and commence work on the line of co-operation.

Mr. L. Ghosal also spoke a few words. He recommended the gentleman to think over it, and form societies in every town and district.

The *Chairman* then made a nice little speech. He highly commended the works of the Society, blessed the Institution and wished it every success.

After another song was sung, the Meeting dissolved with the customary votes of thanks to the *Chair* and the learned lecturer, at 6 15 P.M.

(*Vide, Englishman, Statesman, Indian Daily News, Bengalee* and *Amrita Bazar Patrika*, 7th., *Hindu Patriot* 8th, and, *Indian Mirror*, 9th January, 1908.)

DEDICATION.

THE THIRTY-THIRD ANNUAL REPORT

—: OF THE :—

CALCUTTA LITERARY SOCIETY

IS DEDICATED BY HIS KIND PERMISSION

—: TO :—

Kshitindra Deb Rai, Rajah Mahasai of Bansberia Raj,

—: AND :—

Honorary Magistrate of Bansberia-Hooghly,

A MEMBER AND WELL-WISHER OF THE CALCUTTA LITERARY SOCIETY,

WHO IS ESTEEMED AND BELOVED BY ALL WHO KNOW HIM,

IN PUBLIC RECOGNITION OF

His deep loyalty to the British Crown,

His great talent, distinguished public career,

Genuine sympathy for the poor, his charming manners,

AND

The keen interest he takes in the advancement of education and moral culture

OF

The young generation of Bengal,

With sentiments of profound gratitude

AND

Affectionate respect,

BY

SHAM LALL DAY,

Founder-Secretary, Calcutta Literary Society.

Suppliment to the Thirty-third Annual Report of the Calcutta Literary Society.



RAJAH KSHITINDRA DEB RAI MAHASAI of Bansberia Raj, Honorary Magistrate of Bansberia-Hooghli, and an illustrious Member of the Calcutta Literary Society, &c.

THE GENEALOGICAL TABLE OF THE BANSBERIA RAJ

	Contemporary Rulers
Devaditya Dutt—Duttabati	King Ballala of the Sen dynasty.
Binayak	King Lakshamanya.
Tapan	
Mondol	King Lakshamanya.
Buran	Kings Lakshamanya and Kutubuddin.
Modhusudan	Kings Altamash and Nasiruddin Mahmud.
Jadhav	Kings Mahmud and Bulban.
Maheswar	Kings Bulban and Jelaluddin Khiliji
Ubaru	Kings Allauddin and Gheyasuddin Tughlak.
Kulapati	King Mahammad
Kabi	
Iswar	

Keshav (Kishu)	Bishnu (Bishu)—Dinajpur Raj.	
Dwarikanath—Patuli	...	King Behlal Lodi.
Srimuksha	...	King Sikandar Lodi.
Shahasraksha (Zemindar) ...	...	Kings Ibrahim Lodi, Babar, Humayun and Akbar.
Udaya (Sabhapati Rai) ...	...	Emperor Akbar.
Jayananda Rai (Mazumdar) ...	...	Emperors Jehangir and Shahjehan
Raghob Rai (Chandhuri and Mazumdar)	...	Emperor Shahjehan.
Rameswar Rai (Hereditary title of "Rajah Mahasai" by a Sanad from Emperor Aurangzeb dated 10 Safar, 1090 Hijri)—Bansberia Raj	...	Emperor Aurangzeb.
Rajah Roghudeb Rai Mahasai (Sudramani)	...	Ditto.
Rajah Govindadeb Rai Mahasai	...	Emperors Bahadur Shah to Mahammad Shah.
Rajah Nrisinhadeb Rai Mahasai (married Rani Sankari)	...	Lord Clive, Warren Hastings and Lord Cornwallis.
Rajah Kailasdeb Rai Mahasai	...	
Rajah Debendradeb Rai Mahasai	...	
Rajah Burneddadeb Rai Mahasai		

Kantindradeb Rai Munindradeb Romendradeb
(Rajah Mahasai)

A Short History of the Bansberia Raj

AND

A life-sketch of Kshitindra Deb Rai (Rajah Mahasai of Bansberia).

———:o:———

BANSBERIA—The name is usually held to mean "the place of bamboos", but another derivation also put forward is that the name means "Bangshobati", the house of a noble family, the family alluded to being that of the Bansberia Raj. (Vide Lieut-Col. D. G. Crawford's Hooghly Medical Gazetteer p. 253).

AMONG the ancient princely Houses, the Bansberia Raj pre-eminently occupies a glorious position in the history of Bengal. The ancestors of this family played an important part during both the Hindu and Mahomedan periods. The far-sighted King Akbar, the aesthetic Jehangir, the magnificent Shah Jehan, and the bigoted Aurangzeb, were all liberal in lavishing honours upon this House.

(*Vide* "A short account of the Sudramani Rajas" by S. C. Mukerji B.L., Revised by Rev. A.B. Wann M A. 1902 p. 2.)

DEVADITYA DUTT, the ancestor of the Raj, came from Hardwar to settle at Dattabati in Bengal, at the invitation of King Adisur. His descendants, afterwards, removed to Patuli and thence to Bansberia.

IN 1583, Akbar recognised Sahasraksha as "Zemindar", and granted to his son, Udaya, the title of "Sabhāpati Rāi" and the zemindary of Arsha Pargana.

IN 1628, the Emperor Shah Jehan granted a Jaigir and the title of "Mazumdar" to Jayananda Rai (son of Udaya). "During the years 1580-82 for the first time after years of unsettled Moslem rule, during which Hindu influence was conspicuous by its absence, a Hindu Minister of Revenue, appointed by Emperor Akbar, visited Bengal. This officer was a person of high culture and military attainments and his dealings with the people of Bengal in 1582, when he compiled his revenue roll, were exceptionally cordial. He confirmed all the Jaigirs and landed properties that had been acquired by the Hindus. He was soon followed by Rajah Mansingh as Governor of Bengal. It was not until 1606 that Mansingh quitted Bengal for the last time so that it may be said that for nearly a quarter of a century Hindu influence was paramount in Bengal. And during this period the Tantric rites of the Bengal Brahmins which had received a great check from the Afghan rulers, acquired a fresh impetus and three Tantric Hindus came into prominence in Sarkar Satgaon (which included the present site of Calcutta and Kalighat). They were Bhabananda who founded the Nadia Raj, Lakshmikanta ancestor of the Savarna Chaudhuries and Jayananda founder of the Bansberia Raj."—(*Vide*—History of Calcutta in Census of India, 1901, Vol. VII, p. 9.)

THE Emperor Shah Jehan granted the title of "Chaudhuri" and a Zemindary of twenty-one Parganas, to Jayananda Rai's son, Raghab Rai, on 12th Rubi, 1066 Hijri (1649 A. D.). Raghab established the town of Bansberia, previously a petty village on the right bank of the Hooghly.

IN 1090 Hijri (1673 A.D.), RAMESWAR RAI, (son of Raghab Rai), got two Sanads from the Emperor Aurangzeb,—one conferring upon him the Khilat of Panja Percha (five dresses of honour) and the hereditary title of "Rajah Mahasai" and the other granting four hundred and one bighas of rent-free Jaigirs at Bansberia for his residence* and the zemindary of twelve more Parganas, including Calcutta. The Rajah Mahasai fortified his residence by a moat and a fort mounted with several cannons.

"IN the Khalsa records Rameswar is entered as the Zemindar of Parganas Arsha, etc.† and he certainly had the entire Zemindary under his management."

(*Vide*, O'Malley's Hooghly District Gazetteer, page 251.)

IN 1679, he built the VISHNU TEMPLE and established Sanskrit Colleges. His son, Rajah Raghudeb Rai Mahasai got the title of "SUDRAMANI", from Nawab Murshid Kuli Khan, for an act of magnanimity. He gave away one lakh bighas of rent-free lands to the Brahmins.

"Those Brahmins who do not hold rent free lands of the Bansberia Rajas are tauntingly said by their brethern to be no Brahmins at all."‡

"WHEN Gobinda Deb died, (1147 B.S. October 1740 A.D.) he had no child living, and, on this account, the Burdwan Raj, with the sanction of the Nawab, (Ali Verdi Khan) took possession of Pargana Arsha, etc.§—in fact, of the bulk of the property on the west side of Hooghly river; while Raja Krishna Chandra (of Nadia) took possession of pargana Halda, on the east bank of the river.

THREE months after Govinda Deb's death, his wife gave birth to a son, who was named Nrisinha Dev. By this time, the family retained only one small mouza, Kulihanda,‖ which the Foujdar of Hooghly would not permit the Burdwan Raj to appropriate; and when the posthumous boy had attained manhood, the English had taken possession of all the property.

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* The British Government has exempted the lands for the residence of the Rajah from payment of rent since 1st September 1870 under clause 7 (a) of Sec. 2 Chapter XXIII of the existing rules of the Board, (See A. G. Bower's "The family History of the Bansberia Raj" p. 11, 1896.

† Vide Fifth Report "Zemindary Kismateah of Mahomedameenpore" Vol. II p. 391-92 1812.

‡ Vide "A short account of the Sudramani Rajas" by S. C. Mukerji B.L., Revised by Rev. A.B. Wann M.A. p. 2, 1902.

§ Vide Fifth Report "Annexations in 1149, Zemindary of Govindee" Vol. II p. 411, 1812.

‖ (Towji No. 17 Hooghly Collectorate).

AFTER various petitions to the English Government, the then Governor-General, Warren Hastings, directed that those mahals of his ancestor, (Nrisinha Deb's) that had not been taken possession of by the Burdwan Zamindar but had been included in the 24 Parganas granted to the English Government, should be restored to Nrisinha Dev.*

ACCORDINGLY, he was given possession of nine Parganas from 1779 A.D. Nrisinha Deb Rai was a man of some versatality. He built in 1788-89 A.D., a small temple dedicated to goddess Kali or Swayambhaba, made a map of Bengal for Warren Hastings, translated the Uddisa-tantra into Bengali and assisted Rajah Jay Narayan Ghoshal of Benares, in translating the Kasi-Khanda into Bengali verse. He left his home for Benares in 1792, there became initiated in Tantric rites, and returned in 1799. He then began to build a large temple in honour of Hanseswari, but, died in 1802, before it was finished."

(*Vide*, O'Malley's Hooghly District Gazetteer, pages 251 and 252.)

HIS renowned widow, Rani Sankari, completed the far-famed temple of Hamsesvari, at Bansberia.—"It is the handsomest building in the district, and one of the finest in Bengal. The temple consists of a central spire, 60 or 70 feet high, surrounded by four smaller spires, one at each angle, each of which is again flanked by two still smaller spires one on each side, diagonally. The goddess Hamsesvari, a form of Kali is made of nim wood, painted blue. The god Mahadeva is shown, lying on a trikonajantra (three cornered seat) and the goddess Hamsesvari is placed on a lotus which springs from the navel of Mahadeva.

THE door of the temple faces south. It was completed in 1814, at a cost of five lakhs of rupees, by Rani Sankari, wife of Rajah Nrisinha Deb Rai, Zamindar and Rajah of Bansberia. West of this temple is a much older temple of Ananta Deva, another name for Vishnu or Vāsudeva, which was erected in 1679.

NORTH of the Hamsesvari temple is a shrine of Mahishāmardini, or Swambhaba, which was erected in 1788. On the west and south-west of the temples is the palace of the Rajas of Bansberia. The whole ground is surrounded by a broad and deep moat, which encloses 401 bighas of land.

THE moat is crossed by a causeway, leading east-wards, at the west end of which is the gateway of the palace, the only old part, the rest of the palace being quite modern. The gateway is a little south of the temple ; it is approached by a fine avenue of *bokul* trees.

THE palace and temple are situated about half a mile inland from the river-bank. This "moated grange" formed a strong place of refuge for the inhabitants of the neighbouring villages during the incursions of the Mahrathas in the eighteenth century. It is known as Garhbati (the fortress). It is said to have resisted all attacks by the Mahrathas, who were never able to take it." (*Vide*, Lieut.-Col. D. G. Crawford's Hooghly Medical Gazetteer, p. 253.)

RAJAH Nrisinha Deb Rai Mahasai's son and grandson (Rajah Kailas Deb Rai Mahasai and Rajah Debendra Deb Rai Mahasai), respectively, died prematurely. His great-grand son, Rajah Purnendu Deb Rāi Mahāsāi was quite young when his father died.

"RAJAH Debendra's sudden and premature death, in 1852 was a great shock to his old grand-mother, (Rani Sankari,) who, six months later, executed a will, by which she devised her estates to the goddess Hanseswari, nominating her three great-grandsons as Sebaits, and appointing their mother Rani Kasiswari, as executrix. A few days later, on the night before the day of the Kali Puja, she died at an advanced age.

RANI Kasiswari managed the estate until Purnendu Deb, her son, attained his majority. Rajah Purnendu Deb,† who had been educated in the Hooghly College, was distinguished for his liberality and public spirit. During the Mutiny of 1857, he supplied the local authorities with a number of coolies and one thousand carts. He induced the East Indian Railway authorities to open the Trisbigha Station, and bore a large part of the cost of metalling the feeder road leading up to it.

HE contributed half the cost of metalling the Strand Road, from Keota (north of Bandel) to Tribeni, and made a free gift of a strip of land along the Cockerell Road in Hooghly town. He further maintained a charitable dispensary, kept up an old alms-house at the palace, and did much to encourage education, the present High English School being opened by him in 1893."

(*Vide*, O'Malley's Hooghly District Gazetteer, page 253).

"THE family of the Bansberia Raj have always been good and loyal subjects of the British Crown. Rajah Purnendu Deb rendered excellent service during the Mutiny and was a man of sterling qualities. He died in 1896 leaving four sons of whom the eldest has succeeded to the title of "Raja Mahasai." (*Vide* "The Englishman," May 23, 1908.)

AFTER the death of Rajah Satindra Deb‡ who died on 20th November 1918, without leaving any son, Kumar Kshitindra Deb Rai Mahasai, being the eldest of the surviving sons of the late Rajah Purnendu Deb Rai Mahasai, has succeeded to the hereditary title of "Rajah Mahasai" and is the recognised Chief representative of the House.§

RAJAH Kshitindra Deb Rai Mahasai has received education up to the B. A. standard of the Calcutta University, in the London Missionary Society's Institution, Bhowanipore, and for sometime in St. Xavier's College, Park Street, in which he distinguished himself.

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* This was done after representations made to the Directors of the East India Company in London by Warren Hastings.—See Firminger : Introduction to Fifth Report p. X C VI.

† He served the Government in the capacity of one of the Honorary Magistrates, in the Bansberia Bench in the district of Hugli and also as Municipal Commissioner of the Bansberia Municipality. He was a member of the Road Cess Committee and also of the Education Committee in Hugli for some years, He was for some years the President of the Branch British Indian Association at Hugli and of the Hugli District Association.—See A. G. Bowers "The Family History of the Bansberia Raj" p. 28 1896.

‡ He was a Municipal Commissioner and Chairman of the Bansberia Municipality for a number of years.

§ According to the Mugul Sanad, the title belongs to the eldest son of the eldest line. "We know of no family in India enjoying the title of "Rajah Mahasai" except the Bansberia Raj"—See A. G. Bower's "The Family History of the Bansberia Raj" p. 8 1896.

THE Rev. J. N. Farquhar, M.A. (Oxon.) the then Principal, London Missionary Society's Institution, Bhowanipore, spoke of him (on the 26th August, 1895) as follows :—"I am much interested in Kumar Kshitindra Deb Rai Mahasai. He was admitted into our B. A. classes and in the work of these classes he has shown unusual power. He proved himself easily the best philosophical student of the class and his English essays showed that he had made great progress in conquering the idiom, and genius of the tongue. In the English classes, he showed by his questions and his answers the deep intelligent interest he took in the work; and, indeed, in every department of the work he showed a mind matured, and an interest in great questions deepened, far beyond the reach of the ordinary run of even the best students. He has the instincts and the powers of a real student, and the interests and liberality of a cultured gentleman."

THE Rev. Father Neut, S.J., Prefect, St. Xavier's College, spoke of him (on the 19th November, 1895) as follows :—

KUMAR KSHITINDRA DEB Rai Mahasai, of the Bansberia Raj Family, appears to me and to the other Professors to be very intelligent and active and certainly up to the standard of the Calcutta Graduate. His gentlemanly manners are what one has a right to expect from a family such as the one he belongs to".

RAJAH KSHITINDRA DEB Rai Mahasai has the good fortune to belong to a family of high social standing and very ancient lineage, probably, the most ancient in Bengal, the members of which, for many generations past, have devoted their lives to good and charitable causes and for which it is regarded as the recognised head of the Uttarrahi Kayastha community, (Patuli Samaj.)

"THE Bansberia House occupies a very high place in the peerage of Bengal. Indeed, it yields to none in the antiquity of its origin and may well be traced back at least to the time of Adisur, the last of the founders of independent Hindu dynasties. Its grand old parent was held in esteem by that famous King and was consulted on all important occasions.

THE family fared well during Hindu supremacy, but when like a bolt from the blue the "canny" Afghan dealt a death-blow to the Sen dynasty, it removed to safer place, and having lurked there in dim obscurity for centuries together, again emerged into light with the dawn of Mogul rule.

WHILE the family was still living at Patuli, in the district of Burdwan, it was ennobled by Emperor Akbar the Great, who decorated it with the title of 'Rai' which, in those days, bore much higher significance than it does now. But, this distinction, high as it was, was only an earnest of greater honors which were soon to come.

SHORTLY after Akbar's demise, the next Emperor, Jehangir raised the status of the Patuli family by conferring upon its then Chief the title of "Mazumdar". This was undoubtedly a much higher distinction than Rai or Zemindar, for while there were a goodly number of Rais and Zemindars there were only four Mazumdars in all Bengal. Of this sacred Vedic number was Bhabananda, the founder of the reputed Nadia Raj.

THUS by the then Lord of India from whom flowed as from a fountain all honors and decorations was the Patuli family placed on the same level with the Premier House in Bengal. But the family was destined to rise still higher. This climb almost to the topmost rung of the ladder, however, was made after the original family had broken up and Rajah Rameswar, the fortunate recipient of the very noble title of "Rajah Mahasai", had settled down for good in Bansberia.

THE merit of this distinction, however, lies not merely in its glorious uniqueness, but also in its moral excellence. Thus, the Bansberia House possesses a rare peculiar eminence of its own, and, to compare great things with small, takes as much pride in it as the Royal House of England does in what is called the brightest jewel on its diadem.

NO other branch of the Patuli family can, as a matter of right, lay claim to it, in as much as it originated at a time when not only the family had separated in estate, but the several branches had left their ancestral abode and settled down in different localities.

THE social annals of Bengal would be incomplete without an account of this family, which has such a long brilliant record to show. The fame of the family is as resplendent now as it was "in the brave days of old", only that its fortune has, to a certain extent, suffered in the rough and tumble of the battle of life.

THE Bansberia House is the only relic of the grand old Patuli family that is worthy of special notice, the other branches having been relegated to the cold neglected region of want and indifference. Like some commanding hill, it has borne its majestic head high above the walks and ways of ordinary humanity for centuries together and is likely to bear it equally high, if not higher still, for centuries more."

(*Vide*, "THE Bansberia Raj" by S. C. Dey, B. A. B.L., Vakil, High Court, Calcutta, 1908.)

THE following, an English translation of a SANAD, which has been certified to be correct by a good Persian scholar, Mr. Henry Beveridge, I. C. S., (retired), on 23rd January 1900 is given below:—

"TO.

RAJA RAMESWAR RAI MAHASAI,
PARGANA ARSHA, SARKAR SATGAON,
GOVERNMENT OF SATGAON.

Togra in Arabic.

Togra in Arabic.

Togra in Arabic.

Shah Gazi Alumgir.

Seal of the Emperor.

"AS you have promoted the great interest of Government in getting possession of Pergunnahs and making assessments thereof, and as you have performed with care whatever services were entrusted to you, you are entitled to reward. The Khilat of PUNJ. PERCHA (five cloths i.e. dresses of honour) and the title of RAJAH MAHASAI are therefore given to you in recognition thereof, to be inherited by the eldest children of your family, generation after generation, without being objected to by any one. (10 Safar, 1090 Hijri.)".

THE Sanad was mislaid for nearly 20 years from the Hooghly Collectorate and was afterwards returned to the late Rajah Purnendu Deb Rai Mahasai on 18th March 1896 by E. Geake Esq., I.C.S. Magistrate of Hooghly.

APPENDIX A.

(*Vide*, A. G. Bower's "The Family History of the Bansberia Raj" 1896.)

The late Sir John Woodburn, Lieutenant-Governor of Bengal, was pleased to exhibit the original Sanad at the annual meeting of the Asiatic Society of Bengal held on 5th February, 1902. (*Vide*, Proceedings of the Asiatic Society of Bengal, as corrected by a subsequent memo).

BY another SANAD, in the same year, Rajah Rameswar was granted four hundred and one bighas of rent-free Jaigir for his residence and the Zemindari right of the following twelve Parganas, Viz :—

(1) Kalikatta (Calcutta). (2) Dharsa. (3) Amirpur. (4) Balanda. (5) Khalore. (6) Manpur. (7) Sultanpur. (8) Hathiagarh. (9) Medamulla. (10) Kujpur. (11) Kaunia. (12) Magura.

AT the Belvedere Conference, which assembled in 1892, to consider the Drainage question of the Mofussil towns of Bengal, in the capacity of Honorary Secretary to the Bansberia Students' Association,* a really very useful Association for the moral and intellectual training of young men, (then under the patronage of the District Magistrate, Mr. H. G. Cooke and his successor, Mr. F. W. Duke (afterwards Sir William) Rajah Kshitindra Deb suggested the re-excavation of the Saraswati river, near old Satgaon which has long been silted up and consequently a hot-bed of Malaria. A scheme has been prepared by the Government to carry out the work of excavation.

RAJAH Kshitiudra Deb Rai Mahasai read an interesting paper on "Sea Voyage" at Bansberia in February 1892 under the presidency of the Hon'ble Mr. (now Sir) Surendra Nath Banerjea, Minister, Government of Bengal. He supported the "Sea Voyage question" at a meeting of the Uttarrari Kayastha Hitakari Sabha held on 26th Jaistha 1313 B. S. at No. 3, Shib Narayan Das Lane, Calcutta, under the presidency of the late-lamented Maharajah Sir Girija Nath Roy Bahadur, K.C.I.E., of Dinajpur. In this connection he received the following letter from Sir Surendra Nath Banerjea.

The Bengalee Office,
Calcutta, 18th February, 1892.

MY DEAR SIR,

I send you, by to-day's post, some copies of the Vyavasthas. If you want more, kindly let me know. Of course, there is bound to be opposition to our cause. Where was there ever a cause the noblest in the world which did not elicit opposition? Opposition brings out the strength of a cause. I am glad that you have taken up this matter with such genuine enthusiasm. The prestige of your family will help you. You will have Heaven's blessings on so noble a cause.

Yours very sincerely
Surendra Nath Benerjea.

Kumar Kshitindra Deb Roy Mahashoy.

He was presented to His Excellency Lord Curzon at the Levee held at Government House, Calcutta, on the 22nd December 1899 by T. Inglis Esq. I.C.S. Magistrate of Hooghly.

ON 18th March, 1902, Sir John Woodburn, K. C. S. I., Lieutenant-Governor of Bengal, paid a friendly visit to the Bansberia Rajbati, and visited the famous temples of Hamsesvari, erected by the illustrious Rani Sankari, and Vishnu, erected by the renowned Rajah Rameswar Rai Mahasai.

THESE historic temples greatly impressed His Honor with their architectural beauty and he was keenly interested in the history of the ancient Raj family, who possessed them. He also visited the English High School, the Charitable Dispensary, the Library and the School building, which owed their existence to the munificent liberality of the Raj.

RAJAH Kshitindra Deb Rai Mahasai was appointed an Honorary Magistrate of Hooghly in December, 1902. He received repeated thanks and special credit for his services in that capacity. He is authorized to sit singly and exercise second class powers in respect of such cases as may be made over to him, sitting at Bansberia, within the limits of the Sadar sub-division of that district. He is also vested with the power to take cognizance of cases arising within the limits of the Bansberia Municipality in that district.

THE Coronation of Their Imperial Majesties at Delhi on the 1st January 1903 was commemorated in a befitting manner at the Bansberia Rajbati.

HE is a member of the Executive Committee of the Bengal Branch of the Sri Bharat Dharma Mahamandal, of which the Maharajah (now Maharajah-Adhiraj) Sir Rameswar Singh Bahadur, G. C. I. E., of Darbhangha, is the General President; of the Bangiya Sahitya Parisad and other religious and literary societies.

HE is well-known to the Indian and Anglo-Indian newspapers, who have shown their appreciation of his articles on important questions connected with the welfare of his country, to which he is devoted. He conducted and edited an English daily paper called "The Eastern Voice" for sometime and a first-class Bengali monthly Magazine called "Purnima." since May 1893 jointly with his brothers.

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* In this connection Captain Currie, Private Secretary to His Honour the Lieutenant-Governor of Bengal wrote to him on 25th January, 1892., that, "such institutions of local importance should be under the patronage of local officers."

HE had the honour of an invitation of meeting His Imperial Majesty, King George V, when he visited Calcutta as Prince of Wales at the Garden Party held at Government House on 3rd January, 1906.

THE "Englishman" of the 9th August, 1906, wrote of him as follows :—

"We have already mentioned that amongst the candidates for election to the Bengal Council by the Presidency District Boards is Kumar Kshitindra Deb Rai Mahasai of the Bansberia Raj family. The Kumar is well-known to have moderate views and has not identified himself in any way with the extremists, who have done so much harm to the cause of orderly administration. Sober men are particularly needed on the Councils at the present time and therefore there is the more reason to hope that the Kumar's claims will have the attention of the electors".

THE Indian Planters' Gazette, dated 18th August, 1906, in its page 815. wrote of him as follows :—

"AMONG the candidates for election to the Bengal Council to represent the 24-Parganas is Kumar Kshitindra Deb Rai Mahasai, a scion of one of the most ancient families in Bengal.

RADHA CHARAN PAL (The Hon'ble, Rai Bahadur) having got in for the Calcutta Municipality, we think, the moderates might be given a chance. In that case, we think. Kumar Kshitindra, a local zemindar of the best traditions. would be a very ative of the class of educated natives we have in mind".

THE "Indian Mirror," of the 2nd, September, 1906, published the following views of the Rajah :—

"THE task of establishing ourselves as a manufacturing and commercial people, sufficiently to enable us to successfully compete with Western nations, is a great and difficult one and can only be accomplished by perseverance and hard work and by teaching the rising generation the value of sound technical and commercial education. I have no sympathy with the extremists, victims of their own folly-who seek to be enrolled among the country's-martyrs. We do not want martyrs, we want conscientious, level-headed, hard-working, talented men, who are determined by dint of perseverance to attain a position which will warrant their having a voice in the government of the country and thereby strive to redress all grievances on a sound constitutional principle."

DURING the famine of 1906, he issued appeals for the relief of distress, in the Diamond Harbour Sub-division.

THE Indian Planters' Gazette in its issue of the 6th January, 1907, wrote of him as follows :—

"There will be a vacancy in the Bengal Legislative Council this month by the retirement of Mr. (Rajah Bahadur) Ban Behari Kapur (C.S.I.) of Burdwan and we would again urge the claim of Kumar Kshitindra Deb Rai Mahasai for preferment. As we have stated before, he is a local zemindar of the best traditions and deserves the countenance of a ruler like Sir Andrew Fraser, who has the interest of the landed aristrocracy so much at heart that in spite of all opposition he is trying to get for them a model College at Ranchi".

THE Rajah Mahasai's researches, in connection with the Ruins of old Satgaon—the Ganges Regia of the ancient Romans, situated on the river Saraswati, which, since the publication of Dr. H. Blockman's note, in 1870, were not brought to human gaze until November, 1901, when, in company with his friend, Major G. E. Weigall, R. A., of Barrackpore, he discovered the ancient tombs and mosques, which lay hidden beneath dense jungles and had baffled the efforts of many an antiquarian to ascertain their exact sites.

It may be noted that the following paragraph appeared in "The Indian Daily News" dated the 7th May, 1908.

"MR S. L. Maddox Commissioner, Burdwan Division paid a visit to the Bansberia Rajbati in the Hughli District on Monday last at 7 A.M. Mr Maddox motored from Chinsura to Bansberia, a distance of about 6 miles and was received by Kumar Kshitindra Deb Rai Mahasai who introduced him to his brothers. Mr. Maddox shook hands with his brothers and after exchange of cordialities went round the temples and places of antiquarian interest with which the place abounds and with which are associated the name and traditions of the Bansberia Raj. The visit over, Mr. Maddox adjourned to the Rajbati where he inspected the book of coloured designs being the handiwork of Raja Nrisinha Deb Rai Mahasai an ancestor of the Kumar. He also inspected the "Sanad" bestowing the hereditary title of "Raja Mahasai" on the founder of the family granted by Aurangzeb as also other heir-looms. After partaking of some light refreshments, Mr. Maddox left for Burdwan, and accompanied by the Kumar halted for sometime at Satgaon where some ancient tombs and mosques were inspected. It may be interesting to note that these tombs and mosques which were swallowed up by jungle and weeds, were brought to human notice by the researches of the Kumar extending for over 3 or 4 years."

MAJOR Weigall, as a token of deep personal friendship, accompanied him in a Steam Launch from Barrackpore to Bansberia, belonging to the Royal Artillery and shortly afterwards was himself present with Major Jellett. R. F. A., and other military officers, with their ladies at the Bansberia Rajbati, on the occasion of a wedding in the Raj Family, on 12th December, 1901.

THE Governor of Chandernagore, Mons. Deville, with his wife, and other leading officials, with their ladies, also honoured the occasion with their visit.

AGAIN, on the 18th March, 1902, the late Sir John Woodburn, Lieutenant-Governor of Bengal, did him the honour of accompanying him from the Hooghly Imambara to the Bansberia Rajbati. The members of the Calcutta Historical Society also undertook an excursion to Bansberia by the steamer lent by Messrs Macneill & Company and Rev. W. K. Firminger published an account of the Raj. Family and the Temples, in the "Bengal-Past and Present"—in 1908.

HE was invited to the Investiture Ceremony held at Government House on 28th January 1908.

He was a member of the Deputation that waited upon His Excellency Lord Minto on 10th March, 1908, on behalf of the Bharat-Dharma-Mahamandal, the All-India Representative Association of the Hindus.

HE was also a member of the Deputation that waited upon His Excellency Lord Minto, to express gratitude for the Morley-Minto Reforms on 24th December, 1908.

AT his suggestion, the Uttarrahi Hitakari Kayastha Sabha was founded at the Belgachia Villa, under the presidency of the late-lamented Maharajah Sir Girija Nath Roy Bahadur, K. C. I. E., of Dinajpur.

The following letter dated Belvedere, Calcutta, the 6th March, 1909, received from Captain Allanson, Private Secretary to His Honor the Lieutenant-Governor of Bengal runs thus :—

"His Honor welcomes cordially the assurance of loyalty and devotion from the members and representatives of the "Uttar Radhi Kayastha" community and for the efforts that you are making for the social, moral and intellectual advancement of your community. He is glad to hear of your gratitude for the proposed concessions recently announced by the Government of India in connection with the new reforms."

THE thanks of the Government of India were conveyed to him in a letter dated 18th July 1910 for his condolence with Her Majesty Queen Alexandra and other bereaved members of the Royal family, on the occasion of the demise of His late Majesty King Edward VII. As a member of the General Committee, his suggestions regarding a local memorial in memory of His late Majesty were accepted by J. Lang Esq. I.C.S. Magistrate of Hooghly and President of the King Edward Memorial Fund, to which he contributed his humble quota. He was present by invitation at Lord Hardinge's arrival on Monday the 21st November 1910 and the Earl of Minto's departure on Wednesday, the 23rd November 1910.

AS a member of the British Indian Association and of the Imperial League, he waited upon Their Excellencies Lord Minto and Lord Hardinge, Viceroys and Governor-Generals of India, on Tuesday, the 15th November, 1910 and on Friday, the 2nd December 1910, respectively.

HE was invited to the Delhi Durbar held in 1911 and to all the functions connected with the Imperial Visit to Calcutta. He was presented at the Imperial Levee held at Government House in January, 1912, to His Imperial Majesty The King-Emperor of India, by Sir William Duke, K. C. S. I., the then Lieutenant-Governor of Bengal.

"The Coronation of Their Imperial Majesties' at Delhi, on the 12th instant was celebrated at Bansberia with much pomp. Prayers were offered at the temple, adjoining the Rajbati. There were illuminations, feeding of the poor and of the school children. Sankirtan parties sang special songs and the "Proclamation" of the King-Emperor was read at a meeting presided over by Kumar Kshitindra Deb Rai Mahasai, who delivered an appropriate speech. Cheers were lustily given for the King-Emperor, whose photograph was exhibited." (*Vide*, "The Englishman" 16th December, 1911).

THE Rajah Mahasai's family Coat of Arms, was selected by Mr. Percy Brown, Principal, Government School of Art, as an element in the decoration of the Processional route on the Red Road, during the Imperial visit to Calcutta.

(*Vide.* "Historical Record of the Imperial Visit to India," Chapter XIII, page 249, 1911.)

HE was invited to the Special Convocation of the Calcutta University held at Government House on the 26th December 1913 for presenting an Address to His Excellency Lord Hardinge, the Chancellor. He was also the fortunate recipient of several courteous communications from His Excellency and his predecessors, Their Excellencies Lord Curzon and Lord Minto.

HE was present by invitation of the Trustees of the Victoria Memorial at the unveiling of the Statues of Lord Clive and Earl Curzon of Kedleston, P.C., K.G., G.C.S.I., G.C.I.E., at Belvedere.

SIR William Duke, in one of his letters dated the 10th November, 1914, wrote to him as follows:—"As you know, I have always been interested in the ancient family which you represent."

"MR. Prentice, District Magistrate of Hooghly, accompanied by Mr. MacNair, Joint Magistrate inspected the Bansberia Municipality on Wednesday last. He visited the new Municipal Hall built in pursuance of a Resolution passed at a public meeting held by the residents of Bansberia, at the Bansberia Rajbati, on 30th January, 1901, in order to express their deep sorrow at and to concert measures for perpetuating the memory of Her Majesty Queen Victoria.

IN accordance with a second Resolution passed on that date a "pucca" house for the dying and the dead was erected at the Tribeni Burning Ghat. This was opened by Mr. A. G. Hallifax, I. C. S., Commissioner of the Burdwan Division on 31st January, 1914.

THE District Magistrate was received by Kumar Kshitindra Deb Rai Mahasai, the well-known member of the Bansberia Raj Family, and an Honorary-Magistrate of Hooghly, and newly established Bansberia Bench. He was, afterwards, met by the Chairman and two Municipal Commissioners.

THE Bansberia Rajbati and the Temples were recently visited by Messrs. MacNair and Douglas, Joint and Assistant Magistrate of Hooghly and Sir Satyendra Prasanna and Lady Sinha, who were entertained by the members of the Bansberia Raj Family, in honor of the "Knighthood" conferred upon Sir S. P. Sinha (afterwards Lord Sinha of Raipur.)

("Empire," Monday, 22nd. February, 1915.)

He was invited by His Excellency Lord Carmichael on the occasion of the State Dinner held at Government House, on the 1st January, 1915, at an after-dinner reception.

HIS opinion in connection with the Amendment of the Bengal Tenancy Act has been published by the Government of Bengal, Revenue Department dated the 8th January, 1915, in reply to letter No. 11907 dated the 18th December 1914.

AGAIN, on 30th June, 1915, Sir William Duke wrote from 80 Peel Street, Kensington thus :—"I am pleased to hear that you are again serving as Honorary Magistrate and trust that you and all your family are well. I am now quite settled in my new duties, which I find interesting.

With kind regards,
Yours Sincerely,
F. W. Duke.

THE Rajah Mahasai was connected with the "Lady Minto Fete," and "Lady Carmichael Fete," for providing comforts to the troops at the Front, during the Great European War of 1915, and other similar organisations in connection with it.

HIS efforts, in connection with the WAR LOAN, for which he undertook propaganda work in his part of the district, in response to a request from Mr. Darcy Lindsay, the Honorary Secretary of the Bengal War Loan Executive Committee resulted in the issue of the following Appeal which furnishes an example of his devotion and loyalty to the Throne and Person of His Imperial Majesty The King-Emperor of India :—

"IT is known to all that the world is passing through a crisis, at this particular stage and that our King-Emperor, with all his subjects, is in a life-and-death struggle with our common enemy the Germans, known as Huns.

"IT should be the principal object of all to help our King-Emperor, in these days of trouble, with all our might, life, blood and money. There is no question of sparing of lives as recruitments all over India are being made and Bengalees of our Presidency are enlisting themselves in numbers.

"THE War Loan was floated and it was highly successful. The Post Office Cash Certificates are appreciated and are in constant demand. In order to enlighten the ignorant mass as to the benefits of these investments it is the bounden duty of us all, the members of the educated community, to instil into their minds the advantages of this system not only to the State, (as money is the sinews of war), but to the investors themselves.

"WE should, therefore, make an earnest appeal to the educated members to hold regular meetings and do something substantial towards the fulfilment of this object. There should be no lagging behind in this noble cause. The money should flow in and, it is hoped, it will.

"It is, with this object, in view, leaflets in English as well as in Bengali, are being transmitted by the undersigned for favour of distribution among the loyal and patrtiotic subjects of His Majesty The King-Emperor.

"IT is earnestly hoped that the appeal will be readily and ungrudgingly responded to without the least delay."

To
The Chairman,
Bansberia Municipality.

(Sd.) Kshitindra Deb Rai Mahasai
of Bansberia Raj.
18-8-1917.

AS a member of the All-India Orthodox Hindu Deputation, he waited upon the Right Hon'ble Mr. Montagu and His Excellency Lord Chelmsford on the 11th December, 1917.

THE lamentable death of his wife, Rani Labannya Prava, on the 12th February, 1918, at 11 A.M., (the Magh Sankranti Festival, 30th Magh, 1324 B.S.,) the daughter of the late Dr. R. Ghosh, L.M.S., author of *Materia Medica*, and a renowned practitioner of Calcutta, in the prime of her life, remarkable for piety and religious enthusiasm, furnished another example of his equally religious temperament by his strict observance of *Shastric* rites during the performance of her *Sradh* Ceremony, known as *Chandan* Dhenu, (which literally means a cow spattered over with sandal-wood paste, but which is really meant for a Hindu lady, who pre-deceases her husband and children.)

"SHE was an ideal Hindu wife and followed in the footsteps of her illustrious predecessor Rani Sankari of pious memory after whom the above lane has been named. The deceased lady has left behind two daughters and a son and a large circle of friends and relations to mourn her loss." (*Vide* "The Englishman" 21st February 1918).

THE sad death of the Rajah Mahasai's elder brother, Rajah Satindra Deb, following so close on the death of Rani Labannya Prava, has left behind an indelible mark, which time alone can efface. But, his strong and living faith in God alone, has sustained him in the moments of his direst sorrow and bereavement.

SINCE his elder brother's death, Rajah Kshitindra Deb has succeeded to the hereditary title of "Rajah Mahasai" and is held in esteem both by the high officials, as well as by his distinguished countrymen and the general public, whose love and confidence he enjoys.

AS the eldest representative of an ancient family of hereditary status, he is ranked and seated in order of precedence, at the Hooghly District Durbars along with persons upon whom the title of 'Raja' has been conferred as a personal distinction.

HE has the privelege of maintaining four armed retainers, two in the District of Hooghly and two in the 24-Parganas.

AN enlarged photograph of Emperor Aurangzeb's Sanad conferring the hereditary title of "Rajah Mahasai" upon his ancestor, Rajah Rameswar Rai Mahasai has been accepted by H. E. the President and Trustees of the Indian Victoria Memorial, from Rajah Kshitindra Deb, on 1st September, 1919, as a relic of genuine historical interest.

THE Rajah Mahasai has received numerous kind and sympathetic letters and friendly visits from high officials, and his opinion has been invited on many important occasions affecting the welfare of his country. His interest in antiquarian matters combined with his social virtues, elicited warm appreciation from such eminent antiquarian scholars, as Sir John Woodburn, Sir Herbert Risley, Sir James Dunlop Smith, Messrs. Carstairs, T. Inglis, Hamilton, Walsh, Maddox, Ven. Dr. Firminger D. D., J. N. Gupta,* G. N. Roy, A. N.

* On 23rd September 1919, Mr. J. N. Gupta, M.A. I.C.S., M.B.E., Commissioner of the Burdwan Division accompanied by Mrs. Gupta, and the members of his family motored from Chinsurah to the Bansberia Rajbati where he was received by Rajah Kshitindra Deb Rai Mahasai and the party then visited the Raj Temples.

Moberly, Bradley-Birt and Major Weigall, who honoured him with friendly visits—the two latter gentlemen presented him with their signed photographs, as mementoes. He had the honour of private interviews with His Excellency Lord Ronaldshay, Governor of Bengal, with whom he freely discussed the subject of the "PREVENTION OF MALARIA IN BENGAL" and other cognate matters on the 17th February, 1919 and again on board the "Rhotas" at Chinsura on the 29th June, 1920.

HE congratulated His Excellency Lord Sinha of Raipur, a distinguished ornament of the Uttar-rarhi Kayastha community, on his elevation to the Peerage and for his appointment as a member of the British Cabinet and Governor-Designate of Behar and Orissa. Lord Sinha himself gracefully acknowledged his letters and thanked him for his congratulations.

THE Rajah Mahasai always takes the deepest interest in the welfare of his large and contented tenantry, both in the Twenty-four Parganas and Hooghly. The Chinsura Experimental Agricultural Farm has been established in his zemindary and the Rajah Mahasai encourages his tenants to learn the improved methods of Agriculture from it. It has now been decided that the Government School of Agriculture will shortly be opened there.

THE Rajah Mahasai obtained a First Class Certificate at the Chinsura Agricultural and Industrial Exhibition, for exhibits executed by the ladies of his family. He actively supported the Food Products Exhibition,—The Social Service Exhibition and the Child Welfare Exhibition held in Calcutta and Delhi in 1920.

THE Rajah Mahasai is a member of the Executive Committee of the Indian Art School, situated in Bow Bazar Street, Calcutta, and warmly encourages the passed students of that school, some of whom won Medals and First Class Certificates, on the occasion of the Eden Gardens Exhibition held in December, 1919, under the auspices of the Peace Celebration Committee of which he was a member.

THE Eden Gardens Exhibition assigned a place of honour to an enlarged photograph of Emperor Aurangzeb's Sanad conferring the hereditary title of "Rajah Mahasai" upon the founder of the Bansberia Raj Family.

THE Suri Exhibition, in the district of Birbhum, held in February, 1920, also assigned a similar position to an enlarged photograph of the distinguished guests* present at the Bansberia Rajbati on the 6th March, 1919, on the occasion of the Farewell Entertainment given by the Rajah Mahasai to Mr. D. H. Lees, I. C. S., Commissioner of the Burdwan Division.† Both these Exhibitions were opened by His Excellency Lord Ronaldshay, Governor of Bengal.

RAJAH Kshitindra Deb Rai Mahasai presided at the Prize distribution ceremony of the Taltala School held on 4th April 1919, in course of which he said :—

"IT is the duty of every one, who loves and has the interests of his country at heart:—to help institutions like the one which we have come here to encourage by giving such donations and special prizes to keep up the ardent desire for learning in our rising generation. It has always been one of the pleasures of my life to be associated with ceremonies such as the one we have met to celebrate this afternoon. (*Cheers.*) One naturally feels tempted to encourage the boys by his presence and by giving sound advice which may be of practical use to them in the pursuit of their studies and also to help them in the formation of their character, which alone leads life to sovereign power."

"OUR ancient *Rishis* enjoined discipline in all stages of life and particularly as the first principle to be observed by the boys during the period of their pupilage. I would, therefore, like to impress upon them the great necessity of imbibing in their youthful days proper ideas of discipline, obedience to authority and to their elders as they themselvs, when they grow up and become men, would like their children to reciprocate in the same necessary virtues which make a man a desirable citizen." (*Cheers.*)

"BE loyal, obedient, truthful and honest in your dealings with your parents, teachers and fellow-men. I do not like to tire your attention by inflicting on you a lengthy speech and I confess that I am not much of a public speaker myself and, therefore, I would turn your attention to the interesting ceremony of giving away prizes and medals to those, who have won them by diligent application to their studies, and as an encouragement, to those, who have failed to win them, I may tell them not to lose heart, but to persevere in their studies, so that they may obtain better and more satisfactory results next year. I would attach more value to good conduct prizes and I should like to see every boy to try his best to win the good conduct prizes of his class. I would insist upon parents and teachers alike to inculcate lessons of plain-living and high-thinking in their literal sense to their young hopefuls, so that they may prove themselves useful citizens respected alike both by the Government and the people."

"ALL lovers of true education would have reason to congratulate themselves if there sprung up among them more men of the type of Dr. Sir Gooroo Das Banerji Kt. of revered memory, Dr. Sadler (afterwards Sir Michael), the Hon'ble Justice Sir Asutosh Mookerjee, Kt., Saraswati, M.A., D.L., C.S.I., and Sir P. C. Roy, Kt., C.I.E., D.Sc., PH.d., in Bengal (*Cheers*)."

"IN conclusion, I must congratulate the Secretary, the Head Master and the teachers for the great progress they have shown during last year. In view of the new light that is dawning over India and the renaissance of the ancient spirit of high ideas, the task of the teachers of the present day is a sacred trust."

"TO them is entrusted the building up of character and the bringing up of our children to such attainments and ideals that they may be each one of them a perfect link in the chain of the Indian nationhood. Our youths should learn to realise that it is against their own and their country's interests not to look upon constituted authority in any other way, but, as a Divine Dispensation. To turn out loyal and useful citizens, is one of the noblest works as tending to raise up our country to attain its proper place in the comity of nations." (*Cheers*)

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* The guests included Mr. G. N. Roy, M.A. I.C.S., District Judge, Hooghly, and Mrs. Roy, Mr. A. N. Moberly, M.A., I.C.S., Magistrate of Hooghly, and Mrs. Moberly.

† This was also exhibited at the Eleventh Agricultural and Industrial Exhibition, Hooghly, held on the 9th March 1921 under the presidency of Sir P. C. Roy Kt. C.I.E., D.Sc. PH.D.

RAJAH Kshitindra Deb Rai Mahasai is a warm friend and staunch advocate of education. His opinion has been published in the famous Report of the Calcutta University Commission. Sir Michael Sadler, K.C.S.I., the President of the Commission writing from the University of Leeds, on 9th July, 1919, gracefully acknowledged his services in that connection thus :—

"IT is a great pleasure to be reminded * * of the courteous help you gave to us in our work in Calcutta."

LIKE his predecessors, the Rajah Mahasai has a taste for Divine Music, which, it is regretted, has now-a-days degenerated into licence. His idea is to encourage the cultivation of classical music and to include it as a subject of study in the University. At a recent Conference of Musicians held in August, 1920, at the residence of Babu Harendra Krishna Sil, Upper Chitpur Road he has been unanimously elected as the Vice-President of the Executive Committee of the *Mujlis*, organised by Kumar Ganendra Mullick of the Marble Palace, Calcutta.

THE Rajah Mahasai is also a member of the *Prajapati* Samiti, an (Anti-Dowry Organisation) to which the Rajah Mahasai has set an excellent example on the occasion of his only son's marriage, for which he was much commended. The following extracts from "The Englishman," dated the 11th June, 1920, will be of general public interest :—

"THE special feature was that no demand was made for dowry, for which the Rajah is much to be commended, as he hereby sets an example to be followed by the members of his community."

"THE Statesman" of Friday, the 11th June, 1920, has also the following :—

"THE marriage ceremony of the only son of Rajah Kshitindra Deb Rai Mahasai of the Bansberia Raj, was celebrated in Calcutta at the Rajah's Calcutta residence, in Rani Sankari Lane, Kalighat, on Thursday last. No demand was made for dowry from the parents of the bride, the Rajah thus setting an example for the members of his community in this matter".

HIS son, Kumar Manabendu, is an Under-Graduate of the Calcutta University, having passed his Matriculation Examination in the First Division, from the Edward-George School, Madhupur, where he won the golden opinion of his teachers, under whom he read. He possesses a remarkable capacity for taking pains, which has stood him in great stead in acquiring knowledge in business, in which he is deeply interested.

HE was present, by invitation, at the Reception of Their Imperial Majesties the King-Emperor and Queen-Empress at Prinsep's Ghat, on December 30th 1911 and on the occasion of the arrival of Field-Marshal His Royal Highness the Duke of Connaught and Strathearn K. G. on the 28th January 1921.

ON the Anniversary of the Birthday of His Imperial Majesty King-George V., Emperor of India, on 3rd June, 1920, he was married to the eldest daughter of Prof. Rabindra Narayan Ghosh, who stood first in M. A., of his year, and a distinguished alumnus of the Calcutta University.

OF the Rajah Mahasai's two daughters, the eldest was married to the son of the late-lamented Babu Jay Gopal Sinha, B. L., Judge the Court of Small Causes, Hooghly, Serampore and Howrah, and the youngest to the son of Babu Basanti Charan Sinha, M. A., B L., a distinguished scholar of the Calcutta University and a leading member of the Mazaffarpur Bar.

HIS eldest son-in-law, Babu Upendra Nath Sinha, P.L., is a pleader, having passed the Pleadership Examination, and his youngest son-in-law, Babu Ardhendu Bhusan Sinha, B.L., is a Vakil of the Calcutta High Court, and an expert man of business, like his distinguished father, who is the sole proprietor of the Mazaffarpur Mangoe Preserving Company.

THE Rajah Mahasai is simple and unassuming in his manners and remarkable for his many-sided activities. The courage of his conviction and the independence of his character often elicited the admiration of all who came in contact with him. In his dealings with his friends and relations, he never allows himself to outstrip the bounds of reason and commonsense, and in extreme cases, he seldom loses the chance of a compromise. He is much admired for the soundness of his judgment and for his love of truth and justice.

THE Rajah Mahasai believes in the dictum that a true gentleman is more than a king. He is respected by the law-abiding and is courteous and affable to all.

HE is economical in his personal habits and is averse to show or display, which, in most cases, bring misery and ruin. He often advises his friends to cut their coat according to their cloth which, they now find, greatly to their advantage.

HE is a strong advocate of the dignity of labour. What the Rajah Mahasai saves by economy, he spends towards the relief of suffering and distress and other beneficent purposes.

HE has a keen sense and appreciation of merit which has always found ready and liberal recognition at his hands. He has been first and foremost in honouring distinguished personages both European and Indian. He is fair-minded, liberal, and philanthropic. Several improvements have been effected through his efforts, in Rani Sankari Lane, Kalighat, where he has built his Calcutta residence, the structural design of which shows his artistic taste and engineering skill; and as the condition of Bansberia itself has greatly deteriorated in recent times owing to the alarming spread of malaria, the Rajah Mahasai with a view to improving the condition of the place and its neighbourhood, is offering facilities to English and American companies to clear ground which has hitherto been covered with jungle, and erect mills, by which the sanitation of the place will be improved and the poverty of the people will be greatly alleviated.

RAJAH Kshitindra Deb Rai Mahasai of the Bansberia Raj, as Chairman of the Deputation which waited upon Sir J. C. Bose Kt. on the 8th January 1921, while handing over the Address of Welcome on behalf of the Calcutta Literary Society, addressed the assembly thus :—

"SIR Jagadish Chandra Bose and Gentlemen :—It is with a feeling of deep emotion and great delight that I take upon myself the call of duty in welcoming in our midst one of the greatest and the most distinguished of the scientific men of the present day. I refer to Sir Jagadish Chandra Bose. The name is inspiring in itself—Jagadish, Lord of the world though he is not literally so, as he does not wield a sceptre or wear a crown. He may be called such, in the true sense of the word, as he has towered high and has established a reputation, which will be handed down from father to son for generations to come."

I am not a scientist myself and I may confess that to me it is more of the nature of [illegible] than anything else. The duty of welcoming Sir Jagdish in our midst, might

have taken upon [illegible] suitable for this occasion.

WHEN I was first approached by the indefatigable Founder-Secretary, Mr. [illegible], I felt myself greatly diffident, but, I subsequently pulled up as it is no good shrinking in the path of duty.

SIR Jagadish has been revered by all the scientists of Europe and upon him has been bestowed the greatest honour in the British scientific world. He has been elected a Fellow of the Royal Society—an unique honour done to him for the researches he has made.

If I mistake not, he is, perhaps, the second Indian, who has been spotted out for this distinction. He has planted the banners of Indian culture in the far-off scientific academies of Europe and his name has become a household word in his own country.

I may claim some indulgence in my personal connection with Sir Jagadish. His father was intimately known in our family circle and was a sincere personal friend of my father, the late Rajah Purnendu Deb Rai Mahasai, one of the oldest members of the Calcutta Literary Society. I may claim, therefore, by right of lineage, to be an admirer and one, if I may so speak, of his personal friends. This idea predominated in my mind when I was requested by the Founder-Secretary and this is why, in spite of all my failings, and my recent ill-health, I am present here in your midst to do honour to the distinguished savant, after his return to his Mother-land.

INDIA has always been pressed with the reproach of doing nothing new. Of course, I mean, the modern India, not the old by-gone India of Vedic times, which has left us a heritage of thoughts in philosophy, poetry and spiritualism, which are real wonders even to the very advanced minds of Europe and America.

MODERN India, it is true, has not done much in the progress of physical science and in the advancement of scientific knowledge. But, that blur is now blotted out and we are now in a Reformed Age, not only politically, but also scientifically.

NEW Reforms have been instituted and some have misgivings that we have not obtained too much. Whatever it may be in fact—too little or too much—it is not for us to discuss at present. But it may be said safely that we have made a substantial contribution of discovery to the scientific world, through the brain power of Sir Jagadish Chandra Bose. It was never dreamt of by any of the European scientists that life similar to that of human beings can be detected in the plant world or in stone and wood. The same life permeates everywhere in more or less developed form. That things which we call inanimate are not inanimate, but animated as we ourselves are. With these few words of introduction, I beg permission to read the Address of Welcome, which it is a pleasurable duty to do now. (cheers).

LIKE his father Rajah Purnendu Deb who welcomed His Royal Highness, the Duke of Connaught and Strathearn, on the 4th December 1883, Rajah Kshitindra Deb also welcomed Field-Marshal His Royal Highness the Duke of Connaught K. G. on his arrival at Madras and at Calcutta on the 10th and 28th January 1921.

The following appeared in "The Englishman" dated the 29th January 1921, in connection with the Royal Visit to Calcutta :—

"AT the instance of the Calcutta Literary Society a public meeting was convened in Beadon Park at 7 A.M. on Friday, under the presidency of Raja Kshitindra Deb Rai Mahasai of Bansberia Raj to welcome His Royal Highness. The Presidents said in part :

HIS Royal Highness will, to-day, within a few hours, be in Calcutta, the premier City of the East, and we shall be failing in our duty if we do not all join in according the most sincere and hearty welcome to the illustrious representative of the Royal Family, whose object is great and noble, and who despite his age in years has come all the way to be in our midst for the purpose of inaugurating the new era of Reforms, which, I am sure, will shower blessings upon the millions of His Imperial Majesty's beloved subjects in India."

HE was present at the ceremony of unveiling the Statue of King Edward VII on the grounds of the Victoria Memorial on the following day, and at the Inauguration Ceremony on the 1st February 1921. He attended the Garden Party given by His Excellency Lord Ronaldshay in honour of His Royal Highness on the afternoon of the 1st instant, and had the honour of presentation to His Royal Highness at the Evening Party on the 2nd February 1921, when considerable interest was evinced by His Excellency Lord Ronaldshay, The Earl of Cromer, G.M.V.O., Chief of the Staff of His Royal Highness the Duke of Connaught, Mr. J. L. Maffey, K.C.V.O., Chief Secretary to His Royal Highness, and Mr. W. R. Gourlay, C.I.E., I.C.S. Private Secretary to His Excellency the Governor of Bengal, in the Congratulatory Addresses presented to Her Gracious Majesty the Queen Empress of India on the 6th April 1882, and to His Royal Highness the Duke of Connaught and Strathearn on the 4th December 1883, on behalf of the Calcutta Literary Society to which the late Rajah Purnendu Deb Rai Mahasai, subscribed his name and which Rajah Kshitindra Deb Rai Mahasai, has preserved as a precious heir-loom in the archives of his family.

HE attended the Garden Parties given by the Hon'ble Maharajadhiraja Bahadur of Burdwan at 'Bejay Manzil' Alipore and by His Excellency Lord Ronaldshay at Government House, to meet His Excellency the Viceroy and the Lady Chelmsford on the 21st and 23rd February 1921. He was also present by invitation at Government House on the occasion of the farewell departure of His Excellency at 4 p.m. on Thursday the 24th February 1921.

AS an Honorary Member of the Calcutta Literary Society, he has also subscribed his name to the Congratulatory Addresses presented to the Hon'ble Justice Sir Asutosh Mookerjee, Kt., Saraswati, D.L., C.S.I., on his appointment as the Acting Chief Justice of Bengal in March 1920, the Hon'ble Sir Lancelot Sanderson Kt., K.C., M.A., L.L.D., on his resuming the office of the Chief Justiceship of Bengal, in November 1920, His Excellency the Rt. Hon'ble Lord Sinha of Raipur Kt. K.C.S.I., K.C., on his appointment as the first Indian Governor of Behar and Orissa, Field-Marshal His Royal Highness the Duke of Connaught and Strathearn K.G. on his fifth historic visit to India on the 10th January 1921, and to the Right Hon'ble Rufus Daniel Isaacs P.C., G.C.B., K.C.V.O., Earl of Reading, Viceroy-Designate of India and an illustrious patron of the Calcutta Literary Society.

IN a word, the Rajah Mahasai has shed lustre on the renowned family to which he belongs by his life and example.

May Rajah Mahasai live long in peace, health and prosperity, is the earnest prayer of the Calcutta Literary Society.

oceedings of the *Thirty-third Anniversary of the Calcutta Literary Society* held, with great *eclat*, at the hall of the *Calcutta University Institute*, College Square, on Monday, the 4th January, 1909, at 5 p.m., under the presidency of the Hon'ble Dr. Justice Asutosh Mukerjea, *Saraswati*, M.A., D.L., D.S.C., F.R.A.S., F.R.S.E., Judge of the High Court of Judicature at Fort William in Bengal, Vice-Chancellor of the Calcutta University, &c., before a large and appreciative assembly. The Members of the Society, the Graduates and Under-Graduates of the Calcutta University and other gentlemen of the suburbs composed the bulk of the audience. (Vide, Statesman, Empire and Bengalee, 5th, Indian Daily News, and Hindu Patriot, 6th and Bengalee, 7th January, 1909.)

'he Thirty-third Anniversary Meeting of the *Calcutta rary Society* was held, with great *eclat*, at the hall of the *cutta University Institute*, College Square, on Monday, 4th January, 1909, at 5 P.M., before a large and appreciae assembly. The Members of the Society, the Gradu- and Under-Graduates of the Calcutta University and r gentlemen of the suburbs composed the bulk of the ience. Upon the table there were nosegays, bouquets, ands of beautiful flowers, &c.

)n the motion of the Hon'ble Mr. Radha Charan Pal, mber, Bengal Legislative Council; Hony. Presidency gistrate; Commissioner, *Govt. Fishery Board*; Port Municipal Commissioner; Hony. Secretary, *Bengal tional Chamber of Commerce* and *District Charitable iety*, Indian Community; Member, *British Indian ociation and Calcutta Parliament*, *Calcutta Club*, &c.,), seconded by Mahamahapadhya Dr. Satish Chandra yabhusan, M.A., Ph. D., Sanskrit Professor, Presidency lege, the Hon'ble Dr. Justice Asutosh Mukerjea, M.A., ., D.S.C., F.R.A.S., F.R.S.E., Judge of the High rt, Vice-Chancellor of the Calcutta University, &c., was d to the Chair, amidst cheers.

)n the Hon'ble Chairman's taking his seat, Mr. Sham l Day, the Founder-Secretary, Calcutta Literary Society, ressed the Meeting thus:—

Address by the Secretary:—

r'ble Chairman and Gentlemen,

feel great pride and honor in welcoming you here. It ost fortunate that we have had such a high personages, ou Sir, to preside over our Thirty-third Anniversary eting this afternoon with your usual kindness towards Literary Institution. The Members of the Society hereby ler you their warmest thanks for the favor, and I am grateful to you for having spared the time in the midst the multifarious duties of your office to come and side here to-day.

Before commencing the usual proceedings of the Meet- allow me to express the Society's heart-felt grief sed by the melancholy death of the late Maharajah yya Kanta Acharyya Chowdhery Bahadur of Mukta- ha, who died in October last, at Deogarh-Baidyanath, he age of fifty-two! He became a Member of this iety in 1898 and continued it till the last days of his . He was laid up in his bed for a few days only and friends and relatives never thought that his end was so r! Letters of condolence were duly sent to his son heir Maharaj-Kumar Sasi Kanta Acharyya Chowdhery adur and Mr. B. Chakerverti, Barrister-at-Law, and the ce of the Society was closed for three days, in honor of memory of the late illustrious deceased.

t is with profound regret I have to announce that the iety has lost the under-mentioned noblemen and gentle- n, who were Members and well-wishers of the Institution, e a very long time; *viz*:—

1) His Highness Dashtanakar Sain, Rajah Sahib of Suket State, in Paniab,
2) Sir Lepel Griffin, K.C.S.I., I.C.S.,
3) His Highness Mahammed Mamtaz Ali Khan Jalal-ud-dowla Mustajil-i-Jangh, Nawab Sahib of Dujana,
4) His Highness Madhu Singh, Maharajah Sahib of Khairagarh, in Rajputana,
5) Run Bahadur Singh, Rajah Sahib of Jamtara,
6) Babu Kisari Mahan Ganguli, B.L., late Editor, *Reis and Ryot*,
7) Babu Kanai Lall Khan, zemindar of Mankunda.

Letters of condolence were duly forwarded to the bereaved family of each of the illustrious deceased!

Gentlemen, it will, perhaps, not be considered out of ice to acquaint you that the *Calcutta Literary Society* s founded in Eighteen hundred and seventy- e by the humble individual, who is now standing fore you, with the help of some of his young friends, the vanced pupils of various institutions of the town, who re then associated with him in the good work, when His Most Excellent Majesty Edward VII, King of Great Britain and Ireland and Emperor of India, visited these shores, (then as His Royal Highness the Prince of Wales), and to-day we meet here to celebrate its Thirty-third Anniversary.

Gentlemen, I have the honor of being its Secretary since its foundation in 1875 and I am glad to be able to say that the Society has been marching onward in the path of progress ever since its foundation.

Gentlemen, the objects of the Society are *to hold friendly gatherings of European and Indian communities to discuss social, literary and scientific subjects and to create social union between Europeans and Indians.*

It is founded essentially upon the principle and strict and loyal adherence to the British Crown and the Society has thus been the means of bringing together the Rulers and the Ruled in one common platform.

The means, hitherto adopted, have been the convening of public meetings for lectures and discourses in English and Indian Vernaculars, on subjects of literary, historical and antiquarian interest, presided over by eminent representatives of both classes of His Imperial Majesty's subjects, and, by so doing, it has achieved a fair measure of success.

The Society celebrated its *Silver Jubilee* at the hall of the *Calcutta University Institute*, College Square, on Wednesday, the 20th March, 1901, at 5 P.M., under the presidency of the late-lamented Vidya Vinada M. Ry. P. Ananda Charlu Avergal, Rai Bahadur, B.L., C.I.E., ex-Madras Member, Viceroy's Legislative Council, before a large and respectable gathering, when Anagarika H. Dharmapala (of Ceylon,) delivered a lecture on the *Students' Life in Ancient Buddhistic India*. (*Vide*, *Englishman*, *Statesman*, *Bengalee*, 22nd March, 1901).

It is a matter of congratulation that the Society has passed through so many years of its existence, during which period, it has weathered many a storm. I cannot allow this opportunity to slip away without expressing my heart-felt gratefulness to the Almighty Disposer of Events, for His unusual kindness that has been vouchsafed to the Society.

I will not dwell at length on the benefits conferred by the Society, the printed proceedings of its various public meetings published in the leading local newspapers, for the last thirty-three years, bear ample testimony to them.

The Society has enrolled among its Patrons and Honorary Members the flowers of the European and Indian communities.

I have much pleasure in submitting to you a synoptical Report of the transactions of the Society, for the year 1908; *viz*:—

The Thirty-second Anniversary Meeting of the Calcutta Literary Society was held at the hall of the *Calcutta University Institute*, College Square, on Monday, the 6th January, 1908, at 4-30 P.M., under the presidency of Rajah Ranjit Sinha Bahadur of Nashipur, before a large and respectable gathering, when Mr. K. Chowdry, late of the Manchester University, delivered a lecture on *Socialism*. (*Vide*, *Englishman*, *Statesman*, *Indian Daily News*, *Bengalee*, and *Amrita Bazar Patrika*, 7th, *Hindu Patriot*, 8th, and *Indian Mirror*, 9th January, 1908.)

Besides the Thirty-second Anniversary Meeting, the Society convened the following six public Meetings, during the year under review; *viz*:—

(1) The Society convened a public Meeting in Cornwallis' Square, on the 23rd January, 1908, at 7 A.M., to celebrate the Seventh Anniversary of the Accession to the Throne of His Imperial Majesty Edward VII, King-Emperor of India, when an *Address of Congratulation*, signed by twenty-one Members of the Society, was forwarded to His Majesty, through the Right Hon'ble Lord Wenlock, M.P., C.C.S.I., G.C.I.E., Ex-Governor of Madras, to which the following acknowledgment was received:—

26, Portland Place. W.
February, 10th, 1908.

Dear Sir,

I had forwarded your Address, as requested, to His Majesty The King.

The Secretary, Yours truly,
Calcutta Literary Society. WENLOCK.

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(2) The Society convened a public Meeting at the hall of the *Calcutta University Institute*, College Square, on Saturday, the 23rd May, 1908, at 4.30 P.M., to celebrate the *Empire Day*, under the presidency of the Venerable *Vedic Pandit* Umesh Chandra Gupta, Vidya Ratna, when Babu Satish Kumar Banerjea, M.A., Rector, *Mitra Institution*, delivered a lecture on the virtues of Her late Majesty Queen Victoria, Empress of India. (*Vide, Journal*, 24th, *Indian Daily News*, 25th, *Bengalee*, and *Indian Mirror*, 26th May, 1908.)

(3) A well-attended Open-Air Meeting, convened by the Society, was held at College Square, on Friday, the 26th June, 1908, at 7 A.M., to celebrate the Sixty-seventh Anniversary of the Birthday of His Imperial Majesty The King-Emperor of India.

(*Vide, Journal*, 28th, *Indian Daily News*, 29th June, 1908.)

(4) The fourth public Meeting, convened by the Society, was held at College Square, on the 9th August, 1908, to celebrate the Sixth Anniversary of the Coronation of His Imperial Majesty The King-Emperor of India.

(*Vide, Hindu Patriot*, 10th August, 1908.)

The fifth public Meeting, convened by the Society, was held at College Square, on Monday, the 2nd November, 1908, to celebrate the Fiftieth Anniversary of the Assumption of the Government of India by the Crown and the publication of Her Majesty the late Queen Victoria's noble Proclamation of 1858.

(*Vide, Englishman, Empire, Indian Daily News, Indian Mirror*, and *Bengalee*, 3rd and *Hindu Patriot*, 4th November, 1908.)

(6) The sixth public Meeting, convened by the Society, was held at College Square, on the 1st December, 1908, at 7 A.M., to celebrate the Sixty-fifth Anniversary of the Birthday of Her Majesty Queen Alexandra of England.

(*Vide, Hindu Patriot*, 4th December, 1908.)

Hon'ble Chairman and Gentlemen, I must express my deep regret at the fact that owing to the unrest which had, for a time, cast a dark gloom all around, no more meetings could be convened last year for discussing any lecture, or, for the discussion of any literary subject.

Gentlemen, ours is a *Literary Society* from the beginning. It has nothing to do with politics; and, therefore, expects the sympathy of all, who take a lively interest in literary pursuits, so that the country can really push onward in the march of civilization and advancement, which it so much stands in need of.

Gentlemen, allow us to congratulate His Honor Sir Edward Norman Baker, K.C.S.I., I.C.S., on His Honor's appointment to the Lieutenant-Governorship of Bengal. We hail His Honor's appointment with a deep sense of loyalty and confidence.

A letter of congratulation, signed by fourteen Members of the Society, was forwarded to His Honor on Tuesday, the 1st December, 1908, to which the following reply was received :—

Private Secretary's Office,
Bengal.

DEAR SIR, *The 3rd December, 1908.*

His Honor desires me to thank the Members of the Calcutta Literary Society for their kind letter of congratulation, which he was very glad to receive.

He has always been much interested in the work of your Society.

The Secretary, Yours faithfully,
The Calcutta Literary Society, CECIL ALLANSON, *Capt.*,
24, *Nimtola Street, Calcutta.* *Private Secretary.*

Gentlemen, the Society's grateful thanks are due to His Excellency Nawab Lutf-ud-din Khan Sahib, (son of the late Nawab Sir Asman Jah Sahib, K. C. S. I.), for his becoming an illustrious Patron and Member of the Society on the 19th January, 1908.

Gentlemen, the best thanks of the Society are hereby given to our distinguished Millionair Rai Sri Nath Pal Bahadur for his presenting a knitting machine to the Society for imparting instruction of weaving to pupils and Rajah Ranjit Sinha Bahadur of Nashipur for presenting a table for the purpose.

Gentlemen, we have now to go through a pleasant task of announcing to you that the following illustrious personages have graciously been pleased to become Patrons and Members of the Society, during the year 1908, to whom the most cordial thanks of the Institution are hereby accorded to each of them ; *viz* :—

Names :—	Dates :—
The Right Hon'ble Lord Loreburn, G.C.M-G., M.P., Lord High Chancellor, ...	11-5-19
The Right Hon'ble Earl Carrington, G.C.M.G., M.P., President, Board of Agriculture and Fisheries, ...	11-5-19
The Right Hon'ble Mr. Burns, M.P., President, Local Government Board, ...	9-5-19
The Right Hon'ble Mr. Walter Runciman, M.P., Minister of the Board of Education,	30-4-19
The Right Hon'ble Mr. McKinnon Wood, M.P., Secretary for Board of Education, ...	14-5-19
The Hon'ble Imad-ul-umra Shams-ul-umra-Nawab Syed Hossein Bilgrami Sahib, C.S.I., Councillor to the Right Hon'ble the Secretary of State for India,	24-1-19
Dr. Ferdinand Freyestater, Austria-Hungary Consulate-General, ...	18-1-19
Mr. H. J. Sanders, Consul-General for Norway and Goatimala, ...	15-1-19
Mr. A. C. Vender Hoop, Consul-General for Netherlands, ...	30 3.19
Nawab Nasir-ud-Mamlak Mirza Shujaat Ali Khan Sahib, Consul-General for Persia,	6-3.19
Mr. J. R. Miller, Consul for Mexico, ...	15-1-19
Mr. Frederic Voigot, Consul for Peru, ...	15-1-19
Mr. E. C. Apostolides, Cousul-Genl., Greece,	18-1-19
Mr. Walter Loman, Vice-Consul for Spain, ...	16-1-19
His Honor Sir Lancelot Hare, K. C. S. I, Lieutenant-Governor of Eastern Bengal and Assam, ...	2-1-19
The Hon'ble Mr. Justice Lalmohun Dass, M.A., B.L., Judge of the High Court, ...	8.12-19
Sir John Murray, Kt., ...	7-11-19
His Highness Sri Brahhadamaba Deo Rajah Martanda Bhairava Tothaman Sahib, Rajah of Pudukota State, ...	3-1-19
Narendra Lall Khan, Rajah Bahadur, Narajole,	27-11-19
Syed Mahi-ud-din Mirza, Nawab Sahib, Khagra,	26-12-19
Abhinava Purna Priya Vedaji Baskar Tirimala Row, Jaghirdar Sahib of Arni, ...	16 12-19
Maharaj-Kumar Gopal Lall Roy Bahadur of Tajhat-Rungpur, ...	27-12-19
Rai Sri Nath Pal Bahadur, ...	4-1-19
R. C. Bonnerjee, Esq., Barrister-at-Law, ...	23-5-19
A. K. Ghose, Esq., Barrister-at-Law, ...	25-5-19

The following letters from eminent personages were received to the Calcutta Literary Society during the session, 1908 ; viz :—

From Her Most Gracious Majesty Queen Alexandra of Great Britain and Ireland :—

Buckingham Pal.
25th February, 19

The Hon'ble Sidney Greville submitted to The Qu Mr. Sham Lall Day's communication of the 5th Decem together with the copies of the congratulatory addr which accompanied the same, and Her Majesty comma ed Mr. Greville to thank Mr. Sham Lall Day very m for the same.

SHAM LALL DAY, ESQ.,
The Calcutta Literary Society,
24, Nimtola Street, Calcutta.

From the Right Hon'ble Lord Wenlock, M G.C.S.I., G.C.I.E., Ex-Governor of Madras :

26, Portland Place. W
DEAR SIR, *February 10th, 190*

I had forwarded your Address as requested to Majesty The King.

The Secretary, Yours t
Calcutta Literary Society. WENLO

His Royal Highness The Duke of onnaught and Strathearn, K.G., K.T., K.P., C., G.C.B., G.C.S.I., G.C.M.G., G.C.I.E., G.C.V.O., :—

Clarence House,
St. James's S.W.
18th May, 1908.

Equerry-in-Waiting is desired by H. R. H. The of Connaught to thank The Calcutta Literary Society ir letter of congratulation on His Royal Highness's ay, which they have conveyed to him through Sham Lall Day.

The Secretary, JOHN MURRAY, *Major.*
alcutta Literary Society,
mtola Street, Calcutta.

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the Right Hon'ble Lord Loreburn, M.P., G.C.M.G., Lord High Chancellor :—

Lord Chancellor,
House of Lords, S.W.
11th May, 1908.

am desired by the Lord Chancellor to acknowledge ceipt of your letter of the 23rd ultimo, and to say is Lordship will have much pleasure in becoming a n and Honorary Member of your Literary Society.

SHAM LALL DAY, ESQ., I am, Sir,
Founder-Secretary, Your Obedient Servant,
Calcutta Literary Society, CHARLES R. S. REIT.

---

m the Right Hon'ble Earl Carrington, M.P., G.C.M.G., President, Board of Agriculture and Fisheries :—

Board of Agriculture and Fisheries,
4, Whitehall Place, S.W.
11th May, 1908.

R SIR,
I am desired by Lord Carrington to reply to your r of the 23rd ultimo, and to say that he will be very sed to become a patron and honorary member ie Calcutta Literary Society as you so kindly invite him come.

SHAM LALL DAY, ESQ., Yours faithfully,
Calcutta Literary Society. E. B. SHINE.

---

m the Relatives of the Right Hon'ble the late Sir Henry Campbell-Bannerman, M.P., G.C.B., D.C.L., M.A., LL.D., D.L., Prime-Minister and First Lord of the Treasury :—

10, Downing Street,
Whitehall. S.W.
12th May, 1908.

he Relatives of the late Sir Henry Campbell-Banner- beg to express their thanks for the kind resolution of pathy which you have been so good as to convey to n.

M LALL DAY, ESQ.,
24, Nimtola Street, Calcutta.

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m the Right Hon'ble Mr. Asquith, M.P., Prime-Minister and First Lord of the Treasury :—

First Lord of the Treasury,
10, Downing Street,
Whitehall. S.W.
April 29th, 1908.

I am desired by the Prime-Minister to thank you for r letter of congratulation. I am, Sir,
SHAM LALL DAY, ESQ., Your Obedient Servant,
Nimtola Street, Calcutta. MARK STARGIS.

---

m the Right Hon'ble Mr. C. E. Hobhouse, M.P., Secretary to the Treasury :—

Treasury Chambers,
Whitehall. S.W.
4th May, 1908.

AR SIR,
I am desired by Mr. Hobhouse to thank you for your of the 16th ultimo and its congratulations, which much appreciated.

SHAM LALL DAY, ESQ., Yours faithfully,
e Calcutta Literary Society. N. E. BEHEVES.

From the Right Hon'ble Mr. Burns, M.P., President, Local Government Board :—

Local Government Board,
Whitehall, S.W.
9th May, 1908.

DEAR SIR,
In reply to your letter I am desired by Mr. Burns to say that he has much pleasure in accepting your invitation to become a patron and honorary member of the Calcutta Literary Society.

SHAM LALL DAY, ESQ., Yours faithfully,
The Calcutta Literary Society. HENRY J. COMYNS.

From the Right Hon'ble Mr. Walter Runciman, M.P., Minister of the Board of Education :—

Board of Education,
Whitehall, London, S.W.
April 30th, 1908.

DEAR SIR,
I am desired by Mr. Runciman to acknowledge the receipt of your letter of the 9th Instant, and to request you to convey to the Members of the Calcutta Literary Society his thanks for their kind congratulations on his appointment as President of the Board of Education and for their good wishes. Mr. Runciman will be happy to become a Patron and Honorary Member of your Society.

SHAM LALL DAY, ESQ., Yours faithfully,
The Calcutta Literary Society. G. E. MURRAY.

From the Right Hon'ble Mr. McKinnon Wood, M.P., Secretary for Board of Education :—

Board of Education,
Whitehall, London, S.W.
May, 14th, 1908.

DEAR SIR,
I am desired by Mr. McKinnon Wood to acknowledg the receipt of your letter of the 16th April, and to say tha he will be pleased to have his name added to the list c Patrons and Honorary Members of the Calcutta Literar Society.

SHAM LALL DAY, ESQ., I am,
The Calcutta Literary Society, Yours faithfully
24, Nimtola Street, Calcutta. C. E. SYKES.

From His Excellency Nawab Sir Afsur-ul-Mulk, Afsur-i-Jangh, Afsur-ud-Dowla Mahammed Ali Beg Sahib, K.C.I.E., A.D.C., **to His Highness the Nizam Sahib of Hyderabad-Deccan**, G.C.S.I. :—

Hyderabad,
4th July, 1908.

DEAR SIR,
Thanks for your letter of the 22nd June, 1908.

Please convey my best thanks to the Society for their kind congratulation on the honor of *Knighthood* conferred on me by His Majesty The King-Emperor.

* * * *

SHAM LALL DAY, ESQ., Yours faithfully,
Founder-Secretary, AFSUR-UL-MULK.
The Calcutta Literary Society,

From the Hon'ble Sir Rameswar Singh, K.C.I.E., **Maharajah Bahadur of Durbhangah and Member of the Viceroy's Legislative Council** :—

Private Secretary's Office,
Raj Durbhangah,
1, Middleton Street,
17th March, 1908.

SIR,
I am directed to thank you for your kind letter, congratulating H. H. on being made an Honorary Fellow of the Calcutta University for h[illegible].

SHAM LALL DAY, ESQ., Yours faithfully,
The Calcutta Literary Society, VINDHYA NATH JHA,
24, Nimtola Street, Calcutta. *Private Secretary.*

From the Hon'ble Sir Bejoy Chand Mahtab, K.C.I.E., **Maharaj-Adheraj Bahadur of Burdwan and Member of the Bengal Legislative Council** :—

Bejoy Manzil,
6, Alipur Lane,
Calcutta, 5th July, 1908.

DEAR SIR,
I am directed by the Hon'ble Maharaj Adheraj Bahadur of Burdwan to thank you for your kind letter of congratulation.

SHAM LALL DAY, ESQ., Yours truly,
24, Nimtola Street, P. CHATTERJEA,
Calcutta *Private Secretary.*

From Maharajah Bahadur Sir P. Tagore, Kt., Sheriff of Calcutta :—

From
Maharajah Tagore,
Tagore Castle,
February 5th, 1908.

To
Babu Sham Lall Day,
Secretary, Calcutta Literary Society,
24, Nimtola Street.

My Dear Sham Lall Babu,

Please be good enough to convey to the members of your Society my hearty thanks for the condolence they have been pleased to send me through you in yours of the 10th ultimo, on the sad bereavement I have met with.

Owing to my mourning I have not been able to send an earlier acknowledgment of your letter..

Yours faithfully,
P. Tagore.

From Sir Gooroo Dass Banerjea, Kt., M.A., D.L., Ph. D. : —

Narikeldanga. Calcutta,
17th March, 1908.

Dear Sir,

I have received your letter of the 15th instant, and I offer you and your Society my best thanks for your kind congratulations.

Babu Sham Lall Day,
Secretary,
Calcutta Literary Society.

Yours sincerely,
Gooroo Dass Banerjea.

From the Dewan Sahib of Hatwa Raj Estate :

Telegram, No. 02897.
Dated, 14th February, 1908.

To
Secretary,
Literary Society,
24, Nimtola Street,

From
Dewan, Hatwa,
Barah Chakia.

Thanks for kind congratulation.

From the Hon'ble Imad-ul-umra-Shams-ul-umra Nawab Syed Hossein Bilgrami Sahib. C.S.I., Councillor to the Right Hon'ble the Secretary of State for India : —

13 A, Lower Grosvena Place,
London, S.W.
24th January, 1908.

Dear Sir,

I am much obliged to you for your letter of the 1st of this month and for your kind congratulations and the card of invitation you encloses. I need not say what gratification it would have afforded me, if distance had not precluded my availing myself of the invitation.

It is very good of you to offer to put me down as an honorary member of your excellent Society. I shall, indeed, be proud to see my name associated with the names of so many well-known and honorable noblemen and gentlemen, though I am well aware mine is hardly worth of the distinction.

Sham Lall Day, Esq.,
Founder-Secretary,
Calcutta Literary Society.

I remain,
Yours truly,
Syed Hossein Bilgrami.

From Mr. D. King, Royal Swedish Consulate-General :

Royal Swedish Consulate General,
Clive Row, Calcutta,
3rd February, 1908.

Sir,

I have the honour to state that by the mail I have been ordered by the Swedish Government to convey to you the sincere thanks of the Royal Family of Sweden for your letter of condolence at the death of his late Majesty King Oscar.

Sham Lall Day, Esq.,
Secretary,
Calcutta Literary Society.
24, Nimtola Street, Calcutta,

I have the honour to be,
Sir,
Your Most Obedient Servant,
D. King,
Consul-General.

From His Highness the Maharajah Sahib of Kolhapur, G.C.S.I. :—

Telegram, No. 00713.
Dated, 25th March, 1908.

To
Literary Society,
Calcutta.

From
Maharajah,
Kolhapur.

Thanks for congratulations and good wishes.

From Mr. C. H. Tawly, Vice-Consul for Portugal :—

From
The Vice-Consul of Portugal,

To
Sham Lall Day, Esq.,
Founder-Secretary,
Calcutta Literary Society,
24, Nimtola Street, Calcutta.

Sir,

Calcutta, 12th February, 1908.

I am in receipt of your letter of the 5th Instant which you express your condolence to the Government Portugal on the sad deaths of His Majesty The King Portugal and H. R. H. the Crown Prince of Portug I thank you for this expression of your sympathy, and have forwarded your letter to my Consul-General Bombay.

I have the honor to l
Sir,
Your Obedient Serva
C. H. Tawly,
Vice-Consul for Portug

From His Excellency the Right Hon'ble the Governor of Bombay : —

Government House,
Bombay, 24th December, 19

My Dear Sir,

His Excellency the Governor and Miss Clarke desi me to request you to convey to the members, The Calcu Literary Society their warm thanks for the kind message sympathy, which they greatly appreciate.

The Secretary,
The Calcutta Literary Society,
Calcutta.

Believe me,
Yours truly,
Eric Drummond, *Captain*

From His Highness the Maharajah Gaekwar Sah of Baroda State, G.C.S.I. :—

Luxmi Vilas Palace,
Baroda, 4th October, 19

Dear Sir,

I am desired by His Highness the Maharajah Sah to convey to you, on behalf of the Calcutta Litera Society, his thanks for the kind message of sympathy in l sad bereavement.

Sham Lall Day, Esq.,
Secretary,
Calcutta Literary Society,
24, Nimtola Street, Calcutta.

Yours truly,
G. A. Bunse Gaekwa
Secretary to His Highn the Maharajah Gaekw

From His Honor Sir Lancelot Hare, K.C.S. Lieutenant-Governor of Eastern Bengal a Assam :—

Eastern Bengal and Assam Lieutenant-Governo
Lieutenant-Governor's-Camp,
January 2nd, 1908.

Dear Sir,

In reply to your letter of the 30th ultimo, address to Sir Lancelot Hare, I am to say that His Honor will glad to become a member of your Society, and to ask y to kindly enroll his name.

Sham Lall Day, Esq.,
Founder-Secretary,
Calcutta Literary Society.

Yours truly,
L. Deuing, *Capt.*,
Private Secretary.

From His Honor Sir A. Fraser, K.C.S.I., Lieutenar Governor of Bengal :—

Private Secretary's Office,
Bengal.
The 10th November. 190

Dear Sir,

His Honor desires me to thank the members of t Calcutta Literary Society for their cordial expression congratulation and good will.

Babu Sham Lall Day,
Secretary,
The Calcutta Literary Society.

Yours truly,
B. A. Collins,
Private Secretary

From Sir John Murray, Kt. :—

Calcutta, 7th November, 1908

Dear Sir,

I am in receipt of your letter of this date, and I very much obliged for the cordial welcome of your Socie You are at liberty to enrol my name among yo members.

Sham Lall Day, Esq.,
Secy., Calcutta Literary Society.

Yours Sincerely
John Murra

From the Right Hon'ble Baron Tweedsmouth, M.P., Lord President of the Council, &c., &c.:—

Privy Council Office,
28th April, 1908.

Dear Sir,

* * fully sympathising with the objects of the Calcutta Literary Society. * *

Sham Lall Day, Esq.,
Founder-Secretary,
Calcutta Literary Society.

Yours faithfully believe me,
H. M. Stanley,

From His Honor Sir Lancelot Hare, K. C. S. I., Lieut-Governor of Eastern Bengal & Assam :

Government House,
Shillong, April, 22nd, 1908.

DEAR SIR,

I am to acknowledge with thanks the receipt of your letter of the 19th Instant.

The Secretary,
Calcutta Literary Society,
24, Nimtola Street, Calcutta.

Yours truly,
L. DEUING, *Capt*,
Private Secretary.

From the very Revd. Father E. Lafont, S.J., C.I.E., M.I.E.E., Honorary Doctor of Science, &c., &c.:—

ARCHBISHOP'S HOUSE,
12, PARK STREET,
Calcutta, 17th March, 1908.

Dear Sir,

I beg to thank the Calcutta Literary Society for their kind congratulations on the honor, which was bestowed upon my un-worthy self, at the last Convocation of the Calcutta University.

Sham Lall Day, Esq.,
Founder-Secretary,
Calcutta Literary Society.

Yours Sincerly,
E. LAFONT, S. J.

From the Hon'ble Sir K. G. Gupta, Kt., I.C.S., Councillor to the Right Hon'ble the Secretary of State for India :—

57, TREGENTER ROAD,
LONDON, (S. W.),
13th September, 1908.

My dear Sir,

I am greatly obliged to you and to your Society for the kind expression of sympathy, which you have been good enough to convey to me in my great bereavement.

Sham Lall Day, Esq.,
Secy., Calcutta Literary Society,
24, Nimtola Street, Calcutta.

Yours Sincerely,
K. G. GUPTA.

From the Hon'ble Sir Charles George Hilbersden Allen, Kt., I.C.S., Chairman, Calcutta Municipal Corporation, Member of the Bengal Legislative Council, &c., &c., &c. :—

25, CAMAC STREET,
Calcutta, 3rd January, 1908.

Dear Sir,

I am very much obliged to you for your kind congratulations, for which please accept my best thanks.

Babu Sham Lall Day,
Secretary, Calcutta Literary Society,
24, Nimtola Street, Calcutta.

Yours truly,
C. A. ALLEN.

---

om the Hon'ble Mr. S. P. Sinha, Barrister-at-Law, Advocate-General, High Court and Member of the Bengal Legislative Council, &c, &c., &c. :—

23, THEATRE ROAD,
10th April, 1908.

ar Sir,

Pardon this delay in answering your letter of the 2nd., ich reached my hands 3 or 4 days ago. I am very inkful to you and your Society for your kind congratulans and good wishes.

Sham Lall Day, Esq.,
cy., Calcutta Literary Society.

Yours Sincerely,
S. P. SINHA.

---

om Maharaj-Kumar Gopal Lall Roy Bahadur of Tajhat-Rangpur State :

Calcutta, 2nd September, 1908.

ar Sir,

In reply to your letters, hitherto received, I have the nour to thank you, on Maharaj-Kumar's behalf, for the any kind wishes expressed in them, on his attaining ajority. * * * *

Babu Sham Lall Day,
cy., Calcutta Literary Society,
4, Nimtola Street, Calcutta.

I have the honor, &c.,
S. C. BHOWMICK,
Maharaj-Kumar's Office.

From His Highness Colonel Sir Nripendra Narayan Bhup, G.C.B., G.C.I.E., Maharajah Sahib of Cooch Behar State :—

WOODLANDS, ALIPUR,
23rd December, 1908.

Dear Sham Lall Babu,

Thanks for your kind letter welcoming us back home *

Babu Sham Lall Day,
24, Nimtola Street, Calcutta.

Yours, truly,
PRIYA NATH GHOSE.

From Sir Mitrodaya Singh Deo, Maharajah Sahib of Sonepur :—

SONEPUR,
The 15th July, 1908.

My dear Sir,

I thank you heartily to receive your kind letter of the 27th ultimo, communicating me your congratulations on the conferred on me of the title of *Maharajah*.

Sham Lall Day, Esq.,
Secy., Calcutta Lit. Society,
24, Nimtola Street, Calcutta.

Yours Sincerely,
B. M. SINGH DEO,
Feudatory Chief, Sonepur.

From Shri Lal Bahadur Singh, Rajah Sahib of Khairagarh State : —

KHAIRAGARH,
Dated, 24th December, 1908.

Sir,

* I duly conveyed your heart-felt sympathy to the young Rajah Sahib Shri Lal Bahadur Singh, in his sad bereavement, wh ch accepted with thanks. * *

Sham Lall Day, Esq.,
Founder-Secretary,
Calcutta Literary Society.

I am,
Yours truly,
B. GHONDOO SINGH,
Private Secy., Khairagarh State.

From Krishna Kumar, Rajah Sahib of Sahaspur-Bilari:

SAHASPUR-BILARI,
5th July, 1908.

My dear Sir,

I received your congratulations.

Pray, accept my cordial thanks for your good wishes for me and convey them to the whole Society also.

Hoping you are in the enjoyment of good health.

Babu Sham Lall Day,
Secretary, Calcutta Literary Society,
24, Nimtola Street, Calcutta.

I am,
Yours Sincerely,
K. KUMAR.

From Mr. Amrita Lall Mitter, Treasurer, Calcutta Municipal Corporation :—

MUNICIPAL OFFICE,
Calcutta, 7th April, 1908.

Dear Sir,

I am in receipt of your letter, dated 6th April, 1908.

I am much thankful for the good wishes expressed therein on my being appointed Treasurer to the Calcutta Municipality.

Sham Lall Day, Esq.,
Founder-Secretary,
Calcutta Literary Society.

Yours truly,
AMRITA LALL MITTER.

Gentlemen, the Society has now to surmount numerous difficulties for want of a suitable building of its own, for its office and congregation, which impair, in a great degree, its rapid and steady progress.

It is, therefore, in contemplation to avail of the first opportunity, to remove this want. I, therefore, sincerely trust that the patrons, members, well-wishers and friends of this Literary Institution of thirty-four years standing will take a lively interest by lending their patronage in the matter, as without their co-operation, it would be difficult to provide it with one.

The Society is, at present, located in some hired rooms, at No. 24, Nimtola Street, Calcutta, and for its public Meetings, it has to go about from place to place. This is hardly a desirable thing and greatly hampered the utility of the Institution.

It is estimated that a sum of a *lac* and fifty thousand Rupees will be required for the purpose, to enable the Society to have a suitable home and respectful habitation of its own.

The Patrons and Members of the Society are all illustrious personages of the highest rank, great wealth and position, and they are distinguished for their liberality to institutions, which are doing and will do good to the country.

The sum is a most insignificant one, (comparing with ... any one of them can alone contribute the

amount. It is needless to mention that the proposed building erected will bear the illustrious donors' names.

To secure the permanency of the Society and to enlarge the sphere of its usefulness, I sincerely trust that the sum necessary for the construction of the building may be secured alone by them, as it will be a matter of deep regreat, if from want of a local habitation of its own, the Society shall cease to exist, or, the sphere of its usefulness contracted, after so many years of its existence.

Gentlemen, the thanks of the Society are hereby given to the gentlemen, who delivered lectures at its meetings, and to those, who presided on the occasions.

The Society also records its appreciation of the kindness of the editors of the English and Vernacular newspapers, who have found space in their columns to publish the proceedings of its Meetings and other doings of the Society since its foundation, in 1875.

The special thanks of the Institution are also hereby given to the donors and subscribers, who have helped the Society during the last Thirty-three years of its existence.

To the Patrons, Honorary Members, Members, friends and well-wishers of the Society, I beg hereby to express my deep obligation for their un-abated interest in the welfare of this Literary Society.

Let us now thank the Almighty Disposer of Events, under whose fostering care the Society has been able to complete Thirty three years of its existence.

May He continue to shower His manifold blessings upon us, grant us strength enough to sustain us in our work and cheer us at the time of our difficulties. (*Cheers*).

After Mr. Sham Lall Day, the Founder-Secretary to the Calcutta Literary Society, had finished his Report for the year 1908, the Hon'ble Chairman blessed the Society and wished the Institution every success.

The Hon'ble Chairman then moved the adoption of the Report, which was unanimously carried by acclamation.

The Hon'ble Chairman then asked Mr. R. C. Bonnerjee, *Barrister-at-Law*, to deliver his lecture on—

One Aspect of Literature :—

The learned lecturer very ably dwelt upon his subject for nearly an hour, during which time, he was frequently applauded.

He delivered a very eloquent speech, which was listened to with rapt attention. The learned lecturer said : —

Gentlemen, now-a-days, one has to begin a paper, on any *literary* subject, with something in the nature of an apology, and this for two very good reasons ; *viz* :—

In the first place, so much had been written about *Literature*, that unless the writer believes in the words of Browning—he sees two points in Hamlet's soul unseized by the German—yet, or is prepared further to elucidate some classic, he must be of a sanguine nature, indeed, if he expects to offer to his readers anything startlingly new.

In the second place, ours is a most matter-of-fact age, in which we all are very much under the thumb of the materialist.

To the new-born race of scientists, who regard science as the end-all and be-all of existence, there is something distasteful in anything that can afford to ignore, what they consider facts worth-knowing and attend to the qualities, which come under the domain of imagination, rather than of vaticination, further this generation is one that lives its life in a great hurry and men use the pauser in their every day occupations, not so much to refresh and recoup themselves for their tasks, as to stimulate their jaded faculties.

The reading-matter of to day—with one or two brilliant exceptions—that finds most vogue in the daily press, with is solemn and potentous leaders, society gossip and police court scandal, together with certain books, that can scarcely be called *Literature* and might be called by a much more ugly name.

Added to this, there is, what Bagehot has called—*the tyranny of the common place.—You may talk*, said he, *of the tyranny of Nero and Tiberius, but, the real tyranny is that of your next-door neighbour.*

Public opinion is a permeating influence and it exacts obedience to itself. It requires us to think other men's thoughts, to speak other men's words and to follow other men's habits.

At present, undoubtedly, public opinion is not on the side of *Literature*. It is no bad custom, therefore, to form *literary* societies and read papers on *literary* subjects, as a protest against this tyranny

Such essays may, perhaps, excuse their lack of originality by the plea, that, if not, by their virtues, at least by their faults, they turn the minds of their readers to considerations of a *literary* character.

The *literary* man is the proud possessor of many contemptuous epithets—he is the idealist, the dreamer, the pedant or the dilettante. It is due to the many tangible and beneficial results of modern science that idealism, now a-days, requires an apology. Here, at all events, no apology will be offered for it.

Materialism is all very well in its own way, but, anything that can prevent its absolute domination, so long as man is or considers himself to be, a spiritual being, is not without its *raison d'etre*. To dream may be unprofitable, but, it is occasionally pleasant and dreams play some part in this life of ours.

Most of us, when the toils of the day are over, are glad for sleep and if there be pleasant dreams therein, who is to complain ?

So, in the rush and hurry of this life of ours, amidst all the weariness, the fume and the fret, he plays no un-important part, who can give us.—A tone.

Of some world far from ours,
Where music and moon-light and feeling are one.

As for the pedantry of *Literature*, that has its objectionable side, but, exactness, whether in language or anything else, is hardly what one would expect a scientific generation to regard as an egregious fault. For the dilettante, too, there is some little to be said. Doubtless character, determination and steadiness are essentials for a successful life.

Unless men in the main exhibited these characteristics, the work of the world would fail considerably. Industry and perseverance are, no doubt, two of the most essential virtues, but, all work and no play makes Jack, a dull boy and there are times when a little dilettanteism is not without its uses.

Horace tells us with truth *dulcecst desipere in loco*. It is sweet to play the fool in season and unless it tempts us to play the fool out of season as well, we should be grateful to those who help us to do so.

There is, however, from the practical point of view, another very great argument, in favour of the study of *Literature*. Useful, though it may be, when science reaches forth her arms to feel from world to world and charms her secret from the latest moon, here are other things, in this life of ours, useful also. Taking everything into consideration, to a large extent, the proper study of mankind is *man*.

How be t are we to study *man* ! We may, by increasing our physiological knowledge, discover many most important details about his structure and his functions and his powers.

Man, however, as countless philosophers have told us, is a gregarious animal and no amount of scientific facts, using with the last two words, in their present accepted sense, will complete our knowledge of his relations with his fellows.

Progress, after all, is not confined to man's victories over nature. There is something to be said of man's victories over himself. Civilisation ought not to be judged, though there is a tendency, so to judge it, by material improvements alone.

The mind, as well as the body of man, deserves our consideration, and where shall we trace the minds of men more clearly than in their art, and, to use a generic term, there more than elsewhere in their *Literature*.

Science has made the world a much smaller place than it was. New races are continually being brought into contact with each other and if the scheme of things is to proceed at all smoothly, they must begin to understand one another. How shall they best to do this ?

After all, the mind of a race plays a very important part in its history. Shall we understand the mind of a race from its scientific inventions? These may- may rather must—give us some indication, but, properly to appreciate men's actions, it is necessary to know that, which prompts them.

Where else are the ideals and the impulses of a nation embodied more clearly than in their *Literature*? And what of the *facts*, on which the scientific mind lays so much stress?

The commentaries of Cæsar, though they describe actual events, that is actual facts for future generations to read, are of no more importance in our study of the Roman people, than are the private letters of Cicero to his friend.

The poems of Homer reveal to us as much about the ancient Greeks, as do the histories of Herodotus, or, indeed, further to extend the comparison—as do the recent excavations in Crete and elsewhere.

Immortality is the one thing, most hoped for by mortal men, and, if the world has any scheme at all, properly to study that scheme, we must look before and after. To understand our own minds fully, we must understand the minds of those, who went before us.

The thoughts and ideals and aspirations of an age are embodied by their great writers, and it is just their factulty of embodying the soul of the times that makes the authors great and their works immortal.

Horace declared, at the end of his third book of odes, "I have erected a monument more lasting than brass." —*Exegi monumentum aere perennius*—and his declaration was not without truth. The things, wrought by the hand of man, pass away.

Build as man may
Time gnaws and tears,
'Midst marble flesures iron rents
Only imagination rears,
Imperishable monuments.

If then it be necessary for us to understand the minds and the actions of those, who have preceded us, in this world, and, if their *Literature* is the means, whereby we are to make this study, so, also, must we employ the *Literature* of our contemporaries, if we wish to study and understand their minds and actions.

If there be one bond of union in the world between the different races, it is to be found more certainly in *Literature* than in anything else. Custom obtains a great predominance over us, as Herodotus says —

"Custom is king and men, who differ from each other, in their customs, are apt to look with distrust on one another."

But, if they pause and consider, they will find that the old truism, that human nature is much the same all the world over, is not so untrue.

They will find a common meeting-ground, when they consider the ideals, which, in the end, prompt the customs, and just as no man can properly understand his own race, unless he knows its mind, which is displayed more in its *Literature* than in most other things, so, he can only understand another race, if he knows its *Literature*.

The statement, that *Literature* is a common meeting-ground for all nations, requires, however much qualification. The scheme of the world seems such, that in it, each nation represents an idea.

Thus we find Greece representing the idea of completion — that which is self-contained and from this idea rose the city State.

Later in the world, when that idea was too narrow, came Rome with her idea of Empire.

The glory that was Greece, and the grandeur that was Rome, live in their *Literature*. Athens is an un-important city of the world, save for its history. Aeschylus is a world-wide treasure. The temples that the Romans erected are falling to ruins. Vergil holds sway in the whole of the civilised world.

So, too, if ever the dream of Macaulay comes true and his New Zealander sits on the arch of London Bridge, to sketch the ruins of St. Paul, the British Empire will live again in its writers and its *Literature*.

We shall not, by studying the *literature* of another nation, expect to find that it is exactly the same as our own—rather we shall look for its difference. Each nation has a different part to play in the world, but, by studying its *Literature*, we shall realise largely, what part it has played and they will give us no faint indication of the part, that it is likely to play.

Empires are growing large, now-a-days, and men of all races meet in one large hall. How shall the harmonious working of these great Empires be insured, unless men take the trouble to understand one another?

Is there a better way of understanding men, than of understanding that, which prompts their actions? Shall we find their motives or their ideals anywhere more clearly set forth than in their *Literature*? These considerations bring us at once to the question what is *Literature*.

I shall attempt no defination of my own, in the short space at my disposal here. Morley, in considering this question, says, ***Definitions always appear to me in these things to be in the nature of vanity.***

I feel that the attempt to be compact in the definition of *Literature* ends in something that is meagre, partial, starved and unsatisiactory. But, he goes on to define it.

Literature, he says, consists of all the books—and they are not so many—where moral truths and human passions are touched with a certain largeness, sanity and attraction of form.

Poets, dramatists, humourists, satirists, masters of fiction, the great preachers, the character-writers, the maxim-writers, the great political orators—they are all *Literature*, in so far as they teach us to know man and to know human nature.

This is what makes *Literature* rightly sifted and selected and rightly studied—not the mere elegant triflling, that it is so often and so erroneously supposed to be, but, a proper instrument for a systematic training of the imagination and sympathies and of a genial and varied moral sensibility.

Literature, like a jewel, has many facts. The aspect, on which I have ventured to-day, stress in one that concerns us in this country.

We are brought into daily contact with another race. Both races must understand each other. In *Literature*, we shall find a common meeting-ground.

There is so much, that is material in our lives of to-day, that we should treasure anything that is spiritual. Let us, by all means, do our best to take every advantage of any material benefit, the men of science can give us.

Let us hail with delight each new invention, that adds to the material comfort of the world. Let us applaud those, who devote their lives to science. Let us not fail to appreciate the advantages of a technical education. (*Cheers.*)

Undoubtedly, it is of the utmost importance, that men should be trained, to do useful things, whereby they can earn their daily bread, and put into force all the powers of nature to make life easier.

There is, however, a dangerous tendency to exaggerate this view and to make the earning of the daily bread, the end-all and be-all of life—to look only for what is material and tangible, to follow the busy dance of things that pass away, to neglect the temperate show of others that endure.

If I may again quote Morley, "In the times before us," he says, "that promise, or threaten deep political, economical and social controversy, what we need to do, is to induce our people, to weigh and consider." We want them to cultivate energy without impatience, activity without restlessness, inflexibility without ill humour.

I am not going to preach to you any artificial Stoicism, I am not going to preach to you any indifference to money, or, to the plesures of social intercourse, or, to the esteem and good will of our neighbours, or, to any other of the consolations and necessities of life.

But, after all, the thing, that matters most, both for happiness and duty, is that we should strive habitually to live with wise thoughts and right feelings. *Literature* helps us more than other studies to this most blessed companionship of wise thoughts and right feelings."

I will only add, in conclusion, that they, who dwell in the companionship of wise thoughts and right feelings, will not fail to discover in the *Literature* of another civilised race, a common bond of sympathy, which shall dictate their daily intercourse one with another. (*Cheers.*)

After the learned speaker had done, Dr. S. K. Mullick, M.A., M.D., delivered a nice little speech. He particularly pointed out that a suitable building for the Society was badly needed. He earnestly appealed to its Members to lend their helping hands in the matter.

The Hon'ble Chairman then rose, amidst cheers. He thanked the learned lecturer for his eloquent speech and endorsed the remarks of the lecturer. He advised the students to imitate what was best in other nations, for that was the only way to make the Indians great.

He recommended the study of the histories of Greece, Rome, England, France, Germany, as well as that of their own mother-land.

Mr. Jnan Chandra Roy, B.L., Pleader, Judge's Court, Alipur, proposed votes of thanks to the Hon'ble Chairman and the learned lecturer, which were seconded by the Hon'ble Rai Radha Charan pal Bahadur and supported by Kumar Kshitindra Deb Rai Bahadur of Bansbarea-Hooghly and carried by acclamation.

A charming song closed the

Dedication.

The Thirty-fourth Annual Report

- OF THE -

Calcutta Literary Society

- IS -

DEDICATED BY THE KIND PERMISSION

TO THE

Hon'ble Nawabzada Syed Altaf Ali Sahib

OF -

BOGRA ESTATE,

Member of the Legislative Council of

His Excellency The Right Hon'ble the Governor of Bengal,

Member of the Bogra District Board,

Chairman of the Bogra Municipality,

Honorary Magistrate of the Bogra Independent Bench,

Honorary Presidency Magistrate

AND

Justice of the Peace for the town of Calcutta,

Member of the governing body of the Hasting School, at Alipur,

Etc., Etc., Etc.,

BY

SHAM LALL DAY, Esq.,

Founder-Secretary to the Society.

A SHORT BIOGRAPHICAL SKETCH
OF THE
Hon'ble Nawabzada Syed Altaf Ali Sahib
OF BOGRA ESTATE,
Member of the Legislative Council of His Excellency the Right Hon'ble the Governor of Fort William in Bengal, &c.

THE Hon'ble Nawabzada Syed Altaf Ali Sahib of Bogra Estate, is a Member of the *Bengal Legislative Council* and is the successor of the several big estates left by his maternal-grand-father, the late Nawab Syed Abdus Sobhan Chowdhuri Sahib, who was a liberal-minded zemindar, with broad and advanced ideas, and who was a popular leader of light and culture. The late Nawab Sahib died in July, 1915.

THE late Nawab Sahib, who was also an Honorary Magistrate of Bogra Independent Bench, and who was one of the oldest Members of the *Calcutta Literary Society*, since Monday, the 25th September 1882, (or for upwards of thirty-four years), owned large estates in Bogra District and had distinguished himself by his public benefactions, among which was the founding of the **Tahurnissra Female Hospital,** the **Woodburn Public Library,** the **Edward Park, the Altafunnessa Park,** etc. Through his exertion, the **Brahmaputra Sultanpur Branch Railway,** (now a main section of the Eastern Bengal Railway), was floated. The town of Bogra is indebted to him for many more improvements too numerous to mention.

THE title of **Nawab** was conferred on him, as a personal distinction, on Tuesday, the 3rd January, 1893, in recognition of his public services, by His Excellency the Right Hon'ble the then Viceroy and Governor-General of India.

THE Hon'ble Nawabzada Syed Altaf Ali Sahib was educated at the Presidency College and at Aligarh College and served the Government for six years as a Deputy Collector with conspicuous ability. He resigned the post in the hope of being able to place himself unreservedly in the service of his country. He has actively supported several public movements.

HE IS a Member of the *Bogra District Board*, the Chairman of the *Bogra Municipality* an Honorary Magistrate of the *Bogra Independent Bench*, an Honorary Presidency Magistrate and a Justice of the Peace for the town of Calcutta, a member of the governing body of the **Hastings School** at Alipur,-Calcutta, &c., &c., &c.

PRAY the Hon'ble Nawabzada Sahib live long in peace, happiness and prosperity and may his noble career in the *Bengal Legislative Council* be honourable to himself and useful to the country is now the earnest desire of the people.

The Calcutta Literary Society,
24, NIMTOLA STREET,
CALCUTTA.

Sham Lall Day,
Founder-Secretary to the Society.

Proceedings of the *Thirty-fourth Anniversary General Meeting of the Calcutta Literary Society* held, with great *eclat*, at the hall of the *Calcutta University Institute*, College Square, on Wednesday, the 5th January, 1910, at 5-30 P.M., Under the presidency of the Hon'ble Mr. Digambar Chatterjea, M.A., B.L., Judge of the High Court of Judicature at Fort William in Bengal, before a large and appreciative assembly. The Members of the Society, the Graduates and Under-Graduates of the Calcutta University and other gentlemen of the suburbs composed the bulk of the audience. (Vide, Statesman and Bengalee, 6th., Indian Daily News and Amrita Bazar Patrika, 7th., Indian Mirror, 8th., and Hindu Patriot, 10th January, 1910.)

The *Thirty-fourth Anniversary General Meeting of the Calcutta Literary Society* was held, with great *eclat*, at the hall of the *Calcutta University Institute*, College Square, on Wednesday, the 5th. January, 1910, at 5-30 P.M., under the presidency of the Hon'ble Mr. Digambar Chatterjea, M.A., B.L., Judge of the High Court.

The hall was packed to over-flowing by a large and appreciative assembly. The Members of the Society, the Graduates and Under-Graduates of the Calcutta University and other gentlemen of the suburbs composed the bulk of the audience. Upon the table, there were nose-gays, bouquets, garlands of beautiful flowers, &c.

On the Hon'ble Chairman's taking his seat, amidst cheers, Master Madan Mahan Chatterjea, a lad of four summers, sang a sweet song, composed for the occasion. His mellifluous and charming voice, enraptured the huge assembly.

Mr. Sham Lall Day, the Founder-Secretary to the Society, then addressed the Meeting thus:—

ADDRESS BY THE SECRETARY:—

Hon'ble Chairman and Gentlemen,

I feel great pride and honor in welcoming you here. It is most gratifying that we have had such a high personage as you, Sir, to honor the Society with your presence and to preside over the *Thirty-fourth Anniversary General Meeting of the Calcutta Literary Society*, this afternoon, with your usual kindness towards this Literary Institution of thirty-four years standing, neither grudging of your time nor labor, in the midst of your multifarious duties of your exalted office. The Members of the Society hereby tender you their warmest thanks for the favor.

Before commencing the usual proceedings of the Meeting, allow me to express the Society's most heart-felt grief, caused by the melancholy death of the late Mr. Lalmohun Ghose, Barrister-at-Law; Mr. R. C. Dutt, C.I.E., Prime Minister of Baroda State; Mr. N. N. Ghose, Barrister-at-Law, Editor, *Indian Nation*, &c: Mr. Jogendra Nath Srimany, B.A., B.L., *Vakil*, High Court; and Mr. Peary Mohan Guha, M.A., B.L., *Vakil*, High Court.

These gentlemen were all well-wishers of the Society, since a very long time. Letters of condolence were duly forwarded to each of the bereived family of the deceased!

These gentlemen were also foremost in the industrial re-generation of India.

In Mr. Lalmohan Ghose, Barrister-at-law, we ever found that a tough champion of popular liberty, and he carried our banner across many seas to the land of freedom and planted it in the heart of England, claiming their sympathy and support, for the advancement of the country. His name will always be enshrined in the grateful memory of his countrymen.

As the first Indian, who made his work in England, and showed to the English people the loyalty of the Indian race.

In Mr. R. C. Dutt, C.I.E., we had not only an intellectual giant, but a great administrator and political economist of far-sighted sagacity. He had vindicated for all time, the Bengali genius, for handling large and delicate problems with perfect ease and satisfaction.

In Mr. Nagendra Nath Ghose, Barriser-at-Law, we have lost a man, whose well-balanced judgment and literary attainments shed lustre on any nation. His straightforwardness, and his freedom from cant and hypocracy, proved him to be a man of great moral strength and integrity of character.

Gentlemen, we have assembled here, this afternoon, to celebrate the Thirty-fourth Anniversary General Meeting of the Calcutta Literary Society.

If the pride that a gardener feels, on seeing the seed grown by him, blossom up into a full-grown tree, is pardonable, the founder [illegible] excused, for taking pride in its growth and development, which has been his sole concern for the last thirty-four years of its existence.

The Calcutta Literary Society started so far back as 1875, by half a dozen young men, with this humble speaker, as its Founder and Secretary, with the object of promoting friendly relations between the rulers and the ruled, of fostering a desire of discussing social, scientific and literary subjects, has succeeded in securing the patronage of illustrious personages.

Men of light and leading—the cream of Indian and Foreign Universities have honored this modest institution, by delivering illuminating lectures, on social, scientific and literary subjects, during the last thrity-four years of its existence.

The Society is founded essentially upon the principle and strict and loyal adherence to the British Crown, and the Institution has thus been the means of bringing together the Rulers and the Ruled in one common platform.

The means, hitherto adopted, have been the convening of public meetings for lectures and discourses, in English and Indian Vernaculars, on subjects of literary, historical and antiquarian interest, presided over by eminent representatives of both classes of His Imperial Majesty's subjects, and, by so doing, it has achieved a fair measure of success.

Gentlemen, it has always been the desire of the Society to contribute, as much as possible, to the material well-being of the young men of the country. If the Society propagated new ideas on scientific, social and literary subjects, by holding discourses thereon, it did not lose sight of the fact that industrial education was the only solution for the great bread-problem—the most pressing problem—before us.

It is a matter of great satisfaction that this question has now arrested the attention of the leaders of our country and we find scores of our young men going abroad in quest of education and coming home laden with scientific knowledge.

But, there are numerous youngmen—whose number is legion—who cannot aspire to any scholarship, for going abroad, or, continuing their studies here—who, being too short of funds to betake themselves beyond the school department, or, after repeated failures at examinations, are idling away their time, for want of occupation—they are apparently left un-cared for.

It behoves our benign Government and much more our educated and wealthy countrymen to devise suitable means, for the provision of those unfortunate youngmen, who are, for want of high education, denied admittance in every grade of service. One will not be totally mistaken to conclude, that it is a political blunder to leave such a store-house of energy, at the mercy of designing persons.

Technical education is the crying need of the day, and it must not be forgotten that such education should be made free, or, very very cheap, so that, this poverty-stricken country may be benefitted.

Poverty is alone responsible for the shamefully high percentage of illiterate persons in our country, and it is a grim reality that our great middle-class—wherefrom spring the greatest intellectuals of the day—is perpetually labouring under the grinding curse, which, as a great author has said, *keeps down noble aspirations, under a load of ignoble care.*

The enthusiasm of these unemployed youngmen of poor, but respectable families, if directed to the proper channel, will be conducive to the economic welfare of the land. A grand idea—a noble mission, no doubt, but it requires considerable money and statesmanship to work it out.

With this glorious object in view, the Calcutta Literary Society, in a very humble way, started a *Free Knitting*

The *Inaugural Meeting of the Calcutta Free Knitting School* was celebrated at the hall of the *Calcutta University Institute*, College Square, on Monday, the 8th March, 1909, 5 P.M., under the presidency of the Hon'ble Sir Charles George H. Allen, Kt., I.C.S., Chief Secretary to the Government of Bengal, Member, Bengal Legislative Council and an Honorary Member of the Calcutta Literary Society and one of the most distinguished friends of Indian aspirations.

Gentlemen, I will not dwell at length on the benefits conferred by the Society, the printed proceedings of the various public Meetings, published in the leading local daily newspapers, for the last thirty-four years, bear ample testimony to them.

Gentlemen, I have much pleasure in submitting to you a synoptical Report of the transactions of the Society, for the year 1907:—

The *Thirty-third Anniversary General Meeting of the Calcutta Literary Society* was held, with great *eclat*, at the hall of the *Calcutta University Institute*, College Square, on Monday, the 4th January, 1907, at 5 P.M., under the presidency of the Hon'ble Mr. Ashutosh Mukerjea, *Saraswati*, M.A., D.L., D.Sc., C.S.I., F.R.A.S., F.R.S.E., Judge of the High Court and Vice-Chancellor of the Calcutta University, before a large and appreciative audience, when Mr. R.C. Bonnerjee, Barrister-at-Law, delivered a very interesting lecture on

ONE ASPECT OF LITERATURE:—

He said that the statement, that literature is a common meeting-ground for all nations, requires much qualification. The scheme of the world seems such that in it, each nation represents an idea.

Thus, we find Greece representing the idea of completion that which is self-contained, and from this idea, rose the city State. Later in the world, when that idea was too narrow, came Rome with her idea of Empire.

The glory that was Greece and the grandeur that was Rome live in their literature.

Athens is an unimportant city of the world, save for its history. The temples, that the Romans erected, are falling to ruins.

Each nation has a different part to play in the world, but, by studying its literature, we shall realize largely what part it has played, and they will give us no faint indication of the part, that it is likely to play.

Empires are growing huge nowadays, and men of all races meet in one huge hall. How shall the harmonious working of these great Empires be insured, unless men take the trouble to understand one another?

Is there a better way of understanding men than of understanding that, which prompts their actions? Shall we find their motives, or their ideals anywhere more clearly set forth than in their *literature*?

These considerations bring us at once to the question what is *literature*. Literature, like a jewel, has many facets. The aspect, on which I have ventured to-day, stress in one that concerns us in this country.

We are brought into daily contact with another race. Both races must understand each other. In *literature*, we shall find a common meeting-ground. There is so much, that is material in our lives of to-day, that we should treasure any thing that is spiritual.

Let us, by all means, do our best to take every advantage of any material benefit, the man of science can give us. Let us hail with delight each new invention, that adds to the material comfort of the world. Let us applaud those, who devote their lives to *science*. Let us not fail to appreciate the advantages of a *technical* education.

Undoubtedly, it is of the utmost importance, that men should be trained to do useful things, whereby they can earn their daily bread, and put into force all the powers of nature to make life easier.

The thing, both for happiness and duty, is that, we should strive habitually to live with wise thoughts and right feelings.

Literature helps us more than other studies to this most blessed companionship of wise thoughts and right feelings.

The Hon'ble Chairman, in addressing the Meeting, thanked the learned speaker for his very able speech, and advised the students to imitate what was best in other

He recommended the study of the histories of England, France, Germany, Greece and Rome, as well as that of their own mother land. The Hon'ble Chairman then blessed the Society and wished the Institution every success.

(*Vide, Empire, Statesman, Bengalee, 5th., Indian Daily News* and *Hindu Patriot*, 6th and *Bengalee*, 7th. January, 1909.)

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(2) The second public Meeting, for the thirty-fourth session of the Society, was held at the hall of the *National Medical College*, 191, Bow Bazar Street, on Saturday, the 10th January, 1909 at 4-30 P.M., under the presidency of the Hon'ble Mr. Radha Charan Pal, Member of the Bengal Legislative Council, Hony. Presidency Magistrate, Port and Municipal Commissioner, &c., when Doctor S.C. Chowdhury, B.A., L.M.S., delivered his first lecture to the Society on

Pthisis, its prevalence and spread among young boys and prophylactic measures against it:—

He said that the term *Phisis*, or consumption, although applicable to several forms of wasting diseases, is commonly used to designate a malady, having for its chief manifestation, progressive emaciation of body, loss of strength, occuring in connection with morbid change in the lungs and other organs. Medical men call it *Pulmonary tuberculosis*.

Few diseases possess such sad interest for humanity, as *Pthises*, both, on account of its wide-spread prevalence, and its destructive effects, particularly among the young.

In every age of medicine, or in every country, or in every system, Allopathic, Homœopathic, Ayurvedic or Unani, it has formed a fertile field for inquiry, as to its nature, cause, and its treatment

It is a disease of early life and period, between 15 to 35 The influence of sex is not marked, but, women are, perhaps more frequently attacked, especially, in Calcutta, than men possibly because, they are forced to carry on a sedentary indoor life, in closed ill-ventilated place, where Sun seldom peeps, as it were, for fear of violating the sanctity of our ill fated *purda* system.

The pernicious custom of child-marriage, with the concomitant evil effects of early mother-hood, and all the weakning factors attendant thereon, prepares the soil for the reception and the luxuriant growth of *Tubercle bacillus*

Occupations, habits and conditions of life have a very important bearing on the development of the disease apart altogether from inherited tendency, thus occupations which necessitate the inhalation of irritating particles, as minerals, as in the case of stone-masons, needle-grinders, workers in minerals, in sooty mills, in cotton, flour, straw, jute, flax, &c., are especially hurtful, chiefly from the mechanical effects upon the delicate pulmonary tissue of the matter inhaled.

The Hon'ble Chairman, in proposing a vote of thanks, on behalf of the Society, to the learned Doctor, said that the lecture was replete with interest, not only to the members of the medical profession, but, also to layman He was sure the medical students must have been benefited from the discourse of this evening.

He thanked Mr. Saran Lall Day, the indefatigable Founder-Secretary to the Society, for maintaining the usefulness of the Institution, with unflagging zeal, and thus affording opportunities for discussion on literary and scientific subjects to educate community (*Cheers*)

Kumar Rameswar Malia Bahadur of Sirsol Raj Estate, having proposed a vote of thanks to the chair, which was carried by acclamation, the Meeting dissolved at 6 P.M.

(*Vide, Statesman* and *Bengalee*, 17th., *Englishman* and *Indian Daily News*, 18th., and *Hindu Patriot*, 17th. January and *Hindu Patriot* 12th. February, 1909.)

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(3) The third public Meeting, for the thirty-fourth session of the Society, was held at *Beadon Square Park* Beadon Square, on Wednesday, the 23rd January, 1907 at 7 A.M., to celebrate the *Ninth Anniversary of the Accession to the Throne* of His Most Gracious Majesty Edward VII, King-Emperor of India

(4) The fourth public Meeting, for the thirty-fourth session the Society, was held at the hall of the *National dical College*, 191, Bow Bazar Street, on Friday, 25th January, 1909, at 4-30 P.M., under the presidency Rajah Ranajit Sinha Bahadur of Nashipur, when Doctor C. Chowdhury, B.A., L.M.S., delivered his second ture to the Society on

PLAGUE :—

The Meeting was well-attended.

The learned Doctor very ably dwelt upon the subject nearly an hour, and he was heard with rapt attention.

He said that *Plague* has been known to the medical ofession, as a distinct infectious disease from the earliest es of which we have authentic report.

With regard to treatment of *Plague* cases, I have very le to say. Good nursing, suitable food and stimulants pear to have more to do with recovery, than any special e of treatment with drugs. So far, as is known to me, re is no *Plague-specific*.

As for stimulant, *Adrenalin solution* by the mouth and hypodermic injection has proved very useful. Saline ection has highly been recommended by Colonel Lukis, I will, I am sure, produce the desired effect.

The serum treatment has proved a failure in practice, ssibly, because, the cases are not seen early enough for purpose. *Beiladonna* and *Glycerine* with Jethyol is a nforting application to a *bubo* and is better than ice-bag. Application of ice-bag is serviceable in the case of cerebral igestion. *Delirium* should be combatted by hyoscyanine e patient should not be allowed to move, or sit up during stage of convalescence.

After the learned Doctor had finished his speech, Doctor K. Mullick, M.A., M.D., very eloquently addressed the eting for half an hour.

The Chairman then rose, amidst cheers, and addresed Meeting for sometime. He thanked the learned ctor for his instructive lecture, and blessed Society.

The Meeting dissolved with the customary vote of thanks the chair.

(*Vide, Englishman, Statesman, Indian Daily News ngalee*, 26th., January and *Hindu Patriot*, 11th. February, 09).

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(5) The fifth public Meeting, for the thirty-fourth sion of the Society, was held at the hall of *National dical College*, 191, Bow Bazar Street, on Saturday, 30th. January, 1909, at 5 P.M., under the presidency of ctor S. C. Chowdhury, B.A., L.M.S., Professor, *tional Medical College*, when Mr. Panch Cowri ncrjea, B.A., Editor, *Hitabadi*, delivered a lecture on

The Life and Teachings of the late Poet Mr. Nobin Chandra Sen :—

The Meeting was largely attended, and the Hon'ble Mr. hnahan Das, M.A., B.L., Judge of the High Court, nored the Meeting with his kind presence.

The learned speaker addressed the Meeting for nearly half hour. He very lucidly described the prominent aspect his poems. Poet Nobin Chandra Sen, he said, was the et of the renaissance period, just as Rajah Ram Mohan oy was the religious and the venerable Pandi. Eshar andra Vidyasagra, C.I.E. of the social period.

The presence of individuality, in the eastern poetry, began th the late poet Mr. Michael Madhu Sudan Dutt, but, ere were absense in the fervour of religious enthusiasm d patriotism.

The Poet, the speaker went on, composed favorably with d Tennyson. Throughout his writings runs a current humanitarianism. His was a poetry, where individuality as lit up by patriotism. There was no mysticism in his riting. It was all sweet and transparent, and touched up sympathy and love.

The speech was followed by an *elegy, in Bengali*, com-osed by Babu Rnosomoy Laha.

Mr. Jyoti Prasad Banerjea B.L., then eloquently dwelt pon the spirit of patriotism that pervades through all his orks—*the Battle of Plassy* and the *Kurukhetra* specially. e also quoted several passages to illustrate his remarks.

He then described the religious enthusiasm of the Poet, at sacrificed his writings. The description of Kurwa mp, on the eve of the *battle of Plassy*, fully shows his ength of imagery.

Rai Surat Chandra Das Bahadur, C.I.E., and Babu Durga Das Lahiri also spoke a few words, in appreciation of the late Poet Mr Nobin Chandra Sen.

The Chairman then spoke a few words on the subject.

The Meeting dissolved at 7 P.M., with a vote of thanks to the chair.

(*Vide, Statesman, Bengalee*, 31st, January, and *Hindu Patriot*, 1st. February, 1910)

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(6) The sixth public Meeting, for the thirty-fourth session of the Society, was held at hall of the *Calcutta University Institute*, College Square, on Saturday, the 6th. February, 1909, at 5 P.M., under the presidency of Nawab Nasir-ul-Mamalak Mirza Shujaat Ali Beg Sahib, Consul-General for Persia, when Doctor S. C Chowdhery, B.A., L.M.S., delivered his third lecture to the Society on

The Life and teachings of Sri Sri Ram Chandra :—

Before a crowded Meeting.

He said, that Sri Sri Ram Chandra has ever been regarded as the ideal character among the Hindus and his name is a house-hold word with them. So much so, that they name their sons and brothers after him, so that, they may casually pronounce that sacred word and be sanctified thereby.

He was the eldest son of Rajah Dasaratha, the world-renowned King of Ajodhya, who had three other sons ; *viz* :—Bharat, Satrughna and Lakshman, the last two being twins.

Sri Sri Ram Chandra won the beautiful Sita Devi for his wife, by breaking the great bow of Hara, which baffled the strength of the other candidates for her hand.

The King then desired to crown Sri Sri Ram Chandra as *Yubaraj*, or heir-apparent, but, his second Queen, Kaikayi, interfered, and on the strength of a promise, previously made by the King, to grant her two boons, secured the banishment of Sri Sri Ram Chandra, for fourteen years in a forest and the nomination of her own son Bharat as *Yubaraj*.

Accordingly, the dutiful Sri Sri Ram Chandra left the kingdom, in company with his brother Lakshman and his dutiful wife Sita Devi, amidst the wailings of the people. The King himself succombing to the shock.

After fourteen years, Sir Sri Ram Chandra returned to Ajodhya and was made King. His reign was a reign of peace, contentment and prosperity and characterised by even handed dispensation of justice. Theft and false-hood were unknown to his kingdom, and thus property was secure everywhere.

He was the patron of learning, and a defender of religion. He was always the friend of the *Munis* and *Rishis*, whom he protected against the attacks of their enemy.

He was the father of his subjects, so far as their education, training, protection and maintainance were concerned

As the people, in Sri Sri Ram Chandra's time, were passionately devoted to their King and enjoyed unallayed peace and prosperity, so, it is, by loyalty alone, that a nation can be happy and prosperous in all countries, and under all circumstances.

After the learned Doctor had finished his speech, the Chairman addressed the Meeting for sometime. He said that it was a treat to him and must have been appreciated by every body present.

He thanked the Doctor for the pains, he had taken in collecting materials, and said that he saw no reason, why Sri Sri Ram Chandra should be an ideal character among the Hindus alone. He should, by an ideal character, in all countries and among all races. (*Cheers.*)

He then compared the *epics* of different places and said that the *epics* of *Valmki* is higher in sublimity than that of Fradousi. He also spoke in praise of the *epic poet* Meer Anees, who has immortalised, in Persian, the character of the great Martyr Imam Hussein.

India, the Chairman said, must be proud of producing such venerable men, as Valmiki, Kalidas, and Meer Anees.

The Meeting dissolved with a vote of thanks to the chair.

(*Vide, Journal, Statesman* and *Bengalee*, 7th., *Hindu Patriot*, 9th and *Indian Mirrior*, 10th. February, 1909.)

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(7) The seventh public Meeting, for the thirty-fourth session of the Society, was held at the hall of the *National Medical College*, 191, Bow Bazar Street, on Monday, the 8th. February, 1909, at 5 P.M., under the presidency of Doctor Sarat Kumar Mullick, M.A., M.D., F.R.C.P. (*London*), M.B.C.M. (*Edinbrough*), Fellow of *the London Medical Society*, Member of the *Chelsea Chemical Society*, Member of the *British Medical Association*, when the Venerable Baba Premananda Bharati delivered a lecture on

The Need of the Spiritual Education to Students :—

The hall was packed to its utmost capacity. The learned lecturer very ably dwelt upon his subject for nearly an hour and he was heard with rapt attention. The Chairman then thanked the lecturer for his instructive speech and blessed the Society.

The Meeting dissolved with votes of thanks to the chair and the venerable lecturer.

(*Vide, Englishman, Statesman, Bengalee*, 9th, *Hindu Patriot*, 10th., and *Indian Mirror*, 14th. February, 1909.)

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(8) The eighth public Meeting, for the thirty-fourth session of the Society, was held at the hall of the *National Medical College*, 191, Bow Bazar Street, on Saturday, the 13th. February, 1909, at 5 P.M., under the presidency of the Mahamahaphadhya Pandit Satish Chandra Vidya-Bhushan, M.A., B.L., Ph.D., F.U.S., &c., Professor of Sanskrit, Presidency College, Calcutta, when Mr. Kherad Chandra Mitra, delivered a lecture on

The Faith in God :—

The learned lecturer very ably dwelt upon his subject for nearly an hour. He said that *faith* is power. No one can rise to the highest state, without having *faith in God*.

Faith must be the basis and the foundation, upon which spiritual life should stand. It must be the corner-stone of spiritual buildings. This has beatifully been explained in the *Chaitanya Charitamrita*, where Sri Sri Chaitanya goes to Sarba Bhowma to infuse in him *faith*, by showing him his *Sarabhuja Murti*. (*Cheers.*)

The late Mr. G. J. Romans, after spending his life-time in the service of Science, Atheism, and Agnosticism, discovered that men are miserable so long, as they have not this consoling *religious faith*. That there is a vacum in the soul of man, which nothing can fill, but *faith in God*.

The Chairman then thanked the lecturer, for his very able speech, and said *faith* and *devotion* bring success in this and the next life. It is required to attain *salvation*.

The subject is important for both young and old men. He said that Sarba Bhowma, who was a strict logicia, was not a believer in God, but, was brought into *faith in God* by Chaitanya. He also quoted several examples from the *Vedas, Puranas, &c.*

The Chairman then addressed the Meeting for some time. He thanked the lecturer and blessed the Society.

The Meeting dissolved with a vote of thanks to the chair, proposed by Mr. Jyoti Prasad Banerjea, B.L., and carried by acclamation.

(*Vide, Statesman, Bangalee*, 14th., *Hindu Patriot*, 15th., and *Indian Mirror*, 17th. February, 1909.)

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(9) The ninth public Meeting, for the thirty-fourth session of the Society, was held at the hall of the *National Medical College*, 191, Bow Bazar Street, on Wednesday, the 17th. February, 1909, at 5 P.M., under the presidency of Colonel W.H. Michæl, Consul-General of the United States of America, when Doctor S. B. Mittra, L.M.S., delivered a lecture on

Pthises—Its early diagnosis and the way of treating cases :—

The hall was crowded to suffocation.

The learned Doctor very ably dwelt upon the subject for nearly an hour and he was heard with rapt attention. He laid much stress upon the determination of opsonic index of *tuburcle bacilli* and explained the possible results that are usually found.

He then impressed upon his audience that a sort of re-action of *tuburcle* may be obtained, which serves as a diognostic agent.

The microscopic examination of the spuntum also did not escape the extention of the lecture.

He also dwelt on the treatment very satisfactorily, which was appreciated by the intelligent audience.

The Chairman then made a nice little speech, thanked the lecturer and blessed the Society.

The Meeting dissolved with votes of thanks to chair and the learned Doctor.

(*Vide, Englishman, Indian Daily News*, 18th., *Bengalee, Hindu Patriot*, 19th February, and *Hindu Patriot*, March, 1909)

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(10) The tenth public Meeting, for the thirty-fourth session of the Society, was held at the hall of the *National Medical College*, 191, Bow Bazar Street, on Saturday, 20th February, 1909, at 5 P.M., under the presidency of Rai Bahadur Sri Nath Pal, when Doctor Apurva Bhusan Ghose was asked to speak a few words on

MALARIA AND BLACK WATER FEVER :—

Before a large audience.

The speaker dwelt upon his subject for nearly a quarter of an hour. He said that *Quinine*, though able to keep off *Malaria*, was not a remedy for *black water fever*.

The Chairman then asked Mr. Jyoti Prasad Banerjea, B.L., to deliver his lecture on

Social Reform :—

The speaker very eloquently dwelt upon the numerous social evils, such as early marriage, caste-system, compulsary widow-hood of child-widows, that are hampering the growth of a robust Indian nationaily.

He expressed his delight, in finding political leaders such as the Hon'ble Mr. Gopal Krishna Gokhale, C.I.E., Bomday Representative of the Viceroy's Legislative Council, Mr. Surendra Nath Banerjea, Editor *Bengalee* and Mr. Meik taking up the task of reforming society with enthusiasm.

He fervently appealed to the student community not to quarrel with the Government, but, apply their energies in the destruction of the pernicious customs of the race, which were bringing about their ruin.

The Chairman then summed up the proceedings of the evening in a nice little speech. He eulogised the two speakers for their very ably dealing with the two different subjects.

He also thanked the Society for introducing a such subject at this juncture and lamented the want of suitable organisations to give effect of *social reforms*.

The Meeting dissolved with a vote of thanks to the chair.

(*Vide, Journal* and *Bengalee*, 21st, *Indian Daily News* and *Hindu Patriot*, 22nd. February, 1909)

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(11) The eleventh public Meeting, for the thirty-fourth session of the Society, was held at the hall of the *National Medical College*, 191, Bow Bazar Street, on Friday the 26th February, 1909, at 6 P.M., when Mr. Mohini Mohan Chatterjea, M.A., B.L., Artorney-at-Law, delivered a lecture on

The Life and Teachings of the late venerable Paramhansa Siva Naraiyan Swami :—

Before a large and appreciative audience. He spoke the subject for nearly an hour and a half, and was heard with rapt attention.

The Meeting dissolved at 7-30 P.M.

(*Vide, Englishman, Statesman, Indian Daily News, Bengalee*, 27th., *Indian Mirror*, 28th. February, *Hindu Patriot*, 2nd March, 1909.)

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(12) The twelfth public Meeting, for the thirty-fourth session of the Society, was held at the hall of the *National Medical College*, 191, Bow Bazar Street, on Friday, the 5th March, 1909, at 5 P.M., under the presidency of Dr. S. C. Chowdhery, B.A., I.M.S., Professor, *National Medical College*, when Doctor J. L. Chandra, L.M.S. delivered a lecture on

Principle of Life :—

The learned Docter very ably dwelt upon his subject for nearly a quarter of an hour and he was heard with rapt attention. He spoke mainly on cellular structure and pointed out that cell-salts are essential workers of the body. When any of the cell-salts are deficient, disease sets in, and the only method of cure is to supply

After the learned lecturer had finished his speech, the hairman spoke a few words and thanked the Doctor. The Meeting dissolved at 6 P.M., with votes of thanks to e chair and the learned lecturer.
(*Vide, Englishman, Indian Daily News*, 6th, and *Hindu atriot*, 8th and 9th March, 1909.)

(13) The thirteenth public Meeting, for the thirty-fourth ession of the Society, was held at the hall of the *Calcutta niversity Institute*, College Square, on Monday, the 8th. larch, 1909, at 5 P.M., under the presidency of the lon'ble Sir Charles George H. Allen, Kt., I. C. S., Chairan, Calcutta Municipal Corporation and Member of e Bengal Legislative Council, for the purpose of inugurating the *Calcutta Free Knitting School*, established No. 24, Nimtola Street, under the auspices of the Calutta Literary Society.

Mr. Sham Lall Day, the Founder-Secretary to the ociety, first explained the aims and scope of the Institution. he object of the School is, at present, *to impart free ractical instruction in the art of knitting stockings* only.

He then read out the Rules and Regulations of the chool and, which having been duly confirmed, the)ffice-bearers of the Institution were elected.

The Hon'ble Chairman then rose, amidst cheers, and ddressed the Meeting for nearly half an hour. He said iat there was a move all over the country for the esta-lishment of such indigenuous schools and this is one of uch schools. He wished that the object in view would e attended with success.

He thanked the Society for electing him the President f the School and he wanted to do his best to further its nterest. *(Cheers.)*

The Meeting dissolved with a vote of thanks to the chair. (*Vide, Englishman, Statesman, Bengalee, Amrita Bazar Patrika*, 9th, and *Indian Daily News*, 10th. March, 1909.)

(14) The fourteenth public Meeting, for the thirty-fourth ession of the Society, was held in *Beadon Square Park*, Beadon Square, on Monday, the 24th. May, 1909, at 7-30 A.M. to celebrate the *Empire Day*,—being the day ssociated with the Birth of Her late Majesty **Queen Victoria** —the Good, Empress of India. The Meeting was ell-attended.

After reading the proceedings of the last year's *Empire Day Meeting*, (convened by the Society, with great *eclat*, at he hall of the *Calcutta University Institute*, College uare, on Saturday, the 23rd May, 1908, at 4-30 P. M., ien Mr. Satish Kumar Banerjea, M.A., Rector, *Mitra stitution*, delivered an address), Mr. Sham Lall Day, the under-Secretary to the Society addressed the Meeting. He very highly spoke on the virtues of Queen Victoria the Good, and dwelt, in brief, on the more salient atures on the life and reign of Her late Majesty.
(*Vide, Hindu Patriot*, 25th. May, 1909.)

(15) The fifteenth public Meeting, for the thirty-fourth ssion of the Society, was held in *College Square Park*, ollege Square, on Friday, the 25th June, 1909, at 7 A.M., commemoration of the *Sixty-eighth Anniversary Birthy* of His Most Gracious Majesty King Edward VII, mperor of India, when Mr. Sham Lall Day, the Founderecretary to the Society spoke a few words on—
he Manifold Advantages of the British Rule :
(*Vide, Indian Daily News* and *Hindu Patriot*, 28th., and *ay's News*, 29th., June, 1909.)

letter to this effect was forwarded to His Honor the Lieutenant-Governor of Bengal, to which the following reply was received :—

rom
No. 965.
Captain Cecil Allanson,
Private Secretary to His Honor
o The Lieutenant-Governor of Bengal.

The Secretary,
Calcutta Literery Society.
ir, Lieut.-Governor's Camp,
Dated, the 30th June, 1909.
I have the honor to acknowledge your letter of the 9th June, 1909, to His Honor.

The Lieutenant-Governor desires me to say how glad he was to learn of your loyal celebration of His Majesty's Birthday and he is pleased to hear that this has been done annually since the King-Emperor's accession.
I have the honor to be,
Sir,
Your most Obedient Servant,
Cecil Allanson, *Captain*,
Private Secretary

No. 181,582/2.

From the Right Hon'ble the Secretary of State, Home Dept. :— Home Office,
Sir, Whitehall, 11th September, 1909
I am directed by the Secretary of State to inform you that your letter of the 19th ultime, with reference to the congratulatory Address of your Society, on the occasion o His Majesty's Birthday, has been forwarded to the India Office to be dealt with. The Address itself was sent to the India Office on the 21st July last.
The Secretary, I am, Sir,
Calcutta Literary Society, Your Obedient Servant
24, Nimtola Street, Calcutta. W. P. BYRNE.

(16) The sixteenth public Meeting, for the thirty-fourth session of the Society, was held in *College Square Park* College Square, on Monday, the 9th August, 1909, at 7 A.M in celebration of the *Seventh Anniversary of the Coronation* of His Imperial Majesty King Edward VII., Emperor o India. The Meeting was well-attended, and Mr. Sham Lall Day, the Founder-Secretary to the Society, delivered a lecture on—

The Loyalty of the Indian People :—

The speaker dwelt upon the subject for nearly half an hour, in the course of which he said :—

Gentlemen, this day is a day of great rejoicings to al His Imperial Majesty's subjects. The Indian people are always distinguished for their loyalty and devotion to His Majesty's Throne, and *the Calcutta Literary Society* has been celebrating this day, every year, since His Majesty's Coronation, on the 9th August, 1902. (*Cheers.*)

After speaking about the prosperity of India, under British Rule, he went on :—

Gentlemen, now we all earnestly pray to God, to pour forth His choicest blessings upon His Imperial Majesty Edward VII, King of England and Emperor of India, Her Majesty Queen Alexandra, Their Royal Highnesses the Prince and Princess of Wales and the other Members o the Royal Family, so that, the country may ring in abundan prosperity, and all that is enjoyable from one end of the country to the other. *(Cheers.)*

With three hearty cheers for His Imperial Majesty the King-Emperor of India, and with three more cheers for the Royal Family, the Meeting dispersed.

(*Vide, Statesman*, 10th and *Indian Daily News*, 11th August, 1909).

(17) The seventeenth public Meeting, for the thirty-fourth session of the Society, was held in *College Square Park* College Square, on Wednesday, the 1st December, 1909 at 7 A.M., in honor of the *Sixty-sixth Anniversary Birthday* of Her Most Gracious Majesty Queen Alexandra Empress of India, when Mr. Sham Lall Day, the Founder Secretary to the Society, delivered an extempore address suitable to the occasion.

(*Vide, Indian Mirror* and *Hindu Patriot*, 2nd December, 1909.)

A Message of Congratulation was forwarded to Her Majesty Queen Alexandra, Empress of India, to which the following reply was received :—

Sandringham, Norfolk,
10th January, 1910.
The Hon'ble Sidney Greville is commanded by The Queen to thank the Members of the Calcutta Literary Society for their loyal wishes.
The Founder-Secretary,
The Calcutta Literary Society,
24, Nimtola Street, Calcutta, India.

Gentlemen, not only lectures were delivered, but, messages of congratulations and condolences were also, from time to time, forwarded to high personages in India and England, to which acknowledgments were duly received.

The following letters from eminent personages were received to the Calcutta Literary Society, during the year, 1909, for which the most sincere thanks of the Institution are hereby given to each of them :—

From His Excellency the Right Hon'ble the Governor of Bombay, G.C.S.I :—

Government House,
My dear Sir, Bombay, 31st March, 1909.

His Excellency the Governor desires me to request you to convey to The Members of the Calcutta Literary Society his warm thanks for their kind Message of Sympathy, which he greatly values.

The Secretary, Yours very truly,
Calcutta Literary Society. Eric Drummond, *Captain*.

From His Excellency the Right Hon'ble the Governor of Madras, G.C.S.I. :—

Government House,
Ootacamund,
Dear Sir, 14th September, 1909.

I am directed by His Excellency to thank you sincerely and to ask you to convey his thanks also to the Calcutta Literary Society for the expression of sympathy with him and Lady Lawley in their bereavement.

The Secretary, Yours truly,
Calcutta Literary Society. H. A. B. Vernom.

From the Hon'ble the Chief Justice, Bengal, K.C.S.I :

22, Theatre Road,
Dear Sir, 22nd April, 1909.

Permit me to thank you and the Members of the Calcutta Literary Society for your very courteous welcome and for your congratulations.

Sham Lall Day, Esq., I am,
The Calcutta Literary Society, Yours very truly,
24, Nimtola Street, Calcutta. L. JENKINS.

From the Hon'ble Sir. Krishna Gavinda Gupta, Councillor of the Secretary of State for India :—

India Office, Whitehall, S. W.,
My dear Mr. Day, London, 23rd July, 1909,

I am greatly obliged to your Society for their kind congratulations and good wishes.

Sham Lall Day, Esq., Yours very truly,
Secy., Cal. Lit. Society. K. G. GUPTA.

From the Hon'ble Sir Ashntosh Mukerjea, Saraswati, Kt., M.A., D.L., B Sc., C.S.I., F.R.A.S., F.R.S.E., Judge of the High Court, Vice-Chancellor of the Calcutta University, &c., &c., &c:—

77, Russa Road, North,
My dear Sir, Bhowanipur, 26th June, 1909.

I am thankful to you for your kind message and good wishes. The pleasure which one feels on such an occasion is enhanced by the pleasure which his friends feel.

Yours Sincerely,
Babu Sham Lall Day. Ashutosh Mukerjea.

From the Secretary to the Govt. of India, Foreign Department, C.S.I., C.I.E., I.C.S.,:

Foreign Office,
Dear Sir, Calcutta, 6th January, 1909.

Thank you for your kind congratulations.

I regret, I could not attend the meeting, to which you so kindly asked me, as I am very busy indeed.

The Secretary, Yours truly,
Calcutta Literary Society. S. H. Butler.

From the Hon'ble Mr. S. P. Sinha, Barrister-at Law :

17, Elysium Row, Calcutta,
My dear Shamlall Babu, 25th March, 1909.

I thank you sincerely for your kind congratulations and good wishes.

Babu Sham Lall Day, Yours Sincerely,
Secy., Cal. Lit. Society. S. P. SINHA.

From the Hon'ble Sir Charles George H. Allen, Kt., I.C.S., Chief Secretary to the Government of Bengal, Member, Bengal Legislative Council :—

Government of Bengal,
Calcutta.
Dear Sir, The 16th July, 1909.

Will you please convey to the Calcutta Literary Society my thanks for their kind congratulations?

The Secretary, Yours truly,
Calcutta Literary Society. Charles Allen.

From the Hon'ble Mr. C. P. Payne, Acting Chairman, Municipal Corporation of Calcutta :—

Corporation of Calcutta,
Municipal Office,
Dear Sir, The 19th July, 1909.

I thank you for the congratulations and good wishes conveyed in your letter of the 16th Instant.

Yours faithfully,
The Secretary, C. P. PAYNE.
Calcutta Literary Society, Acting Chairman of
24, Nimtola Street, Calcutta. the Corporation.

From His Highness the Maharajah Sahib of Jammu & Kashmir State, G.C.S.I. :—

Dear Sir, Jammu, 11th April, 1909.

I am directed by His Highness the Maharajah Sahib Bahadur to acknowledge the receipt of your letter of condolence and to convey to you His Highness' most sincere thanks for your heart-felt sympathy in his deep affliction, caused by the sad and un-timely demise of his brother, General Rajah Sir Amar Singh Sahib, K.C.S.I., Chief Minister and Commander-in-Chief of Jammu and Kashmir State.

The Secretary, I remain,
Calcutta Literary Society, Yours Sincerely,
24, Nimtola St., Calcutta DAYA KISHAN KAUL.

From His Highness the Maharajah Sahib of Travancore, G.C.S.I. :—

Palace, Trivandrum
Dear Sir, 2nd October, 19

I have received and duly submitted to His Highness the Maharajah, your letter, dated the 26 Ultimo.

In reply, I am directed to convey His Highnes thanks to you and the Members of the Socie for the cordial congratulations on His Highnes Birthday.

Yours faithfully,
Sham Lall Day, Esq., V. Aiyah Panth,
Founder-Secretary, Private Secy., to H.
Calcutta Literary Society. Maharaja

From His Highness the Maharajah Sahib of Jeypu State, G.C.S.I.

Jeypur Palace,
Rajputana.
Dear Sir, 12th November, 190

I am directed to thank your Society sincerely fo your message of sympathy in the death of He Highness the Senior Maharani Sahiba of Jeypur.

Yours Sincerel
The Secretary, A. SEN.
Calcutta Literary Society. Private Secretar

From His Highness the Prince of Arcot, K.C.I.E. :—

Ameer Mahal,
sir, Dear 22nd January, 19

I am desired by H. H. the Prince of Arcot to co convey his thanks to you for your kind congratul tions on the honor of *K.C.I.E.*, conferred on him l His Gracious Majesty the King-Emperor of In

Sham Lall Day, Esq., Yours Sinc
Founder-Secretary, Azum H
Calcutta Literary Society. Private Secr

From His Highness the Maharaj-Rana of Dholepur :—

From No. 197 of 1909.
Sardar Sumpooran Singh,
Private Secretary to H. H.
To The Maharaj-Rana of Dholepur.
The Secretary,
Literary Society, Calcutta.
Dholepur, dated, the 7th February, 1909.

Dear Sir,

I am desired by His Highness to thank you for your congratulatory letter, dated the 1st January 1909.

Yours faithfully,
Sampooran Singh
Private Secretary

From His Highness the Maharajah of Dhrangadhra :

Raj of Dhrangadhra,
Secretariat Office,
Dhrangadhra, 5th January, 1909.

Dear sir,

I am directed by H. H. Maharajah-Raj Sahib Sir jit Singhji, K.C.S.I., to acknowledge your kin message of congratulations on the Insignia of the *Knight Commander of the Most Exalted Order of the Star of India*, conferred upon His Highness by his Gracious Majesty the King.

Sham Lall Day, Esq.,
Secretary, Cal. Lit. Society,
4, Nimtola Street, Calcutta.

Yours Sincerely,
Pherozsha Merwanji
Private Secretary.

From the Hon'ble Maharajah Bahadur of Darbhanga :

Private Secretary's Office,
Raj Darbhanga,
Calcutta, 6th June, 1909.

Dear Sir,

With reference to yours of the 4th Instant, I am desired by His Highness the Maharajah of Darbhanga to thank the Society for their kind letter and to say that His Highness is still very weak

The Secretary,
Calcutta Literary Society,
4, Nimtola Street, Calcutta.

Yours faithfully,
Somnath Bhadury,
Private Secretary.

From the Hon'ble Maharajah Bahadur of Darbhanga :

Private Secretary's Office,
Raj Darbhanga,
Darbhanga, the 2nd April, 1909.

Dear Sir,

His Highness desires me to thank you very much for your very kind letter of congratulations.

Sham Lall Day, Esq.,
Secy., Cal. Lit. Society,
4, Nimtola St., Calcutta.

Yours faithfully,
T. P. Sinha,
Private Secretary, R. D.

From the Hon'ble Maharaj-Adhiraj of Burdwan :—

Bijay Manzil,
3, Alipur Lane, Calcutta,
2nd January, 1909.

Dear Sir,

The Maharaj-Adhiraj Bahadur of Burdwan, K.C.I.E., has desired me to convey to you his thanks for your kind letter of congratulations.

Babu Sham Lall Day,
24 Nimtola Street,
Calcutta.

Yours truly,
P. Chatterjea,
Private Secretary.

From Ram Singh Sahib, C.I.E., Rajah of Rampura :—

Rampura State,
10th January, 1909.

Sir,

I willingly accept the congratulations of the Society and I am thankful for this. * *

Mr. Sham Lall Day,
Founder-Secretary,
Calcutta Literary Society.

Yours Sincerely,
Rajah Ram Singh, C.I.E.

From Sir Bepin Krishna Bose, Kt., M.A., B.L. :—

Nagpur, 25th March, 1909.

Dear Sir,

I am very much obliged to you for your congratulations.

Babu Sham Lall Day,
24, Nimtola Street, Calcutta.

Yours truly,
B. K. Bose.

From the Hon'ble Sir K. Salimullah Sahib, K.C.I.E., Nawab of Dacca :—

44, Theatre Road,
Calcutta, the 3rd January, 1909

My dear Sir,

On my return to-day from the All India Mahamedan Educational Conference at Amritsar, I was delighted to get your very kind message of congratulations on the ditsinction, which Government has been pleased to confer upon me. Congratulatory messages have poured in from all parts of India which, I take it, is a sure indication that I have such a large number of friends who take an interest in my welfare. I am, really, proud, not so much of the elevation to the exalted position of a *Knight*, as in the posession of so many friends like you. I offer you my sincere and hearty thanks for your kind congratulations.

I remain,
Yours Sincerely,
K. Salimullah.

Sham Lall Day, Esq.,
24, Nimtola Street, Calcutta.

From the Hon'ble Rajah of Mahammadabad, K.C.I.E :

43, Wellesley Street,
Calcutta, 15th January, 1909.

Dear Sir,

I am directed by the Rajah of Mahammadabad to acknowledge your letter of yesterday and to convey his best thanks to you for your desiring to present an Address to him. * *

Yours faithfully,
S. I. Hussein,
Secretary.

The Secretary,
Calcutta Literary Society.

From Sir R. N. Mukerjea, K.C.I.E. :—

20, Beadon Street,
The 1st January, 1909.

My Dear Sir,

Thanks very much for your kind congratulations. I shall try to attend your Annual Meeting to be held on the 4th Instant. * * I am,

Yours Sincerely,
R. N. Mukerjea

Babu Sham Lall Day,
Secy., Cal. Lit. Society.

From Rao Bahadur Sansar Chandra Sen, C.I.E., M.V.O., Prime-Minister Sahib of Jeypur :—

Jeypur, Rajputana,
5th January, 1909.

Dear Sir,

I am directed by Rao Bahadur Babu Sansar Chandra Sen, C.I.E, M.V.O., to thank you cordially for your congratulations and good wishes.

Babu Sham Lall Day,
24, Nimtola Street,
Calcutta.

Yours truly,
Mahima Chandra Sen,
Personal Asst. to Rao Bahadur.

From Mr. Dadabhai Naoroji of Bombay :—

Vesava, (Via Andheri), Bombay,
12th September, 1909.

Dear Sir,

Kindly convey my best thanks to the Calcutta Literary Society for their most cordial congratulations on my 85th birthday and their other good wishes. I am grateful and gratified.

Sham Lall Day, Esq.,
Secy., Cal. Lit. Society.

Yours truly,
Dadabhai Naoroji.

From Mr. Dadabhai Naoroji of Bombay :—

Vesava, (Via Andheri), Bombay,
25th May, 1909.

Dear Sir,

I have received your kind letter and thank you very sincerely for your kind condolence in my bereavement. With best regards,

Sham Lall Day, Esq.,
Secretary, Cal. Lit. Society,

Yours truly,
Dadabhai Naoroji

From Mr. Benoyendra Nath Sen, M.A., Professor, Presidency College and Secretary Calcutta University Institute :—

41, Machua Bazar Street
December, 17th., 1909

Dear Sham Lall Babu,

Kindly convey to the Members of the Calcutta Literary Society our heart-felt thanks for your kind letter of condolence.

Babu Sham Lall Day,
Secy., Cal. Lit. Society.

Yours Sincerely
Benoyendra Nath Sen

From His Excellency General the Right Hon'ble the Commander-in-Chief of His Majesty's Forces in India, G.C.S.I. :—

India Office,
Whitehall, S.W.,
7th May, 1909.

Sir,

I am directed by General Sir O'moore Creagh to thank you for your letter of 15th April, offering your congratulations on his appointment. * * *

Sham Lall Day, Esq.,
Calcutta Literary Society,
24, Nimtola Street, Calcutta.

I am,
Yours truly,
G. B. Lindsay, *Capt.*

From Rai Bahadur Rajkumar Sarvadhikari, Secy., British Indian Association :—

59, Beniapuker Road,
Calcutta, 26th March, 1909.

My dear Sir,

I sincerely thank you for your sympathy. I pray to God to give me strength in my affliction.

Babu Sham Lall Day,
Founder-Secretary,
Calcutta Literary Society.

Yours Sincerely,
Rajkumar Sarvadhikari.

From Dr. Rash Behary Ghose, M.A., D.L., &c.:

46, Theatre Road,
Calcutta, 29th June, 1909.

Dear Sir,

Pray, accept my most cordial thanks for your kind congratulatory letter.

Babu Sham Lall Day,
24, Nimtola Street, Calcutta.

Yours Sincerely,
Rash Behary Ghose.

From Dr. Sarat Kumar Mullick, M.A., M.D. :—

198, Cornwallis' Street,
Calcutta, 27th October, 1909.

Sir,

I beg to acknowledge your letter of 21st September and cordially thank you for the very kind and sympathetic message of condolence, which you were good enough to send and which has greatly touched us. In our hour of affliction and sorrow, your message has been of some consolation and though the loss we have suffered is ir-reparable, yet, we have been strengthened in our grief by the numerous tokens of sympathy, which we have received from all parts of India, in our bereavement.

Sham Lall Day, Esq.,
24, Nimtola Street, Calcutta.

Yours truly,
S. K. Mullick.

From Mr. Rajendra Nath Ghose, Calcutta :—

40, Bancharam Uckur's Lane,
Calcutta, 11th April, 1909.

Dear Sir,

Kindly accept my sincerest thanks for the letter of condolence you have sent me at the death of my revered father, Mr. N. N. Ghose. Kindly excuse me if I cannot write more, in this state of mind.

The Secretary,
Calcutta Lit. Society,
24, Nimtola Street, Calcutta.

Yours Sincerely,
Rajendra Nath Ghose.

From A. C. Dutt, Esq., Barrister-at-Law :—

9/1, Hungerford Street,
Calcutta, 11th December, 1909.

Dear Sir,

Let me offer you and the Members of the Calcutta Literary Society my heart-felt thanks for your kind message of sympathy and condolence in our great affliction.

Sham Lall Day, Esq.,
Secy., Cal. Lit. Society.

Yours truly,
A. C. Dutt.

Gentlemen, it is a matter of congratulation that the Society has passed through so many years of its existence, during which period, it has weathered many a storm.

Gentlemen, I am glad to inform you that sixteen illustrious personages have been pleased to become *Honorary Members* and three, as *Members of the Calcutta Literary Society*, during the year, 1909, for which the best thanks of the Institution are hereby accorded to each of them. (*Cheers.*)

I cannot allow this opportunity to slip away, without expressing my heart-felt gratefulness to the Almighty Disposer of Events, for His un-usual kindness that has been vouchsafed to the Society.

There are many literary societies in the Metropolis, but, I am glad to say, that the *Calcutta Literary Society* now stands the oldest *Hindu Literary Society*.

Gentlemen, the special thanks of the Society are also hereby given to the donors and subscribers, who have helped the Institution, during the year, under review. (*Cheers.*)

The thanks of the Society are due to the gentlemen, who delivered lectures at its Meetings, and to those, who presided on the occasions, as well as to those, who lent their hall for holding its various Meetings.

The Society also records its appreciation of the kindness of the editors of the English and Vernacular newspapers, who have found space in their columns to publish the poceedings of its Meetings and other doings of the Society, since its foundation in 1875.

To the Patrons, Honorary Members, Members, friends and well-wishers of the Society, I hereby beg to express my deep obligation for their un-abated interest in the welfare of this *Literary Society of Thirty-four years standing*. (*Cheers.*)

May God continue to shower His choicest blessings upon us, grant us strength enough to sustain us in our work and cheer us, at the time of our difficulties. (*Cheers.*)

After Mr. Sham Lall Day, the Founder-Secretary to the Society, had finished his Report for the year 1909, the Hon'ble Chairman moved that it be adopted.

The proposal was carried by acclamation.

The Hon'ble Chairman then asked Dr. Indu Madhab Mullick, M.A., M.D., to deliver his lecture on the—

INTERDEPENDENCE OF LITERATURE & SCIENCE:

The learned Doctor treated the subject specially from a psychological point of view. None of the impressions they received, he said, were ever lost and their experiences were all stored in their subliminal consciousness. While mutually helpful, the one relaxed the effects of the other, and they were, as it were, the two poles of the same mental culture.

Literature viewed things at a distance, which science viewed them more closely over a narrow field. *Literature*, was, therefore, more attractive and likened the way of science.

Kant conceived evolution long before Darwin. They should wed the two together, thereby disciplining the vagueness of *Literature* by the exactness and utility of Science.

Broad culture, though elementary, was the aim of the present day education in Europe and America, and they, in India, had made a retrogression in enforcing speciality very early.

He wished the Society to remove this evil by instituting lectures on scientific subjects. He instanced Japan as a case in point, and advised his hearers to devote themselves to the pursuit of Science, while, at the same time, not losing sight of *Literature*. (*Cheers.*)

The Hon'ble Chairman then rose, amidst cheers, and delivered a nice little and instructive speech, which was heard with rapt attention. He congratulated the Society and wished the Institution every success.

He humourously referred to *Literature* and Science, as two very old friends of his, who had been supplanted by others in his later career. Recently, there had been, to employ figurative language, a judicial separation, and he thanked the Society for their madiation, with a view to effect a reconciliation between his old love and himself.

He agreed with the lecturer that *Literature* tended to create vague ideas, while science helped to correct them. He likened *Literature* to a flower-garden, which afforded pleasure by the variety of its scent and the brightness of colour, while Science, he compared, to a corn-field, which afforded the wherewithal to live. He appealed to the young men to train themselves up in science, in order to raise India amid the constellation of nations. (*Cheers.*)

Dr. S. K. Mullick, M.A., M.D., on behalf of the Society proposed votes of thanks to the Hon'ble Chairman and the learned lecturer and also to Master Chatterjea, the little musical prodigy, whose remarkable singing was one of the features of the evening, which were very ably seconded by Mr. Jyoti Prasad Banerjea, B.L., Pleader, Howrah Court, and carried by acclamation.

After singing two charming songs, the proceedings of the evening came to a close at 7-30 P.M.

(Vide, *Statesman* and *Bengalee*, 6th, *Indian Daily News*, and *Amrita Bazar Patrika*, 7th, and *Indian Mirror*, 8th, and *Hindu Patriot*, 10th January, 1910).

DEDICATION.

THE THIRTY-FIFTH ANNUAL REPORT

OF THE

CALCUTTA LITERARY SOCIETY

IS DEDICATED BY HIS KIND PERMISSION

TO

Rai Sahib Sundermull,

Millionaire, Zemindar and Merchant of Giridhi,

A MEMBER AND WELL-WISHER OF THE CALCUTTA LITERARY SOCIETY,

WHO IS ESTEEMED AND BELOVED BY ALL WHO KNOW HIM,

IN PUBLIC RECOGNITION OF

His great talent, distinguished public career,

deep sympathy to the poor, charm of manners and keen interest

for the advancement of the moral culture of the young generation of

Hindustan,

With sentiments of profound gratitude and affectionate respect,

BY

SHAM LALL DAY,

Founder-Secretary, Calcutta Literary Society.

Proceedings of the *Thirty-fifth Anniversary General Meeting of the Calcutta Literary Society* held, with great *eclat*, at the hall of the *Calcutta University Institute*, College Square, on Thursday, the 26th January, 1910, at 5 p. m., under the presidency of the Revd. Anagarika H. Dharmapala of Ceylon and General Secretary of the Moha Bodhi Society, before a large and appreciative assembly. The Members of the Society, the Graduates and Under-Graduates of the Calcutta University and other gentlemen of the suburbs composed the bulk of the audience. (Vide, Statesman and Bengalee, 27th, Amrita Bazar Patrika and Indian Mirror 28th, and Hindu Patriot, 30th January, 1911.)

The Thirty-fifth Anniversary General Meeting of the Calcutta Literary Society was held, with great *eclat*, at the hall of the Calcutta University Institute, College Square, on Thursday, the 26th January, 1911, at 5 P.M., under the presidency of the Revd. Anagarika H. Dharmapala of Ceylon and General Secretary of the Moha Bodhi Society.

The Meeting was largely attended by the Graduates and Under-Graduates of the Calcutta University and the public in general.

On the Revd. Chairman's taking his seat, Mr. Sham Lall Day, the Founder-Secretary to the Calcutta Literary Society, read the following Report for the year, 1910.

Address by the Secretary :—

Mr Chairman and Gentlemen,

I feel great pride and honor in welcoming you all. Before commencing the usual proceedings of the *Thirty-fifth Anniversary General Meeting of the Calcutta Literary Society*, allow me to express the Society's most heart-felt grief, caused by the sad death of His Most Gracious Majesty Edward the Seventh, King-Emperor of India, on Friday, the 6th May, 1910, at 11-45 p. m.

We have sustained a great national loss on His Majesty's death. It would be inopportune for us to enlarge on His Majesty's illustrious qualities, or, the splendid achievements of His Majesty's brief, but, brilliant reign.

To His Majesty King George the Fifth, the Society tenders its most loyal and respectful congratulations, on His Majesty's accession to the Throne of His Majesty's illustrious ancestors.

Only, the other day, Their Majesties King George V. and Queen Mary visited this country. Their Majesties' feeling sympathy for the Indians was a marked feature of their Indian Majesties' tour.

The news of His Majesty's proposed visit to India, for the coronation, at Delhi, has sent a thrill of joy throughout the length and breadth of India. The auspicious ceremonial at Delhi will deeply impress our loyalty to the Throne, and our affection and respect for the person of our Great Sovereign, and, altogether, it will be productive of the happiest results. Our gratification is considerably enhanced that Her Majesty Queen Mary will accompany His Majesty King George V. We fervently pray that the Almighty Giver of all Good may bless Their Imperial Majesties with long life, health, peace and prosperity.

Allow us to congratulate also His Excellency the Right Hon'ble Lord Hardinge, G.M.S.I., G.M.I.E., Viceroy and Governor-General of India, on His Excellency's appointment to the Viceroyalty and Governor-Generalship of India. We hail His Excellency's appointment with a deep sense of loyalty and confidence.

Gentlemen, we have assembled here this afternoon to celebrate the *Thirty-fifth Anniversary of the Calcutta Literary Society*. It is a matter of congratulation, that the Society has passed through so many years of its existence, during which period, it has weathered many a storm. We cannot pass this opportunity to slip away, without expressing our heart-felt gratefulness to the Almighty Disposer of events, for His unusual kindness, that has been vouchsafed to the Society.

The objects of the Calcutta Literary Society are :—

(*a*) To hold friendly gatherings of European and Indian communities.

(*b*) To discuss social, literary and scientific subjects.

The Society has thus been the means of bringing together the Rulers and the Ruled in one common platform. Our programme has been vast and varied, and we have tried to make it as eclectic and cosmopolitan as possible.

Gentlemen, since the date of the foundation of the Society, in 1875, it has been able to organise hundreds of Public Meetings, presided over by eminent representatives of both classes of His Imperial Majesty's subjects, and by so doing, it has achieved a fair measure of success.

When lectures on subjects delivered in the English language, had been well nigh exhausted, the Society invited some of the most learned men of the city, and those, who visited it, to deliver lectures in Hindi and Bengali, on abstruse subjects.

The Society has enrolled among its Patrons and Members, the flowers of the European and Indian communities.

I have much pleasure in submitting a synoptical Report of the transactions of the Society, for the year, 1910 :—

Abstract Proceedings of Public Meetings of the Calcutta Literary Society, for the Session, 1910.

(1) The Thirty-fourth Annual General Meeting of the Calcutta Literary Society was held, with great *eclat*, at the hall of the Calcutta University Institute, College Square, on Wednesday, the 5th January, 1910, at 5-30 P.M., under the presidency of the Hon'ble Mr. Digambar Chatterjea, M.A., B.L., Judge of the High Court. The hall and approaches to the Institute were thronged to suffocation by the Graduates and Under-Graduates of the Calcutta University, and the public in general.

Mr. Sham Lall Day, the Founder-Secretary to the Society, having read the Report for the year 1909, (which showed great progress and which was duly confirmed), the Hon'ble Chairman asked Dr. Indu Madhab Mullick, M.A., M.D., to deliver his first lecture to the Society on

Literature and Science :—

The learned Doctor treated the subject especially from a physiological point of view. He dwelt upon the subject for nearly three quarters of an hour. He said that literature viewed things, at a distance, which, science viewed them more closely over a narrow field. Literature was, therefore, more attractive and lightened the way to science.

Kant conceived evolution, long before Darwin. They should wed the two together, thereby disciplining the vagueness of literature by the exactness and utility of science.

Broad culture, though elementary, was the aim of present day education in Europe and America, and they, in India, had made a retrogression in enforcing speciality very early. He advised the Society to remove this evil by instituting lectures on scientific subjects.

He instanced Japan as a case in point and advised his hearers to devote themselves to the pursuit of science, while at the same time, not losing sight of literature.

The Hon'ble Chairman humourously referred to literature and science, as two very old friends of his, who had been supplanted by others, in his later career. Recently, there had been, to employ figurative language, a judicial separation, and he thanked the Society for their mediation with a view to effect a reconciliation between his old love and himself. He agreed with the lecturer that literature tended to create vague ideas, while science helped to correct them. He likened literature to a flower-garden, which afforded pleasure by the variety of its scent and the brightness of color, while science, he compared, to a corn-field, which afforded the wherewithal to live. He congratulated the Society and wished it every success.

Dr. S. K. Mullick, M.A., M.D., on behalf of the Society, having proposed votes of thanks to the Hon'ble Chairman and the learned lecturer, and the little musical prodigy Master Madan Mahan Chatterjea, who entertained the audience with his sweet songs, seconded by Mr. Jyoti Prasad Banerjea, B.L., the Meeting dissolved at 7-30 p.m.

(*Vide, Statesman, & Bengalee*, 6th., *Indian Daily News* and *Amrita Bazar Patrika*, 7th., *Indian Miror*, 8th., *and Hindu Patriot*, 10th January, 1910).

(2) The second public Meeting, for the thirty-fifth session f the Society, was held at the hall of the Calcutta niversity Institute, College Square, on Monday, the 10th. anuary, 1910, at 4-30 p.m., to celebrate the First Anniver ary of the *Calcutta Free Knitting School*, established under ne auspices of the Society, at No. 24, Nimtola Street, alcutta, before a large and appreciative audience. Dr. ndu Madhab Mullick, M.A., M.D., was voted to the hair, amidst cheers.

On the Chairman's taking his seat, Mr. Sham Lall Day, he Rector of the School, read the First Annual Report, hich stated that the Institution was the only one of its ind in Calcutta. The object of the School is "to impart ree practical instruction in the art of knitting," at present.

The Inaugural Meeting of the School was celebrated at he hall of the Calcutta University Institute, College quare, on the 8th March, 1909, under the presidency of he Hon'ble Sir Charles G. H. Allen, Kt., late Chairman f the Corporation of Calcutta, and late Chief Secretary to he Government of Bengal.

Mr. Satyendra Nath Tagore, late of the Indian ivil Service, visited the School, on the 6th September, 909, and expressed his high opinion in the visitors' book.

After the Report had duly been confirmed, the Chairman nade a nice little speech, for nearly a quarter of an hour. He blessed the Institution and wished it every success. The ustomary vote of thanks was then accorded to the chair, nd the Meeting terminated at 6-30 p.m.

(*Vide, Statesman, & Bengalee*, 11th, *Indian Daily News, Amrita Bazar Patrika*, and *Hindu Patriot*, 12th, and *Indian Mirror*, 13 h, January, 1910.)

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(3) The third public Meeting, for the thirty-fifth session of the Society, was held at the hall of the Calcutta Univer ity Institute, College Square, on Tuesday, the 18th January, 1910, at 4 30 p.m., to meet Maharajah Ranajit Sinha Bahadur of Nashipur, and to present him with an Address of Congratulation, on his receiving the Distinction of *Maharajah*, on the 1st January, 1910. Babu Radha Charan Pal, Municipal Commissioner, Corporation of Calcutta, Hony. Presidency Majistrate, &c., took the chair, The Meeting was largely attended.

After the Address had been read and presented by the Secretary, the Chairman spoke highly of the career of the Maharajah Bahadur. He delivered a nice speech. The Maharajah Bahadur then thanked the Society for the Address and wished the Institution every success.

The Chairman also declared open of the Calcutta Type Writing and Copying Institute, established under the auspices of the Society.

After the customary vote of thanks to the chair, the Meeting came to a close. Three cheers were then given for the Maharajah Bahadur.

(*Vide, Bengalee & Amrita Bazar Patrika*, 19th, *Englishman, Indian Daily News & Hindu Patriot*, 20th, and *Indian Mirror*, 21st, January, 1910)

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(4) The fourth public Meeting, for the thirty-fifth session of the Society, was held at the hall of the Calcutta University Institute, College Square, on Tuesday, the 25th January, 1910, at 5-30 p.m., to meet the Honble Mr. G. W. Kuchlar, M.A., and to offer him with an Address of Welcome on his return from England, after furlongh, and on his assumption of the office of Director of Public Instruction, Bengal.

The Meeting was presided over by Dr. Sarat Kumar Mullick, M.A., M.D., and it was very largely attended.

Mr. Sham Lall Day, the Founder and Secretary to the Society, having read the Address, the Chairman, in handing it over to him, said that the Hon'ble Mr. G. W. Kuchlar, M.A., had a most distinguished and brilliant University career in England, and as such, was the fitted person to guide the helm of education in the Province, at a time when the country was passing, as it were, through a stage of transition. The Address highly mentioned the respect and affection, in which the Hon'ble Mr. G. W. Kuchlar, M.A., was held by the student community in Bengal.

The Hon'ble Mr. G. W. Kuchlar, M.A., gave a suitable reply. He congratulated the Society, and wished it every success. He assured the Members of the Society his sincerest sympathy with the objects, which the Society h in view, and expressed a hope that the Society would lo continue the useful work, it had been doing in the past.

The Hon'ble Chairman then called upon Mr. R. Bonnerjee, Barrister-at-Law, to deliver his lecture on

Progress :—

The learned lecturer, in the course of his speech, obser that *progress* was a word on every boy's lips, and, like ma others, easier to use, than to understand.

In India, they talked much of *progress*. Such talk w inevitable in the midst of a growing nation. But, they d not pause often enough to consider what it did imply.

The Indians had imbibed a certain amount western culture, and rather more western political philos phy. Because, they could reason well on the rights of ma because, they could quote passages from Rousseau or Mi because, they could talk in anxious tones of liberty a freedom, they thought to themselves their minds had pr gressed and judged of their advance by their intellectu adherence, asked Mr. Bonnerjee, sufficient to justify the in a statement that they had made progress.

Was there much real progress, if they could qu Rousseau, with regard to the rights of man and look wi complaisance, on their own caste system? Or, if they cou approve, what Mill had said, on Liberty and forget what had said of women? The truth was that they were all t busy now-a-days in the hunt for wealth and all the materi benefits that progress in science could give them to thin of the inner meanings of the movements in which th joined.

Consciously or unconsciously, they had made great pro ress. They had learnt certain lessons by practice a others by imitation, but, the time had come for them n merely unconsciously or slowly to progress, but, to g themselves more closely to consider, whither, were the tending and how they should use the many blessings, th hoped to attain.

In politics, they demanded western institutions. But, their demand for such institutions, they forgot that upo which they were founded; namely a more or less stro belief in the equality of man. They had made no attem to reform the *Caste System*, which they claimed to r present. They used western terms and western ide without considering closely their fundamental meanin and without attempting to make them more applicable, educating themselves and others.

It was, because, they wished to become teachers witho having been students, and statesman without learning t wishes and desires of their fellow-countrymen, that th progress was slow, and, in some cases, not sure.

After the learned lecturer had finished his speech, M J. C. Rai, B.L., spoke a few words on the subject, suppo ing Mr. R. C. Bonnerjee, and thanked the speaker for h very able speech. The Chairman then addressed the Me ing. He blessed the Society, and wished the Institutio every success.

Mr. Jyoti Prasad Banerjee, B.L., having proposed vote of thanks to the chair, which was carried by acclam tion, the Meeting separated.

(*Vide, Englishman, Statesman, Indian Daily Ne Bengali & Amrita Bazar Patrika*, 26th, *Hindu Patri* 27th and *Indian Mirror*, 28th January, 1910.)

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(5) The fifth public Meeting, for the thirty-fifth sess of the Society, was held at the hall of the Calcutta Unive sity Institute, College Square, on Monday, the 7th February, 1910, at 5 p.m. under the presidency of Lieut nant the Honble Malek Umar Hayat Khan Tiwana Sahi C. I. E., Panjab Representative of the Viceroy's Leg lative Council.

Mr. Sham Lall Day, the Founder-Secretary to th Society, having read the proceedings of the la Meeting, which were duly confirmed, the Hon'ble Chairma asked Mr. Jnan Chandra Rai, B.L., to deliver his lecture o

Social Progress :—

The learned lecturer dwelt on the necessity of raising th status of the masses and of spreading higher ideals o citizenship among his countrymen. He also pleaded fo a closer union between the three important sections o Indian Society, viz.:—English, Hindu and Mahamedan. H

concluded with an appeal, to all present, to write and work for the suppression of crime and violence and the maintainance of law and order.

The Hon'ble Chairman then thanked the lecturer for his instructive speech and called upon all to co-operate heartily with the authorities, in putting down anarchism. He expressed his gratitude to Lord Minto, for the enlargement of the Legislative Councils.

A Vote of thanks to the chair was carried with acclamation and the proceedings terminated with a song.

(*Vide, Statesman & Bengalee*, 8th, *Amrita Bazar Patrika* and *Hindu Patriot*, 9th February, 1910.)

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(6) The sixth public Meeting, for the thirty-fifth session of the Society, was held at the hall of the Calcutta University Institute, College Square, on Friday, the 11th February, 1910, at 5 p.m., to meet the Hon'ble Mr. Bhupendra Nath Basu, M.A., B.L., Attorney at-Law, and Member of the Imperial Legislative Council, and to present him with an Address of Congratulation, on his being elected a Member of the Viceroy's Legislative Council. The Meeting was densely crowded. The Hon'ble gentleman was voted to the chair, amidst cheers, and was garlanded.

Mr. Sham Lall Day, the Founder-Secretary to the Society, read the Address, enumerating his services in connection with the University, the Corporation, the Legislative Council and Social Reform.

The Hon'ble Chairman suitably replied, and stated that he always did his duty. He never hankered after popular applause, or, Government favors, but, followed the dictates of his conscience. He thanked the Society for its kind wishes and wished the Institution every success.

The Hon'ble Chairman then called upon Mr. Jnan Chandra Rai, B.L., to deliver his lecture to the Society on

The Work Before Us :—

The learned lecturer very ably dwelt on the various phases of national life. He urged the necessity for better organisation in the development of Indian Manufactures, and pleaded for loyal co-operation with Government in their revival.

Without State help, he said, very little could be done, He spoke of the desirability of training the rural population in self-help and co operation. The District Conferences should not limit their work to ratifying Congress resolutions, but, should create an interest in parochial affairs—they should train village Hampdens. He appeal l for support of the National Council of Education, and id there was a vast field of work in the country. He rnestly asked the younger members to devote themselves to the public service.

Mr. Mahammad Khan, (of the Panjab), also spoke a few ords on the subject.

The Hon'ble Chairman then addressed the Meeting r nearly an hour. He said that the methods, to be usted in practical work, depended upon self-examination, scipline, diffusion, organisation, and on spirit of reverace and respect. He earnestly appealed, to the young en present, to be religious, to practice self-sacrifice id not to hamper after filthy lucre. The eloquent peech of the Hon'ble Chairman was listened to with rapt ttention. The huge audience seemed to be deeply oved.

A vote of thanks to the Hon'ble Chairman and the arned lecturer was carried with acclamation.

The Meeting dissolved and the Hon'ble Chairman left e hall, amidst outburst of cheers.

(*Vide, Amrita Bazar Patrika*, 12th, and *Statesman* and *Bengalee*, 13th January, 1910.)

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(7). The seventh public Meeting, for the thirty-fifth session of the Society, was held at the hall of the Calcutta University Institute, College Square, on Saturday, the 19th February, 1910, at 5 p.m., to meet the Hon'ble Rai Bahadur R. N. Mudhalkar, Member of the Viceroy's Legislative Council, and to present him with an Address of Congratulation.

The hall was packed to its fittest seating accommodation. The Hon'ble Sir Vithaldas Damodar Thackersey, Kt., and Bombay Representative of the Imperial Legislative Council, was voted to the chair, amidst cheers.

Prominent amongst those present were the Hon'ble Mr. G. M. Chitnavis C.I.E., the Hon'ble Mr. Bhupendra Nath Basu, M.A., B.L., Attorney-at-Law, Lieutenant the Hon'ble Malek Umar Hayat Khan, Tiwana Sahib, C.I.E. Members of the Supreme Legislative Council, Dr. S. K Mullick, M A. M.D., Mr. J. C. Rai, B.L. and others.

Mr. Sham Lall Day, the Founder-Secretary to the Society, in presenting the Address of Welcome to the Hon'ble Rai Bahadur, R. N. Mudhulkar, congratulated him on his elevation to the Imperial Legislative Council.

The Hon'ble Rai Bahadur, in reply, said that he was very grateful to the Society for the kind Address of Welcome. He said that the country was backward in every respect. In order to improve their condition, they ought to rouse amongst themselves moral fervour and spiritual earnestness, without which, life was nothing. He trusted that the Members of the Calcutta Literary Society would do their utmost to bring about this end, and thus earn the gratitude of succeeding generations.

Lieutenant the Hon'ble Malek Umar Hayat Khan Tiwana Sahib, C.I.E., then asked to deliver his lecture on

Pen and Sword :—

The Hon'ble lecturer maintained that the sword was necessary for the protection of the pen. The country must be protected from invasions, so that, arts and commerce might thrive.

Mr. Jnan Chandra Rai, B.L., in thanking the Hon'ble Chairman and the Hon'ble lecturer, said that whatever the gallant speaker might say, in praise of sword, in some cases, pen was mightier than sword.

The Hon'ble Chairman, in addressing the assembly, said that though in the Western countries pen was very powerful, and was advancing with greater speed than the pen, fortunately, or, unfortunately, they were asked not to trouble themselves about sword, at the present, and, therefore, all the energies, that they possessed, should be directed towards their pen stronger.

They required moral and religious education for their children at school. They should impart their boys such education, as might make them future religious men. They also wanted, some enterprise towards industrial undertakings, and in that direction, Bengal, the speaker said, could help them a great deal.

With a vote of thanks to the chair, the Meeting dissolved. (*Vide, Statesman* and *Bengalee*, 20th, and *Indian Daily News*, 21st February, 1910.)

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(8) The eighth public Meeting for the thirty-fifth session of the Society was held at the hall of the Calcutta University Institute, College Square, on Monday, the 28th February, 1910, at 5 p.m.

On the motion of Dr. Brajendra Prasanna Mazumdar, seconded by Mr. A. N M. Ali Hasan, the Hon'ble Mr. Mahammad Ali Jinnah, Barrister-at-Law, and Member of the Viceroy's Legislative Council, was voted to the chair, amidst cheers.

On the Hon'ble Chairman's taking his seat, Mr. Sham Lall Day, the Founder-Secretary to the Society, read an Address of Welcome, to which the Hon'ble Chairman suitably replied. He said :—

"Mr. Sham Lall Day and Gentlemen:—I thank you for your electing me a Chairman of your Meeting, this afternoon, and I consider it a great honor. It is always a pleasure to me, to meet the people of Bengal.

Your Society is called the Calcutta Literary Society. It is, through literature, that we come to know and understand the different classes of people in Indian nations. Education is the greatest want of our country, and all our efforts should be concentrated towards it.

It is through the medium of education and literature, that great communities of India will come to appreciate each other. This is specially a time, when there should prevail harmony, good-will and co-operation between the two great communities of India : viz :—Hindu and Mahamadans, as I do't wish to stand in the way.

With these few remark of the lecturer of the evening, I now call upon Dr. S. K. Roy, to deliver his lecture, which is put down in the card.

Dr. S.K. Roy, M.B., C.M., (Glasgow), L.R.C.P., L.R.C.S. (Edinburgh), L. F. P., V.S., (Glasgow), then delivered a very interesting lecture on

The Growth of Medical Service in its several Branches in Ancient Rome :—

The learned Doctor very ably spoke on the subject for upwards of an hour. He chiefly dwelt on the researches of Galen and other ancient medical works. The lecture was heard with rapt attention.

Dr. S. K. Mullick, M.A., M.D., having proposed a vote of thanks to the chair, which was carried with acclamation, the Meeting dissolved.

(*Vide, Statesman, Indian Daily News, Bengalee, Amrita Bazar Patrika*, 1st and *Hindu Patriot*, 2nd March, 1910.)

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(9) The ninth public Meeting, for the thirty fifth session of the Society was held at the hall of the National Medical College of India, 191, Bow Bazar Street, on Saturday, the 5th March, 1910, at 4-30 p.m., under the presidency of Pandit Mahendra Nath Vidya Nidhi, M.A., S.B, &c.

On the Chairman's taking his seat, Mr. Sham Lall Day the Founder-Secretary to the Society, read the proceedings of the last Meeting, which was duly confirmed.

The Chairman then asked Dr. Heramba Nath Chatterjea, M. R. A. S., (London), to deliver his first lecture to the Society on

The Duty of Human Life :—

The learned Doctor very ably spoke on his subject for nearly an hour and he was listened to with rapt attention. He chiefly dwelt upon the following subjects; viz. :—

(1) The duty of the students' life.
(2) Family life.
(3) Ancient Aryan Life.
(4) Causes of the falling in health of the Bengalis.
5) Prosperity of the human life.
(6) Evils of early marriage.

After the learned Doctor had finished his speech, Mr. Jitendra Nath Sen, M.A., Professor of the National Medical College, spoke a few words on the subject.

The Chairman then delivered a nice little speech. He agreed with the lecturer, blessed the Society and wished the Institution every success.

The Meeting dissolved at 6-15 p.m., with a vote of thanks to the chair.

(*Vide, Statesman & Bengalee*, 6th, *Indian Daily News, and Amrita Bazar Patrika*, 7th March, 1910.)

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(10) The tenth public Meeting for the thirty-fifth session of the Society, was held at the hall of the Ripon College, 60, Mirzapur Street, on Friday, the 11th March, 1910, at 4 p. m., under the presidency of Mr. Surendra Nath Banerjea, Editor, *Bengalee*.

After the proceedings of the last Meeting, had been read and duly confirmed, the Chairman asked Mr. Jyoti prasad Banerjea, B. L., to deliver his lecture

Students and Social Reform :—

The learned speaker appealed to the students to apply all their energies to the destruction of the time-worn tottering barriers, that separate the Indian people. He condemned the pernicious custom of child-marriage and the compulsary widow-hood of their girls. He welcomed the formation of the *Hindu Marriage Reform League*.

Mr. Girindra Nath Chatterjea then spoke a few words. After him, Dr. Garfield Williams of the Young Men's Christian Association, took part in the subsequent discussion and said that students were the pioneers in every Reform movement, and, if they bestirred themselves, they could make their country a great new India.

If they did not set themselves to do it, the task was impossible. Three years ago, he was in Japan, where he perceived that the national renaissance had been effected by the exertion of one generation of students. They displayed such self-sacrifice, as had been seen nowhere else in the world. The pioneers were always apt to be decried and denounced, but, if they were self-reliant and determined, success would be theirs.

After him, the Chairman said, he was pleased to find Calcutta students bestirring themselves in the cause of social reform. Reform, as Dr. Garfield Williams had pointed out, in all ages, and in all countries, had emanat from students.

The great religious, social and political teachers, appealed to the young, the unsophisticated mind of t rising generation, and they appealed not in vain. It w a source of genuine pleasure to him to find a hopef awakening among them in the cause of *Social Reform*. I put the question of early marriages in the fore-front any scheme of social amelioration in Bengal.

Twenty-five years ago, he was associated in a stude movement, started to put down child-marriages. I asked the audience whether it was not possible to revi that movement. How could they expect fully develop children, the offspring of immature parents? It w opposed to the laws of nature against the mandate of t Almighty.

Let them recollect that the animal, the individual ma or the nation that went against the immutable laws nature perished. He appealed to them to set their fac against the pernicious custom of child-marriages a ruinous marriage expenses.

Forty-three years ago, he was looked upon as an outca when he returned from England. To-day the most orth dox pandits were delighted to welcome him to their hom and ask him to dine with them. That showed how t feeling had changed and he exhorted them to influen public opinion in favor of social reform.

In conclusion, he urged on them the necessity of forn ing a regular organisation, with centres all over the counti to stamp out social evils. Finally, they should put pre sure on the University, to withhold scholarships fro students, who contracted early marriages.

With a vote of thanks to the chair, the Meeting separate (*Vide, Statesman, Indian Daily News, and Bengal* 12th. March, 1910.)

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(11) The eleventh public Meeting, for the thirty-fif session of the Society, was held at the hall of the Calcut University Institute, College Square, on Monday, the 14 March, 1910, at 5 p.m., under the presidency of th Hon'ble Rao Bahadur R. N. Mudholkar, Member of th Viceroy's Legislative Cauncil. The Meeting was we attended.

Mr. Sham Lall Day, the Founder-Secretary to th Society, having read the proceedings of the last Meetin and which having been duly confirmed, the Hon'ble Chai man asked Prefessor Dr. Bemola Charan Ghose, M.E M.B., B.C., (Cantab), to deliver his lecture on

Alcohol—Its use and abuse:—

The learned Doctor very ably dwelt upon his subje for upwards of an hour, and he was heared with rap attention. He pointed out, at the begining, that the medica profession was a good deal responsible for the spread o alcoholism in the country, if not in the West.

The enormous ideas about the pharmagalogicalation o alcohol prevail among the general body of the medica practitioners and have inevitably percieved among the city and one feels helpless when along with the western super stition about *draught*, the greater supertition of brandy as a *stimulus* is found current in Calcutta Zenanas.

Professor Schmedchery of Germany has dispelled the superstition about the *stimulant* action of alcohol Alcohol is, like other varieties, a depressant from the begining. Its apparent stimulating action is due to loss of control. The higher centres being depressed, the lower centre run not so to speak.

Speech, after taking alcohol, is *lively* and *brilliant*. Because, higher centres are depressed and intellectual power are weakened, and association of words becomes marked

After the learned Doctor had finished his speech, the Hon'ble Chairman thanked the lecturer for the valuable knowledge and instruction, and warning he had given in the lecture. He quoted statistics and deplored the great increase of *Alcohol* consumption within recent years in this country.

We urged the learned Doctor to write a pamphlet on the harmfulness of *Alcohol*, and scatter it far and wide in the country. He also quoted from the Stead's *Review of Reviews* the opinions of many brain-workers, as to the value of a vegetarian diet, which the learned lecturer pointed out, did away with the need of and craving for *Alcohol*.

Mr. Benoyendra Nath Sen, M.A., Professor, Presidency College and Secretary, Calcutta University Institute, then proposed hearty votes of thanks to the Hon'ble Chairman and the learned Doctor for their instructive speeches. He said that he had heard many lectures in and outside the hall, on *Temperance*, but, he had never heard before such able speeches against *Alcoholism*. He wished the lecture repeated all over the country. *(Cheers.)*

The Meeting dissolved with a vote of thanks to the chair. *Vide, Statesman, Bengalee, Amrita Bazar Patrika*, 16th, *Indian Daily News & Indian Mirror*, 17th March, 1910.)

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(12) The twelfth public Meeting, for the thirty-fifth session of the Society, was held at the hall of the Calcutta University Institute, College Square, on Monday, the 21st March, 1910, at 5 P.M., under the presidency of the Hon'ble Maulvi Syed Shamsul Huda Sahib, M.A., B.L., *Vakil*, High Court and Member of the Imperial Legislative Council.

Mr. Sham Lall Day, the Founder-Secretary to the Society, having read the proceedings of the last Meeting, which were duly confirmed, the Hon'ble Chairman asked Dr. Sarat Kumar Roy, M.B., C.M., L.R.C.P., (Edinborugh), L.R.C.S., (Glasgow), to deliver his second lecture to the Society on

Medical Science during the Arabian Civilization :—

The vast audience listened spell-bound and the learned Doctor very ably spoke on the subject for upwards of an hour. He principally dwelt upon the following points ; *viz.* :

(1) Humane treatment of the insane,
(2) Origin of Chemists' shops,
(3) Dispensaries,
(4) Origin of the Medical examination,
(5) The proper management of a fully equipped public hospital.

After the learned Doctor had finished his speech, the Hon'ble Chairman thanked the lecturer for his speech and said that many people thought that Arabs were far behind the civilization, in ancient times, but, the learned Doctor had, by his well-written essay, clearly and vividly shown that this was not so.

The Hon'ble Chairman then asked Mr. Mahammed Khan, (of the Panjab), to read his notes on

The Unity of Religion:—

Mr. Mahammed Khan very ably spoke on the subject for sometime. He said, that unless we learn something about religion, which alone, can be the foundation of high ideal of Society, we cannot draw nearer and unite. We should always take a broader view of religion than we do take at present, and then alone can we be on the right path of unity, without which, no real progress is possible.

What I want to impress is simply this :—that we can sacrifice some of our petty scruples and give up our extreme views for the sake of the convenience of our fellow-breathern and thus peacefully work on, for the progress of our dear mother country, and follow, in peace, the honest employments of life, with sympathy, good will, fellow-feeling and love, *(Cheers.)*

With the customary votes of thanks to the chair and the two learned speakers, the Meeting came to a close,

(Vide, Statesman, Indian Daily News, Bengalee, 22nd., *Amrita Bazar Patrika* and *Hindu Patriot*, 23rd and *Bengalee*, 25th March, 1910.)

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(13) The thirteenth public Meeting, for the thirty-fifth session of the Society, was held at the hall of the Calcutta University Institute, College Square, on Monday, the 28th March, 1910, at 5-30 P.M., under the presidency of the Hon'ble Mr. Nyapathy Subba Rao Pantulu Garu Sahib, Madras Representative of the Viceroy's Legislative Council.

Mr. Sham Lall Day, the Founder-Secretary to the Society, having read an Address of Welcome, presented to the Hon'ble Chairman, for which a suitable reply from the chair was given, the Secretary read the proceedings of the last Meeting, and which having been duly confirmed, the Hon'ble Chairman asked professor Doctor Bemala Charan Ghose, M.A., M.B., B.C., *(Cantab)*, to deliver his second lecture on

Hindu Ethical Ideas (Dharmartha Kama) :—

The learned Doctor very ably dwelt upon his subject for upwards of an hour and he was heard with rapt attention. He said that the great characteristic of *Dharma* or, Righteousness, was that it was *spontaneous*. In the *Gita*, this teaching of the Righteousness was un-folded step by step. Renunciation of *Yuga* was three-fold, viz :

(1) Renunciation of fruits of labor,
(2) Renunciation of attachment,
(3) Renunciation of motives.

We were to listen to the voice of God in our conscience and do nothing that we did not know as Righteous. There was nothing nobler than patriotism, but, patriotism can never justify any unrighteous deed.

The Hon'ble Chairman then made a nice little speech. He thanked the Society for inviting him to the Meeting and giving him an opportunity to listen to the able and learned speech of the evening. He also thanked the learned Doctor, for his very able speech. In conclusion, he blessed the Society and wished the Institution every success.

The Meeting terminated with a vote of thanks to the chair,

(Vide, Statesman, Indian Daily News, Bengalee, Amrita Bazar Patrika, 29th, & *Hindu Patriot*, 30th March, 1910.

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(14) The fourteenth public Meeting, for the thirty-fifth session of the Society, was held at the hall of the Calcutta University Institute, College Square, on Thursday, the 31st March, 1910, at 5 P.M., under the presidency of Mr W-B. Taylor.

After Mr. Sham Lall Day, the Founder-Secretary to the Society, had read the proceedings of the last Meeting which were duly confirmed, the Chairman asked Dr. H. N. Chatterjea, M. R. A. S., *(London)*., to deliver his lecture on

The Noble Duty of Human Life :—

The learned Doctor chiefly dwelt upon the following :—

(1) The Duty of a Student's life.
(2) Family life,
(3) Life of Devotion,
(4) Prevention of Early Marriage,
(5) Health Preservation,
(6) Habits and Characters,
(7) Degradation of Bengalis, for the want of noble conceptions of duty,
(8) Self-sacrifice of Europeans, and their love of Nation,
(9) Results of adherence to duty,
(10) How a noble life may be started,
(11) Social Reform.

The learned Doctor very clearly explained the above points and he was heard such rapt attention.

The Chairman then thanked the Doctor for his very able speech. He agreed with the lecturer, blessed the Society, and wished the Institution every success.

The Meeting dissolved at 7 P.M., with the customary vote of thanks to the chair.

(Vide, Statesman, Indian Daily News, Bengalee, Amrita Bazar Patrika, 1st, and *Indian Mirror*, 2nd April, 1910).

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(15) The fifteenth public Meeting, for the thirty-fifth session of the Society, was held at the hall of the Calcutta University Institute, College Square, on Wednesday, the 6th April, 1910, at 6 P.M., under the presidency of Mr W. B. Tayor.

Mr, Sham Lall Day, the Founder-Secretary to the Society, having read the proceedings of the last Meeting which were duly confirmed, the Chairman asked Kaviraj Jatindra Nath Sen Kavi Ratna, Professor, *Ayurvedic* Department, National Medical College, to delever his first lecture to the Society on

Ayurveda and its Influence :—

The learned Kaviraj very ably dwelt upon the following points ;—

(1) Every thing, (*i.e.*) Anatomy, Surgery, Midewifer &c., was in *Ayurveda*, but, has fallen into disuse owing to the negligence of the people.

(2) In order to revive it, colleges and hospitals should be established.

(3) It can be shown from the *Susrut* that there were one hundred and one surgical instruments, in ancient times.

After the learned Kaviraj had finished his speech, Pandit Umesh Chandra Gupta, Vidya Ratna, Pandit Kanai Lall Goswami, Vidya Venada and Pandit Satish Chandra Vidyaratna discussed favorably on the subject, for some time.

The Chairman then summened up the proceedings of the evening and spoke a few words favorably on the subject.

Mr. Wright having proposed a vote of thanks to the chair, which was carried by acclamation, the Meeting came to a close at 7 P. M.

(*Vide, Indian Daily News* and *Bengalee*, 7th April, 1910).

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(16) The sixteenth public Meeting, for the thirty-fifth session of the Society, was held at the hall of the Calcutta University Institute, College Square, on Monday, the 11th. April, 1910, at 5-30 P. M., under the presidency of Doctor Sarat Kumar Mullick, M.A., M.D, &c.

Mr. Sham Lall Day, the Founder-Secretary to the Society, having read the proceedings of the last Meeting, which were duly confirmed, the Chairman delivered a lecture on

Modern System of Ayurveda :—

He very ably spoke on the subject for nearly an hour, and was followed by Mr. Herendra Nath Dutt, M.A. B.L., Attorney-at-Law, and Kaviraj Jatindra Nath Sen, Kaviratna, Prof., *Ayurvedic* Department, National Medical College.

With the customary vote of thanks to the chair, the Meeting separated.

(*Vide, Statesman, Indian Daily News, Bengalee, Amrita Bazar Patrika*, 12th & *Indian Mirror*, 13th April, 1910)

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(17) The Calcutta Literary Society convened a *Special Meeting*, in *Beadon Square Park*, Beadon Square, on Friday, the 15th. April, 1910, on receipt of the sudden and untimely sad death of the Hon'ble Sir Charles George Hendersden Allen, Kt., I.C.S., Chief Secretary to the Government of Bengal, Honorary Member of the Calcutta Literary Society, President of the Calcutta Free Knitting School, &c., on Thursday, the 14th. April, 1910, at 10 P.M., at the *Eden Sanetorium*, Darjeeling, when a *Message of Condolence* was sent to his beloved wife Lady Allen, at Darjeeling. The office of the Society was also remain closed for one day, in honor of the memory of the deceased. (*Vide, Indian Daily News, Bengalee, 16th., Statesman* and *Indian Mirror*, 17th April, 1910.)

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(18) As previously announced in the local newspapers, the Calcutta Literary Society covened a *Special Meeting* at the hall of the City College, 13, Mirzapur Street, on Wednesday, the 20th April, 1910, at 5 P.M., under the presidency of Mr. Panch Cowri Banerjea, B.A., Editor, *Hitabadi*, to express sorrow at the sad and untimely death of the late Hon'ble Sir Charles George Hendersden Allen, Kt., I.C.S., Chief Secretary to the Government of Bengal, Member of the Bengal Legislative Council and Honorary Member of the Calcutta Literary Socy., which happened on Thursday, the 14th April, 1910, at the *Eden Sanetorium*, Darjeeling, when the following three Resolutions were unanimously carried, in solemn silence :—

RESULUTION I :—

"That the Calcutta Literary Society, assembled at a public Meeting, held at the hall of the City College, 13, Mirzapur Street, on Wednesday, the 20 April, 1910, at 5 P.M., under the presidency of Mr. Panch Cowri Banerjea, B.A., Editor, *Hitabadi*, begs to record its profound grief at the sudden and untimely sad death of the late Hon'ble Sir Charles George Heldersden Allen, Kt., I. C. S. Chief Secretary to the Government of Bengal, Hony., Member of the Calcutta Literary Society, who, by his uniform courtesy and the virtues of his head and heart, had endeared himself to all sections of the Indian community ; and to espectfully offers its profound sympathy to Lady Allen, in her sad bereavement."

Proposed by :—Mr. Amullaya Charan Roy.
Seconded by Mr. Kanai Lall Daw.

RESULUTION II :—

"That this Meeting expresses its sympathy with a steps taken to perpetuate his memory."

Proposed by Mr. Bibhuti Bhushon Roy,
Seconded by Mr. Charu Chandra De.

RESULUTION III :—

"That a copy of the Resolutions, signed by the Chairm of the Meeting, be sent to Lady Allen."

Proposed by Mr. Manmatha Nath Sinha,
Seconded by the Founder-Secretary to the Society.

With the customary vote of thanks to the chair, t Meeting dissolved.

(*Vide, Statesman, Indian Daily News, Bengalee, Amr Bazar Patrika, 21st and Indian Mirror*, 23rd Apr 1910).

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(19) On hearing the sudden and sad death of His Imper Majesty Edward VII., King-Emperer of India, the C cutta Literary Society summoned an Extraordinary Me ing in *Beadon Park*, Beadon Square, on Saturday, the 7 May, 1910, when the following three Resolutions we unanimously carried, in solemn silence:—

RESULUTION I :—

"That the Patrons and Members of the Calcutta Liter Society humbly express their heart-felt grief at the sudd & sad death of their beloved Sovereign, His Most Gracio Majesty Edward VII., King of the United Kingdom of Gr Britain and Ireland and Emperor of India, on Friday, t 6th May, 1910, at 11-45 P.M., and respectfully offer th most heart-felt condolence to Her Majesty Queen-Mot Alexandra, to Their Majesties The King-Emperor a Queen Empress of India, and to the other Members of t bereaved Royal Family."

RESOLUTION II :—

"That a copy each of the Resolutions be forwarded Their Majesties Queen-Mother Alexandra, to The Ki and Queen of England, to His Excellency the Vicer and Governor-General of India and to His Honor t Lieutenant-Governor of Bengal, respectively."

RESOLUTION III :—

"That the office of the Calcutta Literary Soci be immediately closed for three days, in honor of t memory of His Majesty the late King Edward VII. England and Emperor of India."

(*Vide, Journal*, 8th, *Empire*, 9th, and *Hindu Patri* 10th May, 1910.)

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(20) *The Calcutta Literary Society* convened an *Ext ordinary Public Meeting* in *Beadon Park*, Beadon Squa on Monday, the 9th May, 1910, to congratulate His Majes George V., King of England and Emperor of India, His Imperial Majesty's Assumption of the Most Exalt Throne of the United Kingdom of Great Britain ar Ireland, when prayers were offered for His Most Gracio Majesty's long life, health, peace and prosperity.

A *Message of Congratulation* to this effect was at on forwarded to His Most Excellent Majesty King George of England and Emperor of India

With three hearty cheers for His Majesty The Kir Emperor and three more cheers for Her Majesty Que Mary of England and Empress of India, the Meeting car to a close. (*Vide, Englishman, 14 May, 1910.*)

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(21) As previously announced in the local newspapers, t *Calcutta Literary Society* sumptuously fed hundreds of po and helpless people, without distinction of creed, color caste, at the office of the Society, 24 Nimtola Street, C cutta, on Friday, the 20th May, 1910, at 8 A.M., under t supervission of Mr. Sham Lall Day, the Founder-Secreta to the Society, assisted by Kaviraj Jatindra Nath Se *Kaviranjan*, Professor, *National Medical College*, and oth Members of the Institution.

The food given by the Society composed of flattene rice (Chera), sweet-rice (Murki), curd (Dahi), plantai (Kala), mangoes and various other sweet fruits.

At the close of the feast, copper-coins were freely stributed to each of the poor, in accordan e with the ndu manners and customs, on such an mournful event.

(22) The Society also convened an open-air mass Meet, on the *Chowringhee Maidan*, on Friday, the 20th ay, 1910, at 5 P. M.,—being the *Funeral Day* of His late ajesty King Edward VII., Emperor of India,—who died Friday, the 6th May, 1910, at 11-45 P. M., for offering eaven's choicest blessings on the departed soul of s late Majesty King E dward VII.

The Calcutta Literary Society also prayed for Heaven's icest blessings on Their Imperial Majesties George e Fifth, King of England and E mperor of India, Q ieen ry of England and Empress of In lia and other embers of the Royal Family.

At the conclusion of the Meeting, Kaviraj Jatindra Nath en, *Kaviranjan*, proposed the following Resolution, ich was unanimously carried :—

RESOLUTION I :—

"That the *Patrons and Members of the Calcutta Literary ciety*, assembled at a public Meeting held on the owringhee *Maidan*, on Friday, the 20th May, 1910, at .M., most humbly beg to assure His Most Gracious ajesty King George the Fifth of England and Emperor India and Her Imperial Majesty Queen Mary of gland and Empress of India, their loyal and sincere votion to the Throne and Person and they earnestly y that Their Majesties' reign may long be peace and osperous."

(*Vide*, *Hindu Patriot*, 24th, and *Statesman*, 27th May 10.)

rom Her Most Gracious Majesty Queen Alexandra, Queen Mother of England, &c. :

Buckingham Palace.
25th July, 1910.

R,

I am desired by Queen Alexandra to thank you for ur letter of sympathy on the death of H. M. King dward VII.

SHAM LALL DAY, ESQ.,
he Calcutta Lit. Society,
, Nimtola Street, Calcutta.

I am, Sir,
Your obedient Servant,
SIDNEY GREVILLE.

(*Vide*, *Statesman*, *16th August*, *1910.*)

rom His Most Excellent Majesty Geogre V., King of England and Emperor of India:—

Marlborough H us e
Pall Mall. S W.
11th June, 1910.

IR,

I am commanded by the King to ask you to convey to e Calcutta Literary Society His Majesty's sincere thanks r their message and congratulations. The King was uch interested to hear that the Society had fed some undreds of poor and helpless people on the funeral day His late Majesty.

SHAM LALL DAY, ESQ.,
ecretary, Calcutta Literary Society,
24, Nimtola Street,
Calcutta, India.

I am,
SIR,
Yours very truly,
F.M.Ponsenby.

(*Vide*, *Statesman*, *6th July*, *1910.*)

rom Her Most Gracious Majesty Queen Mary of England and Empress of India :—

Marlborough House.
Pall Mall. S. W.
28th May, 1910.

DEAR SIR,

In answer to your letter of May 9th, which, in ccordance with your request, I have submitted to Her Majesty the Queen, I am commanded to ask you to convey o the Members of the Calcutta Literary Society the expres- ion of warm appreciation and thanks of Her Majesty for he sympathy on the melancholy occasion of the Death of His Most Gracious Majesty King Edward, contained in that letter, as well as for the wishes which accompany th condolence.

The Founder-Secretary of
The Cal. Lit. Society,
24, Nimtola Street,
Calcutta.

I am, Sir,
Yours very faithfully
G. NELSON HOOD,
Private Secretary.

(*Vide*, *Statesman*, *21st June*, *1910.*)

From the Chief Secretary to the Government c Bengal :—

Political Department,
Political No. 1002 P.D.

FROM

E. V. LEVINGE, ESQ., I.C.S.,
Offg. Chief Secy. to the Govt. of Bengal.

TO

THE FOUNDER-SECRETARY,
CALCUTTA LITERARY SOCIETY,
24, Nimtola Street, Calcutta

SIR, Dated, Darjeeling, the 23rd May, 1910

I am directed to acknowledge the receipt of your lette dated the 7th May, 1910, and to express the sincere thank of the Government of India for the expressions of sympath and condolence, which you have been good enough t convey on behalf of the Calcutta Literary Society upon th occasion of the lamented death of His late Majesty th King-Emperor, and to assure you that the message will b transmitted to the proper quarter.

I have the honor to be
Sir,
Your Most obedient servant,
H. D. CITU,
For Offg. Chief Secy. to the Govt. of Bengal.

(*Vide*, *Statesman*, *27th May*, *1910.*)

(23) The twenty-third public Meeting, for the thirty-fift session of the Society, was held in *Beadon Park*, Beado Square, on Tuesday, the 24th May, 1910, at 7 A.M., t celebrate the *Empire Day*—being the day associated wit the Birth of Her late Majesty Queen Victoria the Good Queen-Empress of India, before a large gathering, whe Mr. Sham Lall Day, the Founder-Secretary to the Society delivered an address, for neraly a quarter of an hour, chiefl dwelling on—

The Virtues of Queen Victoria the Good :—

He pointed out that the *Empire Day Celebration* hav a wider and more important object. He mentioned, i brief, the benefits, which India has derived from Britis Rule, and which entitled England to India's gratitude an loyalty.

Queen Victoria reigned on Her Majesty's vast Dominion for a longer period than any other Member of the Roya Family. Perhaps, no other personage ever sat on th Throne of England, who did so much for the welfare o Her Majesty's Indian subjects than Her late Majesty.

Queen Victoria fully enjoyed the blessings of the people during Her Majesty's long and glorious administration, an Her Majesty's name will ever be remembered with th fondest of recollections.

Her Majesty's name is associated with many acts o benevolence, which long be remembered. Her Majesty' character, as a daughter, wife and mother, has always bee a model to Her late Majesty's Indian subjects.

His Majesty King George V. is also looked upon a the representative of that Divine Being, which rules ove the whole universe.

The blessings of a subject-people are the only goo things, which a foreign ruler can expect from a subject race.

The Calcutta Literary Society, on this side of India, hav been celebrating the *Empire Day*, year after year, an hopes to continue it for many years to come. (*Cheers.*)

May His Imperial Majesty live long, and may Hi Divine Providence shower His choiest blessings upo India and its people. (*Cheers.*)

(24) The twenty-fourth public Meeting, for the thirty-fifth session of the Society, was held in *Beadon Park*, Beadon Square, on Thursday, the 26 May, 1910, at 7 A.M., to celebrate the Anniversary of the Birthday of Her Most Gracious Majesty Queen Mary of England and Empress of India, when prayers were offered for Her Majesty's long life, health, peace and prosperity.

(*Vide*, *Statesman*, 27th May, 1910.)

A Message of Congratulation was forwarded to Her Majesty to which the following reply was received :—

From Her Majesty Queen Mary of England :—

Marlborough House.
Pall Mall. S.W.
11th June, 1910.

DEAR SIR,

Your letter of the 26th May has been laid before the Queen, and I am commanded to convey Her Majesty's sincere thanks to the Calcutta Literary Society for their congratulations on the occasion of Her Majesty's Birthday.

I am,
Yours faithfully,
E. W. WALLINGTON.

SHAM LALL DAY, ESQ.,
Secy., Calcutta Literary Society,
24, Nimtola Street,
Calcutta, India.

(*Vide*, *Statesman*, 5th July, 1910.

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(25) The twenty-fifth public Meeting, for the thirty-fifth session of the Society, was held in *Beadon Park*, Beadon Square, on Friday, the 3rd June, 1910, at 7 A.M., in commemoration of the forty-fifth Anniversary of the Birthday of His Most Gracious Majesty George V., King of England and Emperor of India, when Mr. Sham Lall Day, the Founder-Secretary to the Society, delivered an extemporore adress, suitable to the occasion.

He said :—*Gentlemen*, the *Calcutta Literary Society* celebrated last year the *Sixty-eighth Anniversary of the Birhday* of His late-lamented Majesty Edward VII, King of England and Emperor of India, in *College Square Park*, College Square, on Friday, the 25th. June, 1909, at 7 A.M.—being the day fixed for the Official celebration in india, when Mr. Sham Lall Day, the Founder-Secretary to the Society, delivered an address.

The abstract proceedings of the Meeting had been published in *Indian Daily News* and *Hindu Patriot*, 28th, and *Day's News*, 29th June, 1909 and had duly been sent to His Honor Sir Edward Norman Baker, K. C. S. I., Lieutenant-Governor of Bengal, to which the following reply was received :—

No. 965.

From
Captain Cecil Allanson,
Private Secretary to His Honor
The Lieutenant-Governor of Bengal.

To
The Secretary,
Calcutta Literary Society.

Dated, the 30th June, 1909.

SIR,

**The Lieutenant-Governor desires me to say how glad he was to learn of your loyal celebration of His Majesty's Birhtday and hs is pleased to hear that this has been done annually since the King-Emperor's Accession.

I have the honor to be,
Sir,
Your most Obedient Servant,
Cecil Allanson, Capt.,
Private Secretary.

Gentlemen, we are first celebrating to-day the *Forty-fifth Anniversary of the Birthday* of His late Majesty's illustrious son and heir—His Most Gracious Majesty George V., King of England and Emperor of India. So, this day is a day of great rejoicings to all His Imperial Majesty's beloved subjects, both in the East and in the West. (*Cheers.*)

It is a birthday, which headeth the body of a King-Emperor, whose tradition has come down to us from generation and [illegible] and loyal to His Majesty. (*Cheers.*)

It is, because, His Majesty is an illustrious son a heir of our beloved King Edward VII., who ruled over with a grace peculiar to His Majesty. We are all w aware that His Majesty represents a Royal House, wh like is not to be found elsewhere.

Gentlemen, the Indian people are always distinguished their loyalty and devotion to His Majesty's Throne. It the tie of friend-ship that binds the two nations togeth that makes us love each other, with a force peculiar to o selves.

Gentlemen, it is loyalty and devotion to the Impe Throne of England that attaches us to a foreign people, w has made India what it is to-day. No language can expr our sincere attchment to the people of England. We o to them all the blessings which we enjoy, with such e and comfort. (*Cheers.*)

We have, no doubt, that our attachment will incre from year to year, as we grow up in age and wisdom.

Gentlemen, now we all earnestly pray to the Almigh Disposer of Events to pour fourth His choicest blessi upon His majesty King George V., Her Majesty Qu Mary and all the Members of the Royal Family. (*Chee*

May Their Majesties live long and continue to prospe

With Three hearty cheers for His Majesty King Geor V. and three more cheers for His Majesty's beloved Ro Consort, Her Majesty Queen Mary of England, t assembly broke up.

(*Vide*, *Statesman*, 5th June, 1910.)

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(26) The twenty-sixth public Meeting, for the thir fifth sesion of the Society, was held in *Beadon Squ Park*, Beadon Sqnare, on Thursday, the 1st. Dcemb 1910, at 7 A. M., in commemoration of the *Sixty-seve Anniversary of the Birthday* of Her Majesty Queen All andra, Queen-Mother of England, when prayers were offe for Her Majesty's long life, health, peace and prosperity.

A *Message of Congratulation* was also forwarded to H Majesty, to which the following reply was received :—

From Her Most Gracious Majesty Que Alexandra, Queen-Mother of England :-

Marlborough Hou
21st December, 19

SIR,

I have had the honor of submitting your letter to Qu Alexandra, on behalf of the Calcutta Literary Society, reply, I am to ask you to kindly thank your Society their good wishes on the occasion of Her Majesty's Bir day.

I am, Sir,
Your Obedient Serva
Sidney Greville.

Sham Lall Day, Esq.,
Founder-Secretary,
The Calcutta Literary Society,

Gentlemen, on the 12th January and 16th March, 19 two illustrious personages have graciously been pleased become Life-Patrons and twenty-four distinguished perso have joined as members of the Society, during the ye under review, for which the most cordial thanks of t Insitution are hereby given to each of them. (*Cheers.*)

Gentlemen, our Society is a *Literary Society*, from t beginning. It has nothing to do with politics; and, therefo it expects the sympathy of all, who take a lively inter in literary pursuits, so that the country can really pu onward, in the march of civilization and advanceme whichit so much stands in need of.

The special thanks of the Institution are also here given to the donors and subscribers, who helped t Society during the year, under review.

Gentlemen, I will not dwell at length on the benefits c ferred by the Society, the printed proceedings of the vario public Meetings published in the leading local newspap for the last thirty-four years, bear ample testimony them.

To the patrons, members, friends and well-wishers the Society, I beg hereby to express my deep obligati for their un-abated interest in the welfare of this Liter Institution.

Let us now thank the Almighty Disposer of Eve under whose [illegible] has been able

Gentlemen, [illegible] received since the [illegible]d, but [illegible]ges of Congratulations and Condolence were forwarded, om time to time to high personages in India and ngland, to which [illegible]knowledgments were duly received.

The following letters from eminent personages ere received by the Calcutta Literary Society, uring the session, 1910, for which the most sincere anks of the Institution are hereby given to each them; viz:—

rom the Right Hon'ble Lord High Chancellor:

House of Lords,
30th May, 1910.

I am desired by the Lord Chancellor to acknowledge e kind message of condolence conveyed in the letter of e Calcutta Literary Society of the 9th instant, on the ath of His late Majesty King Edward the Seventh, mperor of India.

Sham Lall Day, Esq.,
Secretary,
Calcutta Literary Society,
, Nimtola Street, Calcutta.

I am,
Your Obedient Servant,
G. C. Siddell,
Private Secretary.

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rom the Right Hon'ble the Prime-Minister of England:—

First Lord of the Treasury,
10, Downing Street,
Whitehall, S.W.,
28th May, 1910.

EAR SIR,

I am directed by the Prime-Minister to acknowledge e receipt of your letter of the 9th instant, conveying, on behalf of the Patrons and Members of the Calcutta Literary ociety, an expression of their sorrow, at the death of His ajesty King Edward VII, and to inform you that he has ased yonr letter to be forwarded to Queen Alexandra nd the Members of the Royal Family.

Sham Lall Day, Esq.,
ecy., Calcutta Lit. Society.

Yours faithfully,
Mark Strujes.

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rom His Excellency the Right Hon'ble the Commander-in-Chief of His Majesty's Forces in India:

Fort William,
Calcutta, 6th, January, 1910.

ear Sir,

His Excellency General Sir O'Moore Creagh desires e to thank your Society for the kind Address of Conratulation on His Excellency's assuming the command the Forces in India.

The Secretary,
he Calcutta Literary Society,
4, Nimtola Street, Calcutta.

Yours faithfully,
M. H. Wilson.

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rom Lieutenant the Hon'ble Malik Umar Hayat Khan Tiwana Sahib. C.I.E., Panjab Representative, Viceroy's Legislative Council:—

5, Dharamtola Street,
Calcutta, 23rd Janusry, 1910.

Dear Sir,

The Hon'ble Malik Umar Hayat Khan Tiwana, Lieut., C.I.E., is in receipt of your kind letter of 22nd January, 1910 and offers his best thanks for your kind regards and congratulations. He will be glad to take interest in your Society's Proceedings, if you can be good enough to supply him with rules, &c.

With best wishes.

Sham Lall Day, Esq.,
Sey., Calcutta Lit. Society,
4, Nimtola Street, Calcutta.

Yours Sincerely,
Mahamed Khan,
Private Secretary.

---

rom the Hon'ble Mr. Syed Ali Imam, Secretary to the Government of India, Legislative Department:

15, Loudon Street,
Calcutta, 15th November, 1910.

Dear Sir,

Do me the kindness to convey to the Members of he Calcutta Literary Society my grateful thanks for the ongratulations and the good wishes the Society has been ind enough to send me through you

Kindly convince the Society of the high appreciation which I hold the felicitations.

* * *

Sham Lall Day, Esq.,
ecy., Calcutta Literary Society.

Yours truly,
Syed Ali Imam.

From Major-General Sir Robert I. Scallen, R.C.S.I., Secretary, Government of India, Army Depdt:—

Simla, 28th June, 1910.

Dear Sir,

I am greatly obliged to you for your kind letter of the 24th Instant.

The Secretary,
The Calcutta Literary Society.

Yours very truly,
Robert Scallen.

From Surgeon Lieutenant-Colonel Sir Crooke Lawless, Kt., Surgeon to His Excellency the Viceroy and Governor-General of India:—

Viceregal Lodge,
Simla, 28th. June, 1910.

Dear Sir,

Will you please express to the Members of the Calcutta Literary Society my thanks for their very kind letter of congratulations.

* * *

The Secretary,
The Calcutta Literary Society,
24, Nimtola Street, Calcutta.

Believe me,
Yours Sincerely,
W. R Crooke-Lawless

From the Hon'ble Mr. Nalini Ranjan Chatterjea, M.A., B.L., Judge of the High Court of Judicature at Fort William in Bengal, &c., &c.:—

5, Nebutola,
Calcutta, the 20th December, 1910.

Dear Sir,

Very many thanks for your kind congratulations and good wishes.

Babu Sham Lall Day,
Founder-Secy., Cal. Lit. Socy.

Yours Sincerely,
Nalini Ranjan Chaterjea.

From the Hon'ble Sir Charles George H. Allen, Kt., I.C.S., Chief Secretary to the Government of Bengal & Member, Bengal Legislative Council:

Belvedere,
Calcutta, April, 3rd., 1910.

Dear Sir,

* Please convey to the Calcutta Literary Society my best thanks for their kind welcome.

Babu Sham Lall Day,
Secy., Calcutta Lit. Society.

Yours truly,
Charles Allen.

From Sir Karimbhoy Ebrahim, Baronet of Bombay:—

13, Esplanade Road,
Bombay, 30th. June, 1910.

Dear Sir,

I have received your very kind letter of congratulations, on the occasion of the *Baronetcy* conferred upon me, and offer you my very grateful thanks for the good wishes you have expressed.

Sham Lall Day, Esq.,
Secy., Calcutta Literary Society.

Yours Sincerely,
Karimbhoy Ebrahim.

From Sir T. Madhava Rao Sahib, Dewan of Mysore:

Mysore,
30th June, 1910.

Dear Sir,

Many thanks for the congratulations of your Society conveyed in your letter of the 24th instant.

The Secretary,
Calcutta Literary Society.

Yours truly,
T. Madhava Row.

From the Hon'ble Sir Rajendra Nath Mukerjea, K.C.I.E, Sheriff of Calcutta, &c., &c.:—

6 & 7, Clive Street,
Calcutta, December, 13th, 1910.

Dear Sir,

I am much obliged to the Calcutta Literary Society for their kind congratulations.

The Founder-Secretary to the
Calcutta Literary Society

Yours faithfully,
R.N. Mukerjee.

From the Hon'ble Mr. S.L. Maddox, I.C.S., Chairman, Corporation of Calcutta, Member of the Bengal Legislative Council, &c., &c.:—

25, Camac Street,
14th. November, 1910.

Dear Sir,

I am very much obliged to the Calcutta Literary Society for their congratulations and good wishes.

Sham Lall Day, Esq.,
24, Nimtola Street, Calcutta.

Yours truly,
S. L. Maddox.

From His Highness the Maharaja Sahib, Travancore :

Palace, Trivandrum,
6th. September, 1910.

Dear Sir,

Your letter of the 24th ultimo.

In reply, I am commanded to convey to you the thanks of His Highness the Maharajah for the Calcutta Literary Society's congratulations, on the occasion of His Highness' Silver Jubilee.

The Founder-Secretary, Calcutta Literary Society, 24, Nimtola Street, Calcutta.

Yours faithfully, N. Raman Pillai, Acting Private Secretary.

From His Highness the Maharaja Sahib, Travancore :

Government of Travancore, Palace, Trivandrum, 18th October, 1910.

Sir,

I am commanded by His Highness the Maharajah to acknowledge receipt of your letter, dated 12th. October, 1910, tendering your congratulations to His Highness, on the occasion of His Highness' Birthday and to convey to you His Highness' thanks for the same.

Sham Lall Day, Esq., Founder-Secretary to The Calcutta Literary Society, 24, Nimtola Street, Calcutta.

I have the honor to be, Sir, Your most obdt. servt., V. Aiyah Panth, Private Secretary to H. H.

From His Highness the Maharajah Sahib of Patiala :

No. 50. Private Secretary's Office, Patiala, Dated, 14th. November, 1910.

Dear Sir,

I am desired by His Highness the Maharajah Sahib to thank you for your expression of sincere congratulations and feelings of joy for formal Investiture of His Highness the Maharajah Sahib with full ruling powers, by His Excellency the Viceroy and Governor-General of India, on November, 3 rd. 1910.

Sham Lall Day, Esq., Founder-Secretary to The Calcutta Lit. Society.

Yours faithfully, K. M. Mistri, Major, Private Secretary to H. H.

From His Highness the Nawab Sahib of Palanpur :—

The Palace, Palanpur, 6th, January, 1910.

Dear Sir,

I am desired by His Highness the Nawab Sahib Bahadur to acknowledge the receipt of your letter and the invitation card, sent therewith.

His Highness thanks you all heartily for the congratulations and good wishes conveyed in the said letter.

Sham Lall Day, Esq., Founder-Secretary, The Calcutta Literary Society.

Yours faithfully, N. G. Patwari, Private Secretary.

From the Hon'ble the Maharaj-Adhiraj of Burdwan, K.C.I.E., Member, Viceroy's Legislative Council :

Bejay Manzil, 6, Alipur Lane, Calcutta, 11th January, 1910.

Dear Sir,

The Hon'ble the Maharaj-Adhiraj Bahadur thanks you for your kind congratulations, on his election to a Membership of the Supreme Legislative Council.

Babu Sham Lall Day, Secretary, Calcutta Lit. Society.

Yours faithfully, P. Chatterjea, Private Secretary.

From Rai Radha Charan Pal Bahadur, Hony. Presidency Magistrate, Municipal Commissioner, &c :

106, Baranashi Ghose's Street, Calcutta 30th June, 1910.

Dear Sir,

I am extremely obliged to your Committee for their kind congratulations and good wishes, which you have been conveyed to me in such handsome terms.

While grateful to the Government for this mark of their appreciation of my humble services, I cannot adequately express my gratitude to my beloved countrymen for their kind and flattering appreciation of whatever services it has been my privilege to render.

With expressions of my sincere thanks, I remain,

Babu Sham Lall Day, Secy., Cal. Lit. Society.

Yours Sincerely, Radha Charan Pal.

From the Hon'ble the Maharaj-Adhiraj of Burdwan, K.C.I.E., Member, Viceroy's Legislative Council :

The Palace, Burdwan, 27th June, 1910.

Dear Sir,

The Hon'ble the Maharaj-Adhiraj Bahadur of Burdwan has desired me to thank you for your congratulating letter on his being elected a *Fellow of the Royal Geographical Society*.

Babu Sham Lall Day, Secretary, Calcutta Lit. Society.

Yours truly, A. P. Sen, For Private Secretary.

From the Hon'ble Manindra Chandra Nandy, Maharajah Bahadur of Kasimbazar & Member of the Bengal Legislative Council :—

Kasimbazar Rajbari, 6th April, 1910.

Dear Sir,

It goes to heal up the wound a great way to receive words of consolation and sympathy from friends and well wishers in times of affliction.

Accept, therefore, my best thanks for your kind expressions of sympathy and solace.

Babu Sham Lall Day, Founder-Secretary, Calcutta Lit. Society.

Yours truly, Manindra Chandra Nandy.

From the Hon'ble Rai Kisori Lal Goswami, Bahadur, M.A., B.L., Member of the Bengal Legislative Council, Zemindar of Serampur, &c., &c :—

12 Theatre Road, Calcutta, 7th. December, 1910.

My dear Sham Lall Babu,

Many thanks for your kind congratulations.

I wish your Literary Society continued success. I trust you are keeping well.

Babu Sham Lall Day, 24, Nimtola Street, Calcutta.

Yours Sincerely, Kisori Lal Goswami.

From the Hon'ble the Maharajah Sahib of Bobbili :

My dear Sir,

Bobbili, 8th March, 1911.

Many thanks for your most kind congratulations. I hope I shall be able to carry out my new duty, the nature of which is quite different from that of my own.

With kind regards,

The Secretary, Calcutta Literary Society.

Yours Sincerely, P. Ranga Pil

From Ranajit Sinha, Maharajah Bahadur of Nashipur :

58, Chowringhee, Calcutta, 2nd January, 1911.

Dear Sir,

I am directed by the Maharajah of Nashipur to convey His Highness' thanks for your kind congratulations.

Babu Sham Lall Day, 24, Nimtola Street, Calcutta.

Yours Sincerely, D. N. Banerjea, For Private Secretary.

From Binaya Krishna, Rajah Bahadur, Sobha Bazar :

Sobha Bazar Rajbati, 196-1, Grey Street, Calcutta, Dated, the 6th January, 1911.

My dear Sham Lall Babu,

I am in receipt of your kind congratulations on my late honor, which our benign Government has been graciously pleased to bestow on me.

May I tender you my warm and heart-felt thanks for your good wishes and for the sentiment you have been pleased to express about me.

May you live long and all prosperity and happiness attend on you.

With kind regards,

Babu Sham Lall Day, Founder-Secretary, The Calcutta Literary Society.

I remain, Yours Sincerely, Binaya Krishna.

From Rai Dhanpat Singh Nowlakha Bahadur :

Nowlakha Bhawan, Azimganj, the 25th. June, 1911.

Dear Sir,

Many thanks for your letter, congratulating me on achievement of my honor.

The Secretary, Calcutta Literary Society.

Yours Sincerely, Dhanpat Singh Nowlakha.

From His Highness the Maharajah of Venkatagiri :—

Venkatagiri Towns,
Dated, 30th June, 1910.

ir,

With reference to your letter of the 24th Instant, I am irected by H. H. the Maharajah of Venkatagiri to nform you that, while thanking you for your kind congratulations on the honor he has received from the Government.

* * * *

The Secretary, Yours truly,
Calcutta Literary Society. V. Srinivasa Charlu.

From Manmatha Nath Ray Chowdhury, Rajah Bahadur of Santosh :—

Santosh House,
16-1, Alipur Road,
25th June, 1910.

ly dear Sham Lall Babu,

I most sincerely appreciate your Society's very kind congratulations on the Distinction which the Government has been pleased to confer on me.

Please accept my heart-felt thanks for the same.

With my best wishes, I remain,
Babu Sham Lall Day, Yours Sincerely,
4, Nimtola Street, Calcutta. M. N. Ray Chowdhury.

From Rajah Kristo Dass Law Bahadur, Millionaire, Zemindar and Merchant, Calcutta :—

ly dear Sir, Calcutta, 26th June, 1910.

With reference to your letter of the 24th instant, please onvey my cordial thanks to the above Society for their ind congratulations on the honour conferred on me by Government.

Babu Sham Lall Day, Yours Sincerely,
ecretary, Calcutta Literary Society. Kristo Dass Law.

From Mahiuddin Meerza, Nawab Sahib of Khagra :—

56, Park Street,
Dear Sir, Calcutta, 6th May, 1910.

I sincerely thank you and the Members of the Society or the letter conveying condolence, dated the 7th ultimo, ast received.

Sham Lall Day, Esq., Yours truly,
ecretary, Calcutta Lit. Society. N. Mahiuddin Meerza.

From Nawab Abdul Jubbar Khan Sahib, C.I.E :—

Bairajitola, Burdwan,
Dear Sir, 27th. June, 1910.

I am much obliged to the Calcutta Literary Society for heir very kind congratulations on my receiving the title herein referred to.

Pray, convey my heart-felt thanks to the Society.

Babu Sham Lall Day, Yours Sincerely,
ecy., Calcutta Literary Society. Abdul Jubbar.

From K. Shelley Bonnerjee, Esq., Barrister-at-law

12, Rawdon Street,
Dear Mr. Sham Lall Day, Calcutta, January 9th 1910.

Please convey to the Calcutta Literary Society and accept on your own behalf my warmest thanks for the kind message of condolence sent by the Society and yourself to me in my sad bereavement.

Sham Lall Day, Esq., Yours Sincerely,
Secretary, Calcutta Lit. Society. K. Shelley Bonerjee.

From R. C. Bonnerjee, Esq., Barrister-at-Law :—

6, Park Street,
Dear Mr. Day, Calcutta, 12th January, 1910.

I am much obliged to you for your kind note, and the honor you have shown my mother's memory. Please accept our thanks. * * * *

Sham Lall Day, Esq., Yours Sincerely,
Secy., Cal. Lit. Society. R. C. Bonnerjee.

From the Dewan Sahib of Junagadh State :—

Dewan's Office, Junagadh,
Sir, 10th March, 1910.

I am directed by the Dewan Sahib to acknowledge with thanks your letter of congratulations, dated the 1st. instant.

Sham Lall Day, Esq., Yours faithfully,
Secy., Cal. Lit. Society. C. H. Pandya.
Calcutta. Supdt., Dewan's Office, Junagadh.

The letters were heard with Applause.

Gentleman,

The Society records its appreciation of the kindness of the Editors of the English and Vernacular Newspapers, who have found space in their columns, to publish the proceedings of its various Public Meetings and other doings of the Society, since its foundation in 1875.

May God bless all the Patrons and Members of the Calcutta Literary Society and those, who detest to scatter thorns in the path of progress, and who devote their lives in the good work of promoting the true interest of their own Motherland.

In conclusion, the Society begs to offer its thanksgiving to the Great God, for the manifold blessings, which His Providence has showered upon it, during the last *Thirty-five years* of its existence, and now I fervently hope, that by the blessings of the Almighty, the Society may go on prosperous in its career of usefulness for many years to come. (*Cheers.*)

After Mr. Sham Lall Day, the Founder-Secretary to the Society, had finished his Report, for the year 1911, and which having been duly confirmed, the Revd. Chairman, Anagarika H. Dharampala of Ceylon and General Secretary of the *Maha Bodhi Society*, spoke a few words on

The Religion for the Depressed Classes :—

The Rev. Chairman very ably dwelt upon the subject for nearly an hour, and he was heard with rapt attention.

He said :—India is the only country, wherein the people are classified under the nomenclature of *jati* and *Gotra*. The ancient Brahmin law-givers had not a very comprehensive idea of the world. They made laws to suit their own fancies.

Manu, Asvalayana, Apastamba and Gautama did not, perhaps, know that there were other lands and other races would not recognize the artificial classification. They made stereotyped laws and did not calculate the harm, they were doing for future humanity.

China, Japan, Burma, Siam, Tibet, Afghanistan, Persia Arabia, Europe and the United States of America did not recognize anthropological differentiations.

In other lands, man's ability was the criterion of individual greatness. Brahmin law-givers made birth the criterion of individual greatness. The result is that, while all other lands are on the march of progres, India has fallen a prey to foreign invaders.

Caste has tended to destroy the unity and harmony so essentially necessary to national development. Had the Brahmin law-givers some sort of experience of human nature, beyond the borders of India, they would, perhaps, never have made un-natural distinctions, utterly un-suited to progressive humanity.

They never imagined that in the distant future, nations would develope and advance towards India and subject her ill-literate and ignorant population to a kind of perpetual slavery.

The object of the early law-givers was to keep power in the hands of a specially class, perpetually. They adopted the plan of intellectual lynching, as the white people of the Mississippy valley of America lynch the Negroes.

They adopted the caste distinctions, as the Britishers do to-day, in making laws to keep all Asiatics out of the *White man's land*. It is simply an exhibition of selfish-ness and a lusting after power.

What the Britishers and Americans, the South Africans and California, respectively, are doing to-day, the ancient Brahmins law-givers did to the teeming millions of India.

The study of the Indian Census Statistics is very interesting in as much as they show how the people in India stand compared with other races and nations in the world.

I gathered the following Statistics from the Census Report of 1891 ; *viz* :—

Population of India, (in 1891), was 2,86, 905.
Deduct. Musalman population of 34,348.
" European population of 1,66,428.
" Eurasian population of 81,044.
" Parsi population of 89,613.
" Indian Christians population of 18,07,092.
" Dis-reputable vagrants population of 4,90,969
" Ascetics population of 27,17,861.

Thus, we have of the Native population, (who called *Aryans* and *Dravidians*,) about two hundred and fifty-two millions.

Of the two hundred and fifty-two millions, the *Military Kshatrias* number, ... 2,93,93,170.

Landers,	,,	... 4,99,39,361.
Brahmins,	,,	... 1,48,81,732.
Kayasthas,	,,	... 32,39,810.
Cattle breeders,	,,	... 1,15,69,319.
Traders,	,,	... 1,28,48,397.
Agricultural labourers,	,,	... 84,07,996.
Goldsmiths,	,,	... 16,61,088.
Barbers,	,,	... 37,29,934.
Blacksmiths,	,,	... 26,65,103.
Carpenters,	,,	... 34,42,201.
Weavers,	,,	... 93,69,902.
Washerman,	,,	... 28,24,451.
Shepherds,	,,	... 51,52,175.
Oilmen,	,,	... 46,72,907.
Potters,	,,	... 34,97,306.
Lime-workers,		... 15,31,439.
Fishermen,	,,	... 82,61,878.
Toddy drawers,		... 47,85,210.
Leather workers,		... 1,40,03,110.
Village watchmen,		... 1,28,08,300.
Mehters,	,,	... 39,84,303.
Butchers,	,,	... 6,05,890.
Refuse cleaners,		... 6,363.
Temple service,		... 3,20,531.
Number returned as knowing English,		5,37,811.
Literate males,		... 1,15,29,620.

Total number of literates, out of a population of two hundred and eighty-six millions, ... 1,20,71,249

So, the number of il-literate people in India is abnormally appalling.

Think of it, 274 millions of people are steeped in ignorance. No wonder, that the people are in a state of perpetual slavery. It is land of darkness, where a plague, famine, poverty, superstitions, and fanaticisms thrive.

If we take the Brahmins, the Military and Agricultural, Kshatrias, Kayasthas, Cattle-breeders, and Traders and put them under the category of the *high castes*, and all the rest as *low-castes*, we have about 126 millions of the *high castes*, and about 121 millions of the *low castes*.

It is the profession, that has been made the criterion of man-hood. The ancient Brahmin law-givers, like the modern upstart imperialists, wished that the labouring class of people should remain in perpetual slavery.

Manu and other law-givers made laws to suit the interests of the governing class. History is repeating itself in India. Hear! What the Brahminical law-giver said :— *The Sudra is not fit for any ceremony.*

In the *Vedanta Sutras*, Sankara argues in this wise. The *Smritis* prohibit their learning the *Veda*, their studying the *Veda*, and their understanding the *Veda*, and performing *Vedic* matters. The prohibition of hearing the *Veda*, is conveyed by the following passages; *viz* :—

The ears of him, who hears the Veda, are to be filled with molter lead and lac, and, *for a Sudra, is like a cemetery*, therefore, *the Veda is not to be read in the vicinity of Sudra.*

There is, moreover, an expression of the *Sudras* (studying the *Veda*), *his tongue is to be slit, if he pronounces it, his body is to be cut through, if he preserves it.* (Sacred Books of the East, Vol. 34, page. 128.)

Thus, did Sankara argue to show the un-fitness of the *Sudras* to study the ancient books, containing the wisdom of the *Rishis*!

In Europe, in the medieval period, the people were kept in ignorance by the Roman Catholic hierarchy. Medievalism reigned and Science had no place.

People, who dared to think, brought before the court of inquisitors, and, if they did not, they were burnt at the stake.

What the Roman Church did in Europe, in keeping the people in a state of stagnation, as Brahmin priest-hood did in India.

Learning was the monopoly of the higher castes, and, the *Sudras* were only to serve Racial pride generated race hatred, and, India was the central arena of sectarian hatred and radical jealousies.

Progress was arrested, and conservatism dominated. Like the contemporaneous, the Brahmin classics enunciated the degenerating doctrine of stagnation.

Let each one stick to his own ancestral *Dharma*. *Dharma* was the shibboleth of the man in power! No wonder that India remains stagnant.

The law of evolution was ignored, and the law of cause and effect found no devotees. Slaughtering of animals to propitiate the he-gods and the she-gods, was the principal part of religion.

The priest became all-powerful and without him, the soul of the dead man could not be admitted into the presence of God, and the most elaborate ritualismic practices were formulated by a greedy priest-hood.

According to Astronomical calculations, the Mahabharata Kurukhetra War took place about five thousand years ago. At the end of the war, everything that was good, noble and true, it is said, perished.

Chaos reigned, and for nearly two thousand and five hundred years, class-hatred, begotted of caste-pride, unrighteous-ness, pauperism of the labouring classes, sensualism of the idle, rich, priestly and aristocratic immorality, ascetic insanity, sectarian strife, dominated.

Love, compassion, honesty, sexual purity, truthfulness, unity, temperance, mercy had no place in the land. The people were longing for a change, and Lord Buddha, the form of Mercy, then appeared to reform and elevate the high and the low.

The *Puranas* mention that, when the land was full of iniquity, and righteousness had declined, that *Vishnu* comes down, in the form of man, and saves righteous and destroys the wicked.

If the *Avatar* theory is correct, then it is evident that, the God had to come several times to this earth to reform succeeding generations.

What the preceding *Avatar* failed to accomplish, the succeeding *Avatar* consummated. Parasurama came to destroy the Kshatriyas and to up-hold the power of the Brahmins. Sri Ram Chandra came to destroy the power of Siva, and to obtain victory for *Vishnu*.

The eighth *Avatar* Sri Krishna came to destroy the whole race of *Kshatriyas*, and he succeeded in having annihilated the *Khatriya* power, as well as those, who were representatives of the good and the true.—*The Ganges became gory with human-blood. Verily, the Science of Morality will disappear from the earth with Vishnu's departure.*

The *Pali* books say, that about two thousand and five hundred years ago, the gods approached the future *Lord Buddha*, who was then in the Santhusita heaven, and prayed, that he should be born on earth, for the Salvation of the world, and the future having found that the time was ripe to appear on earth, consented, and was born in the family of the *Sakyas* of the race of *Ikhsvahu* of the Solar race, in Kapilavastu.

In his twenty-ninth year, he made the great renunciation and having found the cause of human misery, and the remidy for the removal of misery, he, as the *Buddha* began to proclaim the immortal doctrine of love and holiness as the appanage of all, and that the criterion of human greatness, does not depend on birth and wealth, but, on the doing of deeds, in the acquisition of the highest knowledge, and in leading a righteous life.

He taught the eternal varities of mercy, abstinence from cruelty, loving kindness, the science of hygiene, and sanitation and health, of physical purity and chastity, abstinence from alcohal, from slander, gosip, harsh words, co-operation, unity, the law of evolution and cosmic decacy, the law of Karma, and the law of re-birth, according to *Karmic* acts, words and thoughts and hoisted the banner of absolute freedom making man, above the sensuous gods, who has annihilated anger, nescience, and sensuous and carnal desires.

Science, medicine, architecture, learning, agriculture, lawful industries flourished, and India, during the *Buddhist* period, if we are to accept the account given by the Chinese and Greek visitors to India, was a heaven upon earth. (*Cheers.*)

The pride of birth was shown to be evil, and, by the nnunciation of emorylogical laws, the Brahmin and the ig were shown to be related by *Karma*, as well as by ital development. The *low castes* and the *high castes* ixed in a spirit of brother-hood, and the *big castes* lost ie spirit of arrogance.

What the *Depressed Classes* of modern India need to-day, education of scientific and ethical lines. The teeming illions need the *Doctrine of Buddha's* love, harmony, oncord, unity, education, in science in arts, as emphasised y *Lord Buddha.*

The Religion for the Depressed Classes, who are outside ie pale of caste, is the religion of good deeds of science nd of righteousness, the religion, that ignores caste an ride-born wealth.

"I would up lift the masses to a life of greater happiness y giving them better protection by the law's strong hand, peedier justice when they suffer wrong, help in misrtune, sorrow and distress. More of the training, that is brain and hand, to master life's hard tasks and onquer peace. And, crowning all, I would up-lift the nass of the world's toilers, by the mighty power of *Fait* nd *Duty*, realized in deeds, that make the lowliest toiler eroes true, as those, whose fame-wreathed fore head ouched the stars."

(*C. C. Bombay, Open Court, April, 1902.*)

"A wail of human misery is ringing in my ears,
The sight of wretchednees has filled my eyes with tears.
The myriad huts of mud and straw,
Where millions toil and die,
Are blots upon this fertile land, beneath an Orient sky,
Here then upon these plaines of India, was fountain out the grate,
Conflict between Selfish-ness and Love,
Alas! old deep-rooted despotism,
Proved the stronger and *Buddha's Christ*,
Like Doctrine of the
Brother hood of man was driven into other lands."

(*J. L. Stoddard.*)

The *Doctrine of Lord Buddha* snows the path of enlightenment to happiness and peace.

It is the religion, best suited to the people, outside the pale of *Brahmanical caste* institution.

The Japanese, Burmese, Chinese, Mongolians, Javanese, Tibetans, Siamese and Cambodians heve been brought under the human civilizing influence of the Aryan Doctrine of the Tathagato.

They are progressing, and certainly these nations are better off than the *Depressed Classes of India.*

The greatness of the Indian Sovereigns was the Emperor Asoka, whose rock out edicts, show the enlightened policy which he had followed for the welfare of the people of India.

The *Aryan Civilization*, under the banner of *Lord Buddha*, penetrated into distant countries But, in India, the land made sacred by the Great Teacher, is sunk in ignorance, and, India, without the *Buddha's religion of love and progress*, is an anomaly.

All reforms,—social, moral and political, have been won, at great sacrifies, and *Lord Buddha* made the great renunciation, in order to bring happiness to the teeming millions of India's helpless children.

Buddhism has no revelation, has no ritual, no ceremony, no self-appointed priest-hood, no Pope to dominate and dogmatise. All are free, under the spiritual *Sun-light* of *Truth.*

India's spiritual re generation depends absoluteiy on the acceptance of the Tathagato's Religon of Love and Self-help. It is a religion that is alive and active, and most assuredly suited to the *Depressed Classes* of Indian Society. (*Cheers*).

After the customary vote of thanks of the chair, the Meeting dissolved at 7 P.M.

(*Vide, Statesman, Bengalee*, 27th *Amrita Bazar Patrika* and *Indian Mirror*, 28th, and, *Hindu Patriot*, 30th January, 1911, respectively)



Dedication.

The Thirty-Sixth Annual Report

OF THE

Calcutta Literary Society

Is Dedicated by the kind permission

TO

Her Highness the Princess Maharani Sree Tara Devi, Nepal,

Widow of His Excellency

The late Maharana General Prince Jagat Jungh Bahadur,

The Eldest Son of His Highness

The late Maharajah *Sir* Jungh Bahadur,

G.C.B., G.C.S.I., ***Thong Ling Pimma Ko Kong Wang Siang*** of China, etc., etc., etc.,

The Ruler and the Maker of the Independent Kingdom of Nepal,

Member & well-wisher of the Calcutta Literary Society,

In Recognition of

Her great talents, literary ability, active encouragement of popular enterprise,

Charm of manner and accomplishment, devotion to the cause of learning

AND

Her keen interest for the advancement of the Moral and Spiritual culture

OF

The Younger Generations of Hindustan

AND

President of the Thirty-ninth Anniversary General Meeting

OF THE

Calcutta Literary Society

Held at the Hall of the Uttarpara Government High School,

On Saturday, the 13th February, 1915, at 3-30 p.m.,

Attended by Maharajahs, Rajahs, and distinguished Noblemen of Bengal.

SHAM LALL DAY.

Founder and Secretary to the Society.

Biographical Brief Sketch of Her Highness The Princess Maharani Sree Tara Debi Sahiba of Nepal :—

The great popularity that has by this time gathered round the personality of Her Highness The Princess Maharani *Sr*
ara Devi Sahiba of Nepal is but well-bestowed and well-deserved.

No more interesting personage has visited Calcutta for years past. Her Highness' appearances in the social life of th
y have everywhere been welcomed and acclaimed and the story of her life, such as it has been, and the traditions
r royal family, have aroused the keenest interest in her.

The Princess is a lady of varied gifts. Her queenly manners, generous instincts, abiding aspirations after intellectu
lture and wide experience of life have all contributed to her distinction as one among many of her sex.

Her Highness is proficient in advanced Sanskrit studies and is considered to be adept in *Hindu* music. She i
ite of all her progressive ideas of education and enlightenment and catholic sympathies is typical of her Hindu sister-hood
lighting to proclaim herself even to the details of her custume as one of the Sunny East.

During her stay in Calcutta she has made a remarkably favorable impression on those whom she has met in this cit
d of these notabilities I may mention the following personages, *viz.* :—

His Excellency General Sir O'Moore Creagh, V.C., G.C.B., G.C.S.I., G.C.I.E., Commander-in-Chief in India.
The Right Revd. Dr. Copleston, Lord Bishop, in Calcutta and Metropolitan of India and the Island of Ceylon.
The Hon'ble Sir Lawrence Hugh Jenkins, KT., K.C.I.E., K.C., Lord Chief Justice of Bengal.
The Hon'ble Sir James Du Boulay, I.C.S., K.C.S.I., Private Secretary to His Excellency the Viceroy.
The Hon'ble Mr. Justice and Mrs. Ashutosh Chowdhury, Bar-at-Law, Judge of the High Court, Calcutta.
The Hon'ble Sir D. C. Ballie, K.C.S.I., Rev. Member, Oudh.
The Hon'ble Maharaj-Adhiraj Bahadur of Burdwan, K.C.S.I., K.C.I.E., I.M.O. Member of the Council of His Excellency the Viceroy.
The Hon'ble Maharajah Bahadur of Cossimbazar, Member of the Council of His Excellency the Viceroy.
The Hon'ble Maharajah Bahadur of Nashipur, Member of the Council of His Excellency the Viceroy and of His Excellency the Governor of Bengal.
The late-lamented Hon'ble Mr. Gopal Krisna Gokhale, C.I.E.
The Hon'ble Mr. Surendra Nath Banerjea, Editor, *Bengalee* and Member of the Council of His Excellency the Viceroy and Governor-General of India.
The Hon'ble Amir-ul-Umra the Nawab Bahadur of Murshidabad, K.C.V.O., K.C.S.I., Member of the Council of His Excellency the Governor of Bengal.
The Hon'ble Maharajah Bahadur of Darbhangah, K.C.I.E., Member of the Behar Executive Council.
The Hon'ble Maharajah Bahadur of Balrampur, K.C.I.E., Member of the Oudh Legislative Council.
The Hon'ble Rajah Sahib of Kakina, Member of the Council of His Excellency the Governor of Bengal.
The Hon'ble Rai Radha Charan Pal Bahadur, Member of the Council of H. E. the Governor of Bengal.
The Hon'ble Mr. G. C. H. Ariff, Member of the Council of His Excellency the Governor of Bengal.
The Revd. Dr. Canon E. F. Brown, M.A., D.D., Father Superior of the Oxford Mission.
The Revd. W. R. Holms, of the Oxford Mission.
Sir Mirza Davood Khan Mirtanos Sultanah Sahib, K.C.M.G., Consul-General for Persia.
Mr. C. B. Perry, Consul-General, United States, America.
Mr. W. R. Cezerwenka, Imperial and Royal Consul General for Austro-Hungary.
Mr. E. C. Apostolides, Royal Greek Consul General.
The Vice-Consul for Spain.
Monsr. Y. Shibata, Consul-General for Japan.

H. E. the late lamented Lady Hardinge, Vicerine of India
Her Excellency Lady Creagh.
Lady Copleston.
His Highness The Ruler Holkar of Indore.
His Highness The Ruler of Tehri, Garwhal,
His Highness The Ruler of Agartala, (Tippera).
His Highness The Shan Chief of Burma.
Her Highness the Maharani Sahiba of Indore.
Her Highness The Maharani of Sikkim.
The Begum Sahiba of Murshidabad
The Maharani Adhirani Sahiba of Burdwan.
The Princess of Shan State, (Burma).
The Maharani Sahiba of Hathwa.
The Maharani Sahiba of Bettia.
The Rani Sahiba of Narhan.
The Rani Sahiba of Kakina
Miss Cornelia Sorabji, Bar-at Law.
The Maharajah Bahadur of Dinajpur, K.C.I.E.
The Maharajah Bahadur of Nadia.
The Maharajah Bahadur of Susangh, Mymensingh.
The Thakur Sahib of Tikra, (Oudh).
The Rajah Sahib of Piagpur, (Oudh).
The Rajah Bahadur of Uttarpara, M.A., B.L., C.S.I.
The Rajah Bahadur of Gouripur, (Assam).
The Rajah Bahadur of Chanchal.
The Rajah Bahadur of Chainpur.
The Rajah Bahadur of Dubalhati.
The Rajah Bahadur of Santosh.
The Rajah Bahadur of Deo, (Gya.)
Rajah Bhuban Mahan Roy Bahadur, the Chakma Chief.
Rajah Damodar Das Burman Bahadur, Calcutta.
The Feaudatory Chief Sahib of Nilgiri.
Nawab A. F. M. Abdur Rahaman, Khan Bahadur, Bar-at-Law, Judge, Court of Small Causes, Calcutta.
Prince Mahammad Bukhtiar Shah Sahib, C.I.E.
Colonel M. P. Dube, Military Secretary, Indore State.
Mr. Sakhawat Hossain Sahib, Private Secretary to Her Highness The Ruler of Bhopal, G.C.S.I., G.C.I.E.
The Kumar Rajah Bahadur of Bobbili, (Madras)
Kumar Manmatha Nath Mitter, Rai Bahadur, of Calcutta.
Kumar *Sree* Panchanan Mukhopadhya, I.S.C.O., Uttarpara.
Rai Jyot Kumar Mukerjea Bahadur of Uttarpara.
Mahamahapadhyaya Pandit Dr. Satish Chandra *Vidya-bhushan*, M.A., Ph.D., M.R.A.S., F.R.S.A., Principal, Government Sanskrit College, Calcutta.
Mr. R. D. Mehta, C.I.E., Ex-Sheriff of Calcutta.
Mr. Sarada Charan Mitra, M.A., B.L., ex-Judge, High Court.

But the romance that surrounds the Princess Tara Devi remains untold. Destiny has been very unkind to her, and
e had her crosses to bear. She was the central figure in a dreadful catastrophe in her own country.

Her husband, His Excellency the Maharana General Prince Jagat Jung Bahadur, eldest son of His Highness the late Maha-
jah Sir Jung Bahadur of revered memory, the Maker, Nepal, (who achieved Nepoleonic ascendancy over the kingdom, Nepal),
as assasinated with his son General Yudhpartap Jung Bahadur, in cold blood, on the night of 22nd November, 1885, within the
alls of the famous Palace, —*The Manohara*, as the result of a conspiracy for supremacy of interest in the kingdom, Nepal.

Princess Tara Devi is related to the present Ruler of Nepal, His Highness the Maharajah Maharana Major-General
r Chundra Shamsher Jung Bahadur, G.C.B., G.C.V.O., G.C.S.I., G.C.I.E., D.C.L., Field-Marshal and the Ruler of
epal and to His Excellency General Sir Maharana Bheem Shamsher Jung Bahadur, K.C.B., Commander-in-Chief and Chief
stice of Nepal, for they being the younger cousins of Jagat Jung.

The present King of Nepal is the grand-nephew of Maharana Jagat Jung Bahadur, for his father His Majesty
e late King of Nepal the Maharajah Adhiraj Raj Rajeswari, Prachanda Bhujdaed Maharana Prithebibeer Bikram Jung
haha Bahadur being his own eldest sister's son. The Princess is under great obligation to His Highness the Maharaja
r Chundra Shamsher Jungh Bahadur for the provision His Highness has made for her.

The Princess is loud in praises of the present Ruler of Nepal, that during the administrations of the Maharajah
ir Chundra Shamsher Jung Bahadur, the Government of Nepal has greatly improved.

The Maharajah is a great lover of arts, literature and science and is also a promoter of western education. Sir Bheem
hamsher Jung Bahadur is also a man of great culture. The present Ruler of Nepal is a statesman of a very high order.

The services of her husband's family have been invaluable in increasing the prestige of Nepal among the Hill States of
ndia. Her husband's father, the famous Jung Bahadur, was the maker of Modern Nepal. A far-seeing statesman, he
id the foundation of the friendship which the passage of years has only strengthened between Nepal and the British
overnment and which has worked for the progress of the country.

The Princess' life has been, ever since her husband's death, an unbroken record of tragedy. Sorrow in her case only
ade a noble character nobler. Adversity, instead of extingushing the flame of charity in her heart, has only made it burn
more brightly. It is impossible to come in touch with her without feeling that she has passed through the vale of tears
nscratched. Princess Tara Devi expresses her profound admiration for those who are now working for the cause of the
progress of [illegible] the historic places of *Hindustan*.

Proceedings of the Thirty-sixth Anniversary General Meeting of the Calcutta Literary Society held with great eclat, at the hall of the Calcutta University Institute, College Square, on Monday the 22nd January, 1912, at 4-30 p.m., under the presidency of General W. H. Michael, Consul General of the United States of America. The Members of the Society, the Graduates and Under Graduates of the Calcutta University and other gentlemen composed the bulk of the audience. (Vide, Englishman & Bengalee, 23rd; Indian Daily News, Indian Mirror and Hindu Patriot, 24 January, 1912.)

The Thirty-sixth Anniversary General Meeting of the lcutta Literary Society was held, with great eclat, at hall of the Calcutta University Institute, College uare, on Monday, the 22nd, January, 1912, at 4-30 M. The hall was very beautifully decorated with wers and evergreens and upon the table, there were se-gays, bouquets, &c.

Amongst those present on the occasion, were Rai Sarat andra Das Bahadur, C.I.E., Dr. Chuni Lall Bose, Rai hadur, Chemical Demonstrator to the Government of lia, Dr. S. K. Roy, M.B., C.M., L.R.C.P., (Edinburgh), R.C.S., (Glasgow), Professor Surendra Nath Mazumdar, A., the Revd. Dr. E. F. Browne, M.A., of the Oxford ssion, Mr. Rajendra Nath Banerjea, B.A., Assistant cretary, Calcutta University Institute, Mr. A. C. Dhar l others.

The Hon'ble Sir G. Fleetwood Wilson, G.C.I.E., K.C.B, C.M.G., Finance-Minister to the Government of India, Hon'ble Mr. F. A. Slacke, C.S.I., and the Hon'ble . R. C. C. Carr, Members of the Viceroy's Legislative uncil, have each sent letters of regret for not being e to come to the Meeting.

On the motion of Dr. Sarat Kumar Roy, M.B., C.M., R.C.P., (*Edinburgh*), L.R.C.S., (*Glasgow*), seconded by . B. Mitra, General W. H. Michæl, Consul-General of United States of America, was voted to the chair, idst cheers.

On the Hon'ble Chairman's taking his seat, Mr. Sham l Day, the Founder-Secretary to the Calcutta Literary ciety, read the Report of the Institution for the year 1.

ADDRESS BY THE SECRETARY :—

n'ble Chairman and Gentlemen,

feel great pride and honor in welcoming you here. It most gratifying that we have had such a high person-, as you, Sir, to honor the Calcutta Literary Society with ir kind presence and to preside over its Thirty-sixth niversary General Meeting, this afternoon, with your ial kindness towards this Literary Institution of Thirty-en years standing, neither grudging your time, nor our, in the midst of the multifarious duties of your lted office. The Patrons and Members of the Society eby tender you their warmest thanks for the honor.

Gentlemen, you will be glad to learn that the Consul-nerals of the United States of America honored this ciety by presiding over its four previous public Meetings d on four different occasions; viz :—

1) Major-General A. C. Litchfield, Consul-General, ited States of America, presided at its Sixth Anniversary neral Meeting held at the Hindu School Theatre, llege Square, on Saturday, the 28th February, 1880, 3-30 p.m., when the Revd. Dr. K. S. Macdonald, M.A., ., F.U.C., Principal, Duff College and President of the ciety, dwelt upon the *Catholic Objects of the Calcutta terary Society*, before a large and distinguished hering of leading Representatives of all classes of the mmunity.

(*Vide*, *Englishman* and *Statesman*, 2nd March, 1880.)

2) Colonel H. Mattson, Consul-General of the United tes of America, presided at its Eighth Anniversary neral Meeting held at the Medical College Theatre, llege Street, on Saturday, the 28th January, 1882, 4-30 p.m., when Dr. G. W. Cline, Barrister-at-Law, l Advocate, Madras High Court, delivered a lecture on *try*, before a gathering of over one thousand Graduates l Under-Graduates of the Calcutta University.

(*Vide*, *Statesman & Indian Daily News*, *30th January*, *Indian Mirror of 1st and Statesman*, *4th February*, *1882*.)

(3) General Samuel Merrill, Consul-General, United tes of America, presided at its Fifteenth Anniversary neral Meeting held at the Albert Hall, College Square, Monday, the 19th January, 1891, at 4-30 P.M., when Pandit J. N. Sarma of Benares delivered a lectu on *Past and Present Conditions of India*, before a lar gathering.

(*Vide*, *Statesman & Indian Mirror*, *23rd. January*, *1891*

(4) General W. H. Michæl, Consul-General, Unite States of America, presided at the Ninth public Meeting f the Thirty-fourth session of the Society held at the hall the National Medical College, 191, Bow Bazar Street, o Wednesday, the 17th. February, 1909, at 5 P.M., whe Doctor S. B. Mitra, L.M.S., Professor of the Colleg delivered a lecture on" *Pthises—Its early diognosis an the way of treating cases*, before the Medical Colleg students.

(*Vide*, *Englishman & Indian Daily News*, *18th Bengalee & Hindu Patriot*, *19th February and Hind Patriot*, *4th March*, *1909*.)

Gentlemen, before commencing the usual proceeding of the Meeting, it is my first sad duty to express th Society's most heart-felt grief caused by the melancholy death of the following distinguished personages; viz :—

(1) His Highness Asaf Jan Musaffar-Ul-Mamalik Nizam-Ul-Mulk Nizam-Ud-Daulah Nawab Mir Sir Mahbub Ali, Khan Bahadur, Fateh Jangh, C.C.S.I., Nizam Sahib of Hyderabad-Deccan, who died at Secandrabad, on Tuesday, the 29th August, 1911, at 12-30 p. m. His Highness became an illustrious Patron and Member of this Society on Monday, the 1st day of June, 1885.

(2) His Highness Sir Surendra Bikram Prakash Singh, K.C.S.I., Maharajah Bahadur of Sirmur-Nahan State, who became a Member of this Society on Wednesday, the 6th May, 1903.

(3) Colonel His Highness Sir Nripendra Naraiyan Bhup, G.C.I.E., C.B., Maharajah Bahadur of Cooch Behar, who died in London, on Monday, the 16th September, 1911, at 7 p.m. His Highness joined the Society as Patron on Wednesday, the 31st March, 1880.

(4) His Highness Raghbir Singh, Rajah Sahib of Maihar, who died on Thursday, the 14 December, 1911. His Highness became a Member of this Society on Friday, the 31st March, 1882.

Gentlemen, it is also my sad duty to express my deep regret at the death of my following friends, who always took very lively interest in the welfare of this Literary Society, since its foundation in 1875; viz :—

(1) Rai Raj Kumar Sarvadhikary Bahadur, Editor, *Hindu Patriot* and Secretary, *British Indian Association*, who died in Benares, on Sunday, the 9th July, 1911, at his ripe old age of seventy-two.

(2) Rai Norendra Nath Sen Bahadur, Attorney-at-Law and Editor, *Indian Mirror*, who died on Saturday, the 1st July, 1911, at 6 p.m.

(3) Babu Shishir Kumar Ghose, Editor, *Amrita Bazar Patrika*, who died on Tuesday, the 10th January, 1911, at 2 p. m.

Letters of condolence were duly forwarded to each of the bereived families of the deceased and the office of the Society remained closed for one day, on each occasion, in honor of the memory of each of the illustrious deceased !

Gentlemen, we have assembled here this afternoon t celebrate the Thirty-sixth Anniversary General Meetin of the Calcutta Literary Society and I beg to bid hearty welcome to all our Members and friends, who hav come here at this Meeting.

The Cal. Lit. Society was founded in the year Eightee hundred and seventy-five by the humble individual, wh is now standing before you, with the help of some of hi young friends,—the advanced pupils of various institution of the town—who were then associated with him in th good work—in the very year when His late-lamente

ajesty King Edward VII., Emperor of India, visited ese shores, then as His Royal Highness The Prince of Vales, and to-day, we meet here to celebrate is HIRTY-SIXTH ANNIVERSARY.

Gentlemen, I have the honor of being its Secretary since its foundation in 1875 and I am glad to be able to say that the Society has been marching onward in the path of progress ever since its foundation.

The objects of the Calcutta Literary Society are—

(1) To hold friendly gatherings of European and Indian communities.

(2) To discuss social, literary and scientific subjects.

The means hitherto adopted have been the convening of public Meetings for lectures and discourses in English and Indian Vernaculars, on subjects of literary, historical and antiquarian interest, presided over by eminent Representatives of both classes of His Imperial Majesty's subjects and, by so doing, it has achieved a fair measure of success.

Not only lectures were delivered, but, Messages of Congratulations and Condolences were sent from time to time to high personages in India and England, to which replies have been received.

Gentlemen, it is a matter of congratulation that the Society has passed through so many years of its existence, during which period, it has weathered many a storm.

We cannot pass this opportunity to slip away without expressing our heart-felt gratefulness to the Almighty Disposer of Events, for His kindness, that has been vouch-safed to the Society.

Gentlemen, I will not dwell at length on the benefits conferred by the Society, the printed proceedings of the various public Meetings, published in the local leading daily newspapers for the last THIRTY-SIX YEARS, bear ample testimony to them.

The Society has enrolled among its Patrons and Members, the flowers of European and Indian communities.

The Society duly celebrated its SILVER JUBILEE at the hall of the Calcutta University Institute, College Square, on Wednesday, the 20th, March, 1901 at 5 p.m., under the presidency of the Hon'ble Vidya Vinada, M. Ry. P. Ananda Charlu Avargal, Rai Bahadur, B.L.,C.I.E., Madras Representative of the Viceroy's Legislative Council, when the Revd. Anagarika H. Dharmapala of Ceylon and General Secretary of the Moha-Bodhi Society, delivered a lecture on the *Students' Life in Ancient Buddhistic India*, before a crowded house.

(Vide, Englishman, Statesman, Bengalee, 22nd March and *Journal of the Moha-Bodhi Society* for April, 1901.)

I have much pleasure in submitting to you a synoptical Report of the transactions of the Society for the year 1911.

(1) The Thirty-fifth Anniversary General Meeting of the Calcutta Literary Society was held at the hall of the Calcutta University Institute, College Square, on Thursday, the 26th January, 1911, at 5 p.m., under the presidency of the Revd. Anagarika H. Dharmapala of Ceylon and General Secretary of the Moha-Bodhi Society, when the Chairman delivered a thoughtful lecture on *Religion for the Depressed Classes*. The Graduates and Under-Graduates of the Calcutta University and other gentlemen of the suburbs composed the bulk of the audience.

(Vide, Statesman, Bengalee, 27th, Amrita Bazar Patrika, Indian Mirror, 28th and Hindu Patriot, 30th January, 1911,)

(2) The second public Meeting for the Thirty-sixth session of the Society was held at the hall of the City College, 13, Mirzapur Street, Calcutta on Friday, the 27th January, 1911, at 5 P. M., when the Revd. Anagarika H. Dharmapala of Ceylon and General Secretary of the Moha-Bodhi Society delivered his second lecture to the Society on *Lord Buddha's Love for India.*

(Vide, Statesman, Amrita Bazar Patrika, 28th and Indian Mirror, 29th and Hindu Patriot, 31st January, 1911.)

(3) The third public Meeting for the Thirty-sixth session of the Society was held at the hall of the Ripon College, 60, Mirzapur Street, on Monday, the 30th January, 1911, at 5 P. M., when the Revd. Anagarika H. Dharmapala of Ceylon and General Secretary of the Moha-Bodhi Society delivered his third lecture to the Society on the *Fundamental Teachings of Lord Buddha.*

(Vide, Statesman, Bengalee, Amrita Bazar Patrika, Indian Mirror, 31st January, 1911.)

(4) The fourth public Meeting for the Thirty-sixth session of the Society was held at the hall of the National Medical College, 191, Bow Bazar Street, on Wednesday, the 8th February, 1911, at 5 P. M., when the Rev. Anagarika H. Dharmapala of Ceylon and General Secretary of the Moha-Bodhi Society, delivered his fourth lecture to the Society on the *Religion for the House-holders.*

(Vide, Statesman, Amrita Bazar Patrika and Hindu Patriot, 9th February, 1911.)

(5) The fifth public Meeting for the Thirty-sixth session of the Society wes held at the hall of the National Medical College, 191, Bow Bazar Street, on Wednesday, the 22nd March, 1911, at 5-30 P. M., when Doctor H. Chatterjea, L.M.S., M.S.A., M.R.A.S., (*London*), delivered a lecture on the *Life and Teachings of the late Babu Shishir Kumar Ghose*, Editor, *Amrita Bazar Patrika.*

(Vide, Statesman, Bengalee, Amrita Bazar Patrika, Indian Mirror, 23rd and Hindu Patriot, 24th March, 1911.)

(6) The sixth public Meeting for the Thirty-sixth session of the Society was held at the hall of the National Medical College, 191, Bow Bazar Street, on Saturday, the 25th March, 1911, at 5-30 P. M., when Mr. Jyoti Prasad Banerjea, B.L., Pleader, Howrah Court, delivered a stirring lecture on *Early Marriage the Great Curse of Modern Bengal*, under the presidency of the distinguished American Lady, Mrs. Caroline P. Wallace, who also spoke eloquently on the *Custom of Early Marriage and its Degenerating Effects*, for sometime.

(Vide, Statesman 26th and *Bengalee, 29th March, 1911.)*

(7) The seventh public Meeting for the Thirty-sixth session of the Society was held at the hall of the National Medical College, 191, Bow Bazar Street, on Tuesday, the 28th March, 1911, at 5 P. M., when Doctor H. N. Chatterjea, L.M.S., M.S.A., M.R.A.S., (*London*), delivered a second lecture to the Society on *Premature Death or Attack of Pthisis Among Young Peoples in India.*

(Vide, Statesman, Indian Mirror and *Hindu Patriot, 29th March, 1911.)*

(8) The eighth public Meeting for the Thirty-sixth session of the Society was held at the hall of the National Medical College, 191, Bow Bazar Street, on Wednesday, the 29th March, 1911, at 5 P. M., when the distinguished American Lady, Mrs. Caroline P. Wallace, delivered a second lecture to the Society on *Early Marriage and its Evil Consequences.*

(Vide, Statesman, Bengalee and *Indian Mirror, 30th March* and *Hindu Patriot, 21st April, 1911.)*

(9) The ninth public Meeting for the Thirty-sixth session of the Society was held at the hall of the City College, 13, Mirzapur Street, on Tuesday, the 4th April, 1911, at 4-30 P. M., when the distinguished American Lady Mrs. Caroline P. Wallace, delivered her third lecture to the Society on *Education—as the Great Factor of National Progress.*

(Vide, Statesman and *Amrita Bazar Patrika, Hindu Patriot, 6th, 13th and 22nd April, 1911.)*

(10) The tenth public Meeting for the Thirty-sixth session of the Society was held at the hall of the Ripon College, 60, Mirzapur Street, on Wednesday, the 5th April, 1911, at 4-30 P. M., when the distinguished American Lady, Mrs. Caroline P Wallace, delivered her fourth lecture to the Society on *Education is Most Necessary for the progress of the Indian Race.*

(Vide, Indian Mirror, 6th and 7th and Hindu Patriot, 10th and *13th April, 1911.)*

(11) The eleventh public Meeting for the Thirty-sixth session of the Society was held at the hall of the Metropolitan College, 22, Sankar Ghose's Lane, Cornwallis' Street, on Friday, the 7th April, 1911, at 4-30 P. M., when the distinguished American Lady, Mrs. Caroline P. Wallace, delivered her fifth lecture to the Society on *What is the Barrier to Opportunities for Education.*

(*Vide, Journal* and *Indian Mirror, 9th and Hindu Patriot, 13th April, 1911.*)

(12) The twelfth public Meeting for the Thirty-sixth session of the Society was held at the hall of the Cotton Boarding Institution, 12, Mirzapur Street, on Saturday, the 8th April, 1911, at 2 P. M., when the distinguished American Lady, Mrs. Caroline P. Wallace, delivered her sixth lecture to the Society on *An Appeal to the Rising Generation for re-generation of the Indian Race.*

(*Vide, Journal, 9th, Indian Mirror, 12th and Hindu Patriot, 13th April, 1911.*)

(13) The thirteenth public Meeting for the Thirty-sixth session of the Society was held in Chowrighee Maidan, on Wednesday, the 24th May, 1911, at 6-30 A.M., to celebrate the *Empire day*—being the day associated with the Birth of Her late Majesty Queen Victoria—the Good, Queen-Empress of India.

(*Vide, Englishman, Bengalee, Amrita Bazar Patrika, Hindu Patriot, 25th and Indian Mirror, 26th May, 1911.*)

A letter of congratulation was forwared to His Honor the Lieutenant-Governor of Bengal, to which the following reply was received :—

Government House,
Darjeeling.
The 27th May, 1911.

Dear Sir,

His honor desires me to acknowledge with many thanks your letter of 25th instant, conveying to him, the congratulations of the Calcutta Literary Society on the occasion of Empire Day.

His honor has read with much interest the accounts in the local press of the meeting which the Society convened on the 24th. instant.

The Founder-Secretary,
Calcutta Literary Society,
24, Nimtola Street,
Calcutta.

I am,
Yours truly,
G. C. S. Brach, *Captain*,
Private Secretary.

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(14) The fourteenth public Meeting for the Thirty-sixth session of the Society was held in Cornwallis' Square Park, Cornwalls' Square, on Friday, the 26th May, 1911, at 6-30 A.M., to celebrate the *Forty-fifth Anniversary of the Birthday* of Her Imperial Majesty Queen Mary of England and Empress of India.

(*Vide, Englishman, Statesman, Bengalee, Amrita Bazar Patrika, 27th May, 1911.*)

The Calcutta Literary Society forwarded a letter of congratulation to Her Most Gracious Majesty Queen Mary of England and Empress of India, to which the following reply was received :—

Buckingham Palace,
31st May, 1911.

The Private Secretary is commanded to thank the Calcutta Literary Society for their kind message of congratulation upon the occasion of Her Majesty's birthday.

The Founder Secretary,
Calcutta Literary Society.

From Her Imperial Majesty Queen Mary of England and Empress of India :—

Buckingham Palace,
12th June, 1911.

Sir,

I have laid your two letters of the 25th of May before the Queen, and am commanded to ask you to be good enough to thank the Calcutta Literary Society for their congratulations to Her Majesty on the occasion of Empire Day and The Queen's birthday. * * *

Sham Lall Day, Esq.,
Founder-Secretary,
Calcutta Literary Society.

I am,
Yours faithfully,
E. W. Wallington.

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(15) The fifteenth public Meeting for the Thirty-sixth session of the Society was held in Chowringhee Maidan, on Saturday, the 3rd. June, 1911, at 7 A.M., to celebrate the *Forty-sixth Anniversary of the Birtday* of His Imperial Majesty George V. King of England and Emperor of India.

(*Vide, Bengalee, 7th and Indian Mirror, 8th June 1911.*)

A letter to this effect was forwarded to His Honor the Lieutenant-Governor of Bengal, to which the following reply was received :—

Government House,
Darjeeling,
The 6th, June, 1911.

Dear Sir,

I am to acknowledge the receipt of your letter dated the 3rd, June, 1911, conveying the congratulations of the Calcutta Literary Society to His Majesty the King-Emperor on his birthday.

Babu Sham Lall Day,
Founder-Secretary,
Calcutta Literary Society.

Yours faithfully,
G. C. S. Brach Capt.,
Private Secretary.

Gentlemen, the year 1911 has been unique in the history of the Indian Empire. The *Coronation* of Their Imperial Majesties King George V. and Queen Mary of England, Emperor and Empress of India, in Westminster Abbey, celebrated with great *eclat*, on Thursday, the 22nd June, 1911, called forth a world-wide enthusiasm, and the auspicious event was celebrated amidst universal joy and great splendour.

On Thursday, the 22nd June, 1911, from 7 A.M., the Calcutta Literary Society commenced to distribute alms to the poor, in commemoration of the auspicious Coronation Ceremony of Their Imperial Majesties The King-Emperor and Queen-Empress of India.

Hundreds of poor, blind, lame and destitute people had assembled in the extensive compound of the office of the Society, No. 24, Nimtola Street, Calcutta and Mr. Sham Lall Day, the Founder-Secretary, Calcutta Literary Society, very liberally distributed alms to each of them, without distinction of cast, color, or creed. They were also sumptuously fed.

The beggars were orderly and were dispersed with great joy and as they passed along the streets, they blessed Their Imperial Majesties.

(16) The sixteenth public Meeting for the Thirty-sixth session of the Society was held in Cornwalis' Park, Cornwallis' Square, on Thursday, the 22nd June, 1911, at 3 P.M., to celebrate the *Coronation Ceremony* of Their Imperial Majesties King George V. and Queen Mary of England, Emperor and Empress of India, and to offer thanks-giving to God, for Their Majesties' successful Coronation. There was a very large and appreciative audience, composed of Hindus, Mahomedans and various sects of people from the Metropolis and suburbs, who showed their loyalty and devotion to the Crown.

Mr. Bishambhar Mitra, late Professor Duff College, very ably spoke on *Indian Loyalty to British Rule.*

(*Vide, Engliskman, Statesman, Indian Daily News, Amrita Bazar Patrika, Indian Mirror and Hindu Patriot, 24th June, 1911.*)

Letters of congratulations were forwarded to Their Imperial Majesties, to which the following replies were received :—

Buckingham Palace
July, 22nd. 1911.

Sir,

I have had the honour of submitting your letter and enclosure to His Majesty the King.

The Secretary,
Calcutta Literary Society.

Yours faithfully
Knollys.

From Her Imperial Majesty Queen Mary of England and Empress of India :—

Buckingham Palace,
26th, June. 1911.

The Private Secretary presents his compliments to the Patrons and Members of the Calcutta Literary Society and is commanded by The Queen to thank them for the loyal and kindly sentiments expressed in their letter of congratulation upon the occasion of Her Majesty's Coronation, which Her Majesty has received with much gratification.

SHAM LALL DAY, ESQ.,
Founder-Secretary,
Calcutta Literary Society.

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(17) The seventeenth public Meeting for the Thirty-sixth session of the Society was held at the hall of the City College, 13, Mirzapur Street, on Friday, the 7th July, 1911, at 5 P.M., under the presidency of the distinguished American lady, Mrs. Caroline P. Wallace, when Kaviraj Keshava Deva Shastri of Benares delivered his first lecture to the Society on *A Plea for the Hindu Marriage Reform League.*

(*Vide, Journal, Bengalee and Indian Mirror, 9th and Amrita Bazar Patrika, 13th July, 1911.*)

(18) The eighteenth public Meeting for the Thirty-sixth session of the Society was held at the hall of the National Medical College, 191, Bow Bazar Street, on Monday, the 10th July, 1911, at 5 P. M., under the presidency of Mr, Panchcowri Banerjea, B A., Editor, *Nayak*, when Kaviraj Keshava Deva Shastri of Benares delivered his second lecture to the Society on *Our Sins Towards Our Children.*

(*Vide, Bengalee and Indian Mirror, 15th July, 1911.*)

(19) The nineteenth public Meeting for the Thirty-sixth session of the Society was held at the hall of the Scottish Church College, Cornwallis' Square, on Wednesday, the 12th July, 1911, at 5 P. M., under the presidency of Mr. H. Stephen, M. A, Professor, Scottish Church College, when Kaviraj Keshava Deva Shastri of Benares delivered his third lecture to the Society on *Baneful Effects of Early Marriage.*

(*Vide, Bengalee, 13th July, 1911*).

(20) The twentieth public Meeting for the Thirty-sixth session of the Society was held in Beadon Park, Beadon Square, on Friday, the 1st December, 1911, at 7 A. M., to commemorate the *Sixty seventh Anniversary of the Birthday* of Her Imperial Majesty Queen Mother Alexandra of England, as in previous years.

On arrival of their Most Excellent Majesties The King-Emperor and Queen-Empress of India, in Bombay, on Saturday, the 2nd December, 1911, the Calcutta Literary Society welcomed Their Imperial Majesties, to which the following reply was received :—

King-Emperor's Camp,
Delhi, 11th December, 1911.

Dear Sir,

I am commanded to acknowledge the receipt of your letter, dated 2nd December, 1911 and to thank you for your expressions of loyalty.

Babu Sham Lall Day,
Founder-Secretary,
The Calcutta Literary Society.

Yours faithfully,
J. SCOTT,
For Private Secretary.

(*Vide, Hindu Patriot, 12th January, 1912.*)

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(21) The twenty-first public Meeting for the Thirty-sixth session of the Society was held in Beadon Park, Beadon Square, on Tuesday, the 12th December, 1911, at 7 A.M., to celebrate Their Imperial Majesties King George V. and Queen Mary of England, Emperor and Empress of India's *Great Coronation Durbar at Delhi*, when Mr. Jatindra Chandra Mitra, *Bhabakinkar*, delivered a stirring lecture on *Loyalty of the Indian People.*

(*Vide, Indian Daily News* and *Bengalee, 13th December, 1911.*)

Letters of Congratulations were sent to Their Imperial Majesties, to which the following replies were received :—

17th December, 191.

The Private Secretary has received The Queen Empress' commands to thank the founder-Secy., Calcutta Literary Society, 24, Nimtola Street, Calcutta, for the kind expressions conveyed in his communication of the 12th December, 1911.

The Founder Secretary,
Calcutta Literary Society,
24, Nimtola Street,
Calcutta.

(*Vide, Amrita Bazar Patrika, 5th, Bengalee, 9th an Hindu Patriot, 12th January, 1912.*)

King Emperor's Camp,
India.
the 8th January, 1912.

Dear Sir,

I have received your letter of the 13th of December an am desired by Their Majesties to thank you for you expressions of loyalty.

The Founder-Secretary,
Calcutta Literary Society,
24, Nimtola Street, Calcutta.

Yours faithfully,
R. E. GRIMSTON.

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(22) The twenty-second public Meeting for the Thirty sixth session of the Society was held in Beadon Park Beadon Square, on Wednesday, the 13th December, 1911 at 4-30 p. m., to congratulate Their Imperial Majesties George V., King-Emperor of India and Queen Mary Empress of India and His Excellency Lord Hardinge Governor-General of India, for modification of the Partition of Bengal, by placing Bengal, under one Governor and other *Coronation Boons.*

Letters of congratulations were duly forwarded to Their Imperial Majesties, to which the following replies were received :—

King Emperor's Camp.
Dated the 23rd December, 1911

The private Secretary is commanded to acknowledge the receipt of Mr. Sham Lall Day's letter dated the 13th December, 1911, and to thank him for his expressions of loyalty.

Mr. Sham Lall Day,
Founder-Secretary,
Calcutta Literary Society,
24, Nimtola Street, Calcutta.

(*Vide, Amrita Bazar Patrika, 4th and 12th, Bengalee, 9th and Hindu Patriot 12th January, 1912.*)

King Emperor's Camp,
3rd January, 1912.

The private Secretary is commanded to thank Babu Sham Lall Day for his kind letters of the 13th ultimo.

Babu Sham Lall Day,
Secretary, Calcutta Literary Society,
24, Nimtola Street,
Calcutta.

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(23) The twenty-third open-air mass Meeting for the Thirty-sixth session of the Society was held in *Chowringhee Maidan*, on Saturday, the 30th December, 1911, at 3 p.m. to welcome Their Imperial Majesties King George V. and Queen Mary of England, Emperor & Empress of India, to the Metropolis and to pray God to grant Their Imperial Majesties long life, health, peace and prosperity.

(*Vide, Amrita Bazar Patrika, 1st & 2nd* and *Bengalee 3rd, January, 1912.*)

A letter of congratulation was submitted to Their Imperial Majesties, to which the following reply was received :—

King Emperor's Camp
Dated the 12th January, 1912.

The Private Secretary is commanded to acknowledge the receipt of Sham Lall Day's letter dated the 30th December, 1911 and to thank him for his expressions of loyalty.

Babu Sham Lall Day.

On Monday, the 8th January, 1912, the Calcutta Literary Society forwarded a veliditory letter to Their Imperial Majesties King George V. and Queen Mary of England, Emperor and Empress of India, on Their Majesties' departure from Calcutta, to which the following reply was received :—

Government House,
Calcutta,
Dated the 20th January, 1912.

Previous to the departure of His Imperial Majesty The King-Emperor, the Private Secretary was commanded to acknowledge the receipt of Mr. Sham Lall Day's letter, dated the 8th January and to thank him for his expressions of loyalty.

Babu Sham Lall Day.

The following Honorary Members have been added to the list, during the year, 1911, viz :—

(1) Mrs. Caroline P. Wallace, of America 10-4-1911.
(2) Mrs. A Christiana Albers, of America 18-4-1911.
(3) Pandit Keshava Deva Shastri, 22-4-1911.

The following letters of eminent personages to the Calcutta Literary Society, received during the year, 1911, were then read :—

From His Excellency General the Commander-in-Chief of His Majesty's Forces in India :—

Fort William,
Calcutta, 23rd December, 1911.

Dear Sir,

The Commander-in-Chief desires me to thank our Society for their kind congratulations. * * *

The Secretary,
Calcutta Literary Society.

Yours faithfully,
M. H. Wilson.

From His Excellency the Right Hon'ble the Governor of Bombay, G. C. S. I :—

Bombay Governor's Camp,
Coronation Durbar,
15th December, 1911.

Dear Sir,

I am desired by His Excellency the Governor to thank you for your kind congratulations on his decoration of G. C. S. I. * * *

He cordially wishes success to your Society.

Mr. SHAM LALL DAY,
Secretary,
Calcutta Literary Society.

Yours faithfully,
C. C. Watson,
Private Secretary.

From the Hon'ble Mr. R. Harrington, Judge of the High Court, Bengal :—

7, Middleton Street,
February, 11th. 1911.

My dear Sir,

Will you kindly convey to the Calcutta Literary Society my most sincere thanks for their kind expression of sympathy on my recent loss.

BABU SHAM LALL DAY,
Founder-Secretary,
Calcutta Literary Society.

Yours Sincerely,
R. Harrington.

From the Hon'ble Sir Lionel Jacob, K.C.S.I :—

U. S. Club,
Calcutta, 3rd January, 1911.

Dear Sir,

Would you kindly convey to the Calcutta Literary Society my grateful thanks for their kind congratulations on the honor conferred on me.

The Secretary,
Calcutta Literary Society.

Yours Sincerely,
Lionel Jacob.

From the Hon'ble Mr. J. N. Wood, C. I. E., I. C. S :—

Foreign Office,
Calcutta, 5th January, 1911.

My dear Sir,

Please accept my best thanks for your kind congratulation. I wish you all happiness during the coming year.

BABU SHAM LALL DAY,
Founder-Secretary,
Calcutta Literary Society.

Yours Sincerely,
J. N. Wood.

From the Hon'ble Mr. S. L. Maddox, C.S.I., I.C.S., Chairman, Calcutta Municipal Corporation :—

25, Camac Street,
20th December, 1911.

Dear Sir,

I beg to thank yourself and the Calcutta Literary Society very sincerely for your kind letter of congratulation and good wishes.

S. L. DAY, ESQ.,
24, Nimtola Street, Calcutta.

Yours Sincerely,
S. L. Maddox.

From the Hon'ble Mr. G. W. Kuchlar, C.I.E. Director of Public Instruction, Bengal :—

Calcutta, 22nd December, 1911.

Dear Sir,

Please accept my best thanks for your kind congratulations.

The Founder-Secretary,
Calcutta Literary Society.

Yours truly,
G. W. Kuchlar.

From Mrs. E. J. Beck, Secretary, National Indian Association:—

21, Cremwell Road,
South Kensington, S. W,
5th January, 1912.

Dear Mr. Day,

I thank you for the kind congratulations of your Literary Society on my having received the *Kaisar-I-Hind Medal.*

With best wishes for the New Year.

SHAM LALL DAY, ESQ.,
24, Nimtola Street, Calcutta.

Yours Sincerely,
E. J. Beck.

From His Highness the Rajah Sahib of Cochin State, G. C. S. I :—

Tripoonittura.
6th January, 1911.

My dear Sir,

Your very kind note of the 2nd instant, requesting me to convey the Calcutta Literary Society's cordial congratulations on the new honours conferred on His Highness, was duly placed before His Highness.

I am commanded to convey to the Society His Highness' hearty thanks for their kind congratulations.

The Secretary of the
Calcutta Literary Society.

Yours faithfully,
C. S. Gopaldesikachari,
Private Secretary.

From His Highness the Maharajah Sahib of Cooch Behar State :—

Office of the Dewan,
Cooch Behar State,
Cooch Behar, 13th November, 1911.

My dear Sham Lall Babu,

Very many thanks for your kind congratulations on my appointment as Dewan.

I am also to convey you the Maharajah's thank for your congratulations on his Installation.

Babu Sham Lall Day,
24, Nimtola Street, Calcutta.

Yours Sincerely,
Priyanath Ghose.

From His Highness The Maharajah Sahib of Sirmoor-Nahan State, K. C. S. I :—

Dated, Nahan, the 8th November, 1911.

Sir,

I am directed by H. H. the Maharajah to convey to you his thanks for your message of Congratulation on the auspicious occasion of his Formal Installation on the Sirmoor *Gaddi* by H. H. the Lieutenant-Governor of the Panjab, on the 26th October, 1911.

Babu Sham Lall Day,
Founder-Secretary,
Calcutta Literary Society.

I have, &c.,
Narain Singh, S. B.
Chief Secretary.

From the Hon'ble Maharaj-Adhiraj Bahadur of Burdwan, K. C. I. E.:—

Burdwan Camp,
Court Road, Delhi,
15th December, 1911.

Dear Sir,

The Maharaj-Adhiraj Bahadur of Burdwan desires me to thank you for your congratulatory letter.

Babu Sham Lall Day,
24, Nimtola Street,
Calcutta.

Yours faithfully,
P. Chatterjea,
Private Secretary.

From the Maharajah Bahadur of Gidhaur, K. C. I. E:—

9-3, Hungerford Street,
Calcutta, 29th March, 1911.

My dear Sham Lall Babu,

I am directed by H. H. the Maharajah Bahadur to convey His Higeness' thanks for your congratulation on the occasion of H. H's Silver Jubilee on the 22nd current.

Trusting you are keeping well.

Babu Sham Lall Day,
Founder-Secretary,
Calcutta Literary Society.

Yours Sincerely,
Pandit Aghorenath Bhattacharyya.

From the Maharajah Bahadur of Nashipur :—

No. 71 R.

Dear Sir,

Dated the 15th June, 1911.

In reply to your letter of the 13th instant, I am desired to convey to you Maharajah Bahadur's best thanks for your Literary Society's most cordial congratulations on the occasion of His Highness' forty-sixth birthday anniversdry and also for your good wishes.

Babu Sham Lall Day,
Founder-Secretary,
Calcutta Literary Society.

Yours faithfully,
D. N. Sen,
For Dewan.

Gentlemen,

The Society is founded especially upon the principle of strict adherence to the British Crown and the Institution has thus been the means of bringing together the rulers and the ruled in one common platform.

The thanks of the Society are due to the gentlemen, who delivered lectures at its various Meetings and to those, who presided on the occasions, as well as to those, who lent their hall for holding its Meetings,

The Society also records its appriciation to the kindness of the Editors of English and Vernacular Newspapers, who have found space in their columns to publish the proceedings of its Meetings and other doings of the Society, since its foundation in 1875.

The special thanks of the Institution are also hereby given to the donors and subscribers, who helped the Society, during the year under review,

To the patrons, members, friends and well-wishers of the Society, I beg hereby to express my deep obligations on their un-abated interest in the welfare of this Society.

Let us now thank the Almighty Disposer of Events, under whose fostering care, the Institution has been able to complete the Thirty-six years of its existence.

May God continue to shower His choicest blessings upon us, grant us strength enough to sustain in our work and cheer us at the time of our difficulties. (*Cheers.*)

After Mr. Sham Lall Day, the Founder-Secretary to the Calcutta Literary Society, had finished his Report for the year 1911, which was duly confirmed, the Hon'ble Chairman asked Mr. Bishambhar Mitra, late Professor, Hare College, to deliver his lecture on

Loyalty to the Crown :—

The learned lecturer very ably dwelt upon his subject and he was heard with rapt attention.

After the learned speaker had finished his speech, the Hon'ble Chairman blessed the Society and wished the Institution every success. He said :—

Ladies and Gentlemen—

I have listened to the lecture of Professor Mitra with profound interest. The learned lecturer treated the subject of *Loyalty to the Crown* in a manner at once creditable to his head and to his loyalty.

With him, it was a subject that appealed more to practical and actual facts than to sentiment, although the lecture was not wanting sentiment of a very high order.

The lecturer pointed out substantial reasons for the earnest support of the *British Raj*. It was clearly shown that, under British Rule, India had progressed on practical lines, not only in the department of physical wealth, but also in the department of intellectual progress and achievement. Carefully prepared data were submitted by the lecturer to up-hold his claim that India had enjoyed under British protection a wealth of peace, she had never known before.

He demonstrated clearly to my mind that Indians of all classes had been so benefited by the administration of Indian affairs under British Rule, that they should feel that they owed a practical loyalty to the British Crown.

While he did not frame his lecture on precise sociological lines, yet, his facts and figures revolved round the very essence of positive sociology. While not conforming to sociological development of his subject, yet, he showed very plainly that the first consideration of every people is not only subsistence, but *better* subsistence, and that Great Britain, by her wise and considerate administration of Indian affairs, has brought within the ability of the Indian to earn a better livelihood in a more enlightened way, than was their privilege under any previous regime.

His next step demonstrated that India had enjoyed a protection under British Rule, that enabled it to lay a broader and deeper foundation for better protection than it had ever known before.

With these two fundamental sociological steps secured it was prepared to go on and make society better and stronger by enjoying the privileges of education, of hygiene, of aesthetics, of ethics and religion to the fullest degree.

Any people that have within their grasp to means of not only subsistence, but *Better* subsistence—not only protection, but *better* protection,—with all the steps that follow, already referred to, are in a position to go on in the enlightened course of progress to the highest achievement possible for enlightened men and women. All of this has been fully un folded before you by the lecturer.

I trust, that his lecture will be printed and that copies of it will be circulated very generally among Indians, who will undoubtedly, be greatly benefited thereby.

It is one thing to yield obedience to any supreme authority blindly and sentimentally, and it is quite another to have a reason and be able to give a reason for loyalty to that supreme head, or, as in this case—the Crown.

All over India are to be found evidences of progress due to modern thought and activity on modern lines, which are convincing proof of the conclusion reached by the lecturer that Indians, by an intelligent appreciation of what has been accomplished under British Rule, and co-operating in every particular with that rule, will gradually advance towards a nationality, that will not be altogether British but, Indian as well, of which they will be proud, and for which their descendants will have reason to be thankful.

So that, the loyalty to the Crown contended for, by the lecturer, is not only submission to the head of Government, but, it also a submission to high achievement that makes for strong and successful nationality.

In other words, the loyalty to the Crown, pointed out by the lecturer, is no more nor less than loyalty to the individual and to Indian nationality. The lecture was a beautiful tribute, not only to the Crown, but, also to the individuals, who made it possible for the British Raj to work out splendid results for the up-lift of the India people.

Having been thus impressed by the lecture, I commend it to you for your careful reading and consideration, feel sure that if the lecture was printed in proper form and made a part of the curriculum of Indian schools colleges and universities, it would go far towards bringing about a loyalty to the Crown justly deserved, and which will be good for all Indians to give. (*Cheers.*)

The Meeting dissolved with votes of thanks to the *Hon'ble* Chairman and the learned lecturer.

(*Vide, Englishman* and *Bengalee*, 23rd, *Indian Daily News, Indian Mirror* and *Hindu Patriot*, 24th January 1912.)

DEDICATION.

THE THIRTY-SEVENTH ANNUAL REPORT

—: OF THE :—

CALCUTTA LITERARY SOCIETY

IS DEDICATED BY PERMISSION

—: TO :—

KUMAR SREE MANINDRA CHANDRA SINHA BAHADUR

OF THE PAIKPARA RAJ,

MEMBER AND WELL-WISHER OF THE INSTITUTION,

IN RECOGNITION OF HIS GREAT TALENTS,

LITERARY ABILITY,

MANY ACTS OF PUBLIC AND PRIVATE MUNIFICIENCE

AND THE MORAL, INTELLECTUAL AND SPIRITUAL WELFARE OF HIS COUNTRYMEN.

—: BY :—

Sham Lall Day,

Founder and Secretary to the Literary Society.



Kumar MANINDRA CHANDRA SINHA BAHADUR

OF

PAIKPARA RAJ.

A RUNNING SKETCH OF THE LIFE OF

Kumar Sree Manindra Chandra Sinha Bahadur

OF THE PAKPARA RAJ :–

The nobleman, whose name graces the page of *Dedication*, is a Member of the well-known *Paikpara Raj Family*, which is one of the oldest and noblest families of Bengal. The family comes originally from Kandi, in the district of Murshidabad. According to the *Kulacharyas*, (caste-annalists), of Bengal, Anadivara Sinha is said to have been the founder of the line.

Lakshmivara Sinha, the eighth in descent from Anadivara Sinha, is said to have lived in the time of King Ballal Sen of Bengal, (in 12th century, A.D.), and, it is said that, his son, Vyasa Sinha, was barbarously put to death by the King, because, of his refusal to give his support to some breach of caste-discipline, on the part of the King.

Lakshmivara Sinha was accepted by all the *Kayasthas* of Bengal, as their *Sabha-pati*, (or leader), and was given the title of *Karanguru*, (or the master of the writer-caste).

Balavan Sinha, son of Vyasa Sinha, is said to have first reclaimed the jungly tract of Kandi and settled there, His son, Vinayak Sinha, was the *first Rajah of the place*,

From Jivadhar Sinha, (the fifth in descent from Vinayak Sinha), to Hara Krishna Sihha, the seventh in descent from Jivadhar Sinha, nothing was much heard of the family. Hara Krishna Sinha is said to have been born about 1650 A. D.

He flourished during the Subadar-ship of Mursid Kuli Khan. He enriched himself by trading in silk and in banking. The depredations of the Marattas led Hara Krishna Sinha to retire to Boalia, on the east bank of the river Bhagirathi, where the Maratta bands could not advance. The Nawab granted to Hara Krishna Sinha extensive lands near Boalia. Hara Krishna Sinha was a devout adherent of *Vaishnavism*.

Of the three sons of Hara Krishna Sinha, Gouranga Sinha, the second, (born about 1699), distinguished himself as an able Finance and Revenue Officer, under the Nawab's Government, so much so, that he was given the title of *Mazumdar*.

Gouranga Sinha founded the famous temple of *Radhavallabhji*, which is still existing at Kandi, and there are some legends about the image in that temple, which attest to the piety of Gouranga Sinha for his faith. Gouranga Sinha died childless.

He had adopted Radha Kanta Sinha, one of the nephews, and bequeathed him all his property, The name of Radha Kanta Sinha and that of his brother, Dewan Ganga Gavinda Sinha are well-known in the history of Bengal.

Radha Kanta Sinha had helped the *East India Company*, when Emperor Shah Alam granted to it the *Dewani of Bengal*. He received certain lands and remunerative offices from the *East India Company*, as a reward for his services.

He was intimately connected with the politics of the period, and he was placed with Mahammed Reza Khan and Rajah Durlubram, in charge of the Finance Department of Bengal by Lord Clive, when the English made Mir Jafar, *Nawab Nazim of Bengal*.

Radha Kanta Sinha died in the year 1759. Being childless, he adopted his brother Ganga Gobinda Sinha's son, Pran Krishna Sinha, who also inherited the vast wealth of his own father.

Ganga Gobinda Sinha was born in the year 1739. He was a man of keen intellect, and was a noted Finance Officer. So, Lord Warren Hastings appointed him his Dewan. His position, as the trusted adviser of the English Governor, and as the chief Dewan-in-charge of the Revenue Affairs, having unlimited powers, over the rights of the zemindars, enabled him to amass a vast fortune, a great deal of which he spent in performing the *Sradh*, (funeral ceremony, &c), of his mother, and in charities to Brahmins and others, and thus made the right use of the immense wealth he got. Ganga Gobinda Sinha died in 1779.

At Brindaban, he built a famous temple, of Rajputana marble. There is a large tank in the Muttra District, called *Radha Kundu*, and this tank was, by Lala Babu, faced on all sides with steps.

His grandson, Krishna Chandra Sinha, who was born in 1775, is well-known throughout Northern India, under the name of *Lala Babu*, as a *Vaishnava Saint* of exceptional piety and sanctity. He had served under the English Government. Latterly, he settled at Brindaban, like many pious Hindus, at their retirement from the worldly life.

At Brindaban, he became famous for his charities, and he erected some of the finest temples in that holy city. Here, at Brindaban, he renounced the world, abandoning his vast wealth, and took up the austere life of a *Vaishnav Monk*. Many are the stories, which are current, narrating incidents in his life, and showing his love for God Almighty and man.

His saintliness, his humility, his love for all, have made his name a house-hold word, among all sections of people, throughout the length and breadth of Northern India, and his name still stands among all communities in India, for all that is best, all that is noble and God-aspiring, in the Bengali character.

Lala Babu died at Brindaban, leaving a large estate to be inherited by an infant son, named Dewan Sri Narayan Sinha, who, having no male issue, adopted two sons ; viz :

(1) Pratap Chandra Sinha,

(2) Iswara Chandra Sinha, who are also well-known as great patron of Bengali Literature, at a period, when, at the hands of the late venerable Pandit Iswara Chandra Vidyasagra, C. I. E., Michæl Madhusudan Datta and others, it was just having its new renaisance, and when more than, at any other time, it stood in need of patronage.

Rajah Pratap Chandra Sinha was the Vice-President of the *British Indian Association*. He received the Distinction of *Rajah Bahadur* from Government, for his princely donations to the *Fever Hospital* and other charitable institutions, and for taking an active part in the cause of improvement of the Indian Community.

He was also made a *Companion of the Most Exalted Order the Star of India*, by her late Imperial Majesty Queen Victoria.—The Good.

It was Rajah Pratap Chandra Sinha, C.S.I., who established the *Higher Class English School* at Kandi, which is still doing its work satisfactorily. Rajah Pratap Chandra Sinha's son, the illustrious Girish Chandra Sinha, was very widely known as a philanthropist, and among other works of public utility, which owe their existence to his munificence. He established a *Charitable Dispensary* and *Hospital* at Kandi, a ta cost of a *lac* and forty thousand Rupees (140,000/). Kumar Girish Chandra Sinha died childless in 1877.

His nephew and adopted son, Sirish Chandra Sinha, was also a true son of his illustrious House, and he bade fair to carry on the glorious traditions of his worthy family, and he early manifested that spirit of benevolence and philanthrophy, which peculiarly mark the *Paikpara Raj Family*. But, unfortunately, his life was cut short by a cruel hand of death, at an early age of twenty-two.

He spent forty thousand Rupees towards the improvement of the hospital, founded by his adopted father at Kandi. He became an illustrious Member of the Calcutta Literary Society on Saturday, the 5th January, 1901, and continued it till the last days of his life. He took great interest in the welfare and prosperity of this *Literary Institution of Thirty-eight years standing*.

His only son Kumar Manindra Chandra Sinha Bahadur is a worthy son of a worthy father of the Paikpara Raj Family. He is also well-known to be respectable, educated and wealthy nobleman of Bengal. May he live long, so that, he might be enabled to carry out fully all that the noble impulses of his mind, even now, prompt him to do !

The Calcutta Literary Society,
24, Nimtola Street, Calcutta.

Sham Lall Day,
Founder-Secretary to Calcutta Literary Society.

ceedings of the Thirty-seventh Anniversary General Meeting of the Calcutta Literary Society held, with great eclat, at the hall of the Calcutta University Institute, College Square, on Saturday, the 4th January, 1913, at 4-30 P.M., under the presidency of the Hon'ble Mr. Justice Ashutosh Chowdhury, M.A., Judge of the High Court, Calcutta. The Members of the Society the Graduates and Under-Graduates of the University of Calcutta and other gentlemen of the Metropolis and suburbs composed the bulk of the audiance.

(Vide, Englishman-Journal and Statesman, 5th, Amrita Bazar Patrika, 6th and Bengalee, 7th January, 1913.)

ne Thirty-seventh Anniversary General Meeting of the utta Literary Society was held, with great ECLAT, at the of the Calcutta University Institute, College Square, aturday, the 4th January, 1913, at 4-30 P.M.

he hall was very beautifully decorated with flowers and greens and upon the table there were heaps of nosegays, nds, bouquets, &c.

he Members of the Society, the Graduates and underluates of the Calcutta University and other gentlemen he Metropolis and suburbs composed the bulk of the ence.

ne hall was crowded to suffocation and a large number ople having to wait outside, for want of even a standing e inside the hall.

n the motion of Rai Jogesh Chandra Ghose Bahadur Dacca, seconded by Mr. Sham Lall Day, the Founder Secretary to the Society, the Hon'ble Mr. Justice utosh Chowdhury, M.A., Judge of the Hign Court, utta, was voted to the chair, amidst cheers.

n the Hon'ble Chairman's taking his seat and after the ng of a welcome song by the pupils of the CALCUTTA D SCHOOL, Mr. Sham Lall Day, the Founder and Secreto the Society, read the Thirty-seventh Annual Report e Society, which was a record of all-roundprogress

Address by the Founder-Secretary :—

'BLE CHAIRMAN AND GENTLEMEN,

feel great pride and honor in welcoming you here. It ost gratifying that we have had such a high personage, ou, Sir, to honor the Calcutta Literary Society with your presence and to preside over its Thirty seventh Anniary General Meeting, this afternoon, with your usual ness towards this Literary Institution of Thirty-eight s standing, neither grudging your time nor labour, in midst of the multifarious duties of your exalted office. he Patrons, Members and friends of the Society hereby er you their warmest thanks for the honor. (CHEERS.)

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entlemen, before commencing the usual proceedings of Meeting, it is my first sad duty to express the Society's t-felt grief caused by the melancholy death of the owing illustrious personages, *viz.* :—

(1). The Right Hon'ble Field-Marshal Sir George Steuart White, V.C., G.C.B., G.C.M.G., G.C.V.O., G.C.S.I., G.C.I.E., P.C., D.L., D.C.L., LL.D., M.P. an illustrious Patron of the Society, since Monday, the 17th April, 1893, who died in London, on Monday, the 24th June 1912, at the ripe old age of 77.

(2). The Right Hon'ble Baron Wenlock, K.C.B., G.C.S.I., G.C.I.E., P.C., J.P., K.G., M.P., ex-Governor of Madras and an illustrious Member of the Calcutta Literary Society, since Tuesday, the 19th September, 1905, who died in London, on Thursday, the 8th February, 1912.

(3). The Right Hon'ble A. O. Hume, M.P., who died in London, on Monday, the 2nd September, 1912.

(4). General Booth Tucker, Head of the Salvation Army in India and Ceylon, who died in London, on Wednesday, the 21st August, 1912.

(5). Rajah Benai Krishna Deb Bahadur of Sova Bazar, who died in Calcutta, on Sunday, the 1st December, 1912, at 3 P.M.

(6). Kumar Sarat Chandra Sinha Bahadur of Paikpara, who died in Cossipur, on Fri. the 29th Mar., 1912.

(7). Rani Bhabha Sundari Devi of Searsol Raj, who died in Howrah, on Tuesday, the 26th Nov., 1912.

(8). Rai Srish Chandra Sarvadhikary Bahadur, Editor, HINDU PATRIOT, who died in Calcutta, on Sunday, the 11th July, 1912, at 3 P.M.

(9). Mr. O. C. Dutt, ex-Collector, Municipal Corporation of Calcutta, who died in Calcutta, on Thursday, the 12th September, 1912.

(10). Poet Girish Chandra Ghose, who died in Calcutta, on Friday, the 8th February, 1912, at 6-30 A.M., at his sixty-eight years.

Gentlemen, letters of condolence were duly forwarded to th of the bereaved families of the deceased, to which following acknowledgments to have duly been received :

1. From Captain J. R. White :—

Legge Cottage.
Cushendall, County. Antrim. Ireland.

Dear Sir, August 28th, 1912.

"I must apologize for being so long in acknowledging and thanking you for your kind letter of condolence on behalf of the Calcutta Literary Society. Thank you also for the tribute paid to my father Sir George White's memory by the closing of your office."

"I fear photographs of Sir George's are so scarce that I am unable to send you one nor have I one of myself."

"I will willingly become an honorary member of your Society, if you and the members are so good as to make me one."***

3. From the Right Hon'ble Sir William Wedderburn, M.P.;

84 & 85, Palace Chambers.
Westminister. London. S.W.

Dear Sir, October 25th, 1912.

"I beg to inform you that the Resolution conveyed in your letter of the 2nd September was duly communicated to Mr. Hume's daughter and relatives, who wish to express their thanks and appreciation of the kindness of the members of the Calcutta Literary Society."

4. From Commissioner F. Booth Tucker, Head of the Salvation Army in India and Ceylon :—

The Salvation Army.
Headquarters for India and Ceylon.
The Hull.

Dear Mr. Day, Simla, 10th September, 1912.

"We are indeed grateful to you for the sympathy conveyed in your letter from the Calcutta Literary Society, on the death of our Great and Good General.

We do indeed feel the loss, and not only us, but also the world will, as you say, be the poorer now that he has gone."

"We do not at all anticipate having to leave India, as we realise that our life's work is here."

5. From Kumar Prafulla Krishna Bahadur of Sova Bazar :

Sobhabazar Rajbati.
106/1, Grey Street, Calcutta.

Dear Sir, The 17th January, 1913.

"I very much regret that your kind message of sympathy of December last was left un-answered, for which I beg to apologise."

"I fully appreciate your very sympathetic interest, for which, pray, accept my thanks."

"Wishing your Institution at success."

6. From Kumar Berendra Chandra Sinha Bahadur of Paikpara Raj :—

Paikpara Raj. Temple House.

My dear Sir, Cossipur, April 2nd, 1912.

"I sincerely thank you for your kind letter of sympathy and condolence to me on my present bereavement, which I highly appreciate."

7. From Kumar Pramatha Nath Mallia Bahadur, Searsole:

Searsole Rajbati.

Dear Sir, 30th November, 1912.

"Please accept my sincere thanks for your kind condolence on the sad death on my aunt."***

"Thanking you for your good wishes"

9. From J. C. Dutt, Esq., M.A. B.L., of Rambagan :—

171, Maniktola Street.

Dear Mr. Day, 15th September, 1912.

"I am very grateful to you and to the Calcutta Literary Society for your kind sympathy and condolence on my recent heavy bereavement."

10. From Mr. Surendra Nath Ghose of Bagbazar :—

13, Bosepara Lane,

Dear Sir, Calcutta, 25th February, 1912.

It would be needless to tell you particularly how that father, whose death is so much lamented by the country, has plunged me—his only son—into the profound grief. Moreover this sad bereavement has made my most revered affectionate uncle—my present guardian—demented. In this state of utter helplessness and anguish, your consolatory letter and those of my kinsmen have given me great solace. For this reason I am extremely grateful to you.

Gentlemen, we have assembled here, this afternoon, to celebrate the Thirty-seventh Anniversary General Meeting of the Calcutta Literary Society and I beg to bid a hearty welcome to you all and to our Members, well-wishers and friends, who have graced the Meeting with their kind presence. (CHEERS)

GENTLEMEN, the Calcutta Literary Society was founded in the year Eighteen hundred and seventy-five, by the humble individual, who is now standing before you, with the help of some of his young friends—the advanced pupils of various educational institutions of the town, who were then associated with him in the good work—in the very year when His late-lamented Majesty-Edward VII., King of England and Emperor of India, visited these shores, then as His Royal Highness The Prince of Wales, and to-day, we meet here to celebrate its Thirty-seventh Anniversary. (CHEERS.)

Gentlemen, I have the honor of being its Secretary since its foundation, in 1875, and I am glad to be able to say that the Society has been marching onward in the path of progress eversince its foundation.

Gentlemen, the main Objects of the Society are :—

(*a*) To hold friendly gatherings of European and Indian communities.

(*b*) To discuss social, literary, and scientific subjects.

The means, hitherto adopted, have been the convening of Public Meetings for lectures and discourses, in English and Indian Vernaculars, on subjects of literary, historical and antiquarian interest, presided over by eminent representatives of both classes of His Imperial Majesty's subjects, and, by so doing, it has now achieved a fair measure of success.

Not only lectures were delivered, but, messages of congratulations and condolences were sent from time to time to high personages in India and England, to which acknowledgments have duly been received.

Gentlemen, it is a matter of sincere congratulation that the Society has passed through so many years of its existence, during which period, it has weathered many a storm.

Gentlemen, we cannot pass this opportunity to slip away, without expressing our heart-felt gratefulness to the Almighty Disposer of Evens, for His great kindness, that has been vouch-safed to the Society.

Gentlemen, I will not dwell at length on the benefits conferred by the Society, the printed proceedings of the various Public Meetings, published in the local leading daily newspapers for the last Thirty-seven years, bear ample testimony to them.

Gentlemen, the Society has enrolled among its Patrons and Honorary Members, the flowers of European and Indian communities.

Gentlemen, I have now the honor of submitting to you a synoptical Report of the transactions of the Society, for the year 1912 ; viz. :—

1. The Thirty-sixth Anniversary General Meeting of the Calcutta Literary Society was held at the hall of the Calcutta University Institute, College Square, on Monday, the 22nd January, 1912, at 4-30 P.M., under the presidency of General W. H. Michæl, Consul-General of the United States of America, when Pandit Bishambhar Mitra, late Professor of the Duff College, deliversd a lecture on LOYALY TO THE CROWN.

(Vide, ENGLISHMAN and BENGALEE, 23rd, INDIAN DAILY NEWS, INDIAN MIRROR, HINDU PATRIOT, 24th Jany., 1912.)

2. The second Public Meeting, for the Thirty-seventh session of the Society, was held at the hall of the National Medical College and King's Hospital, 191, Bowbazar Street, on Tuesday, the 30th January, 1912, at 5 P.M., under the presidency of the distinguished American Lady, Mrs. Caroline P. Wallace, when Mr. Jyoti Prasad Banerjee, B.L., of the HINDU MARRIAGE Reform League and Pleader, Judges' Court, Howrah, delivered a lecture on SOCIAL REFORMS AND OUR LEADERS,

(Vide, ENGLISHMAN, INDIAN DAILY NEWS and BENGALEE, 31st January and AMRITA BAZAR PATRIKA, 5th February, 1912.)

3. The third Public Meeting, for the Thirty-seventh session of the Society, was held on Monday, the 1st April, 1912, at 4 P.M., under the presidency of Kaviraj Jatindra Nath Sen Kaviratna, to accord a most cordial welcome and [illegible] Lord and Lady Carmichæl, on Their Excel[illegible] on the shores of Bengal.

A letter of welcome was duly forwarded to Their Ex[illegible]lencies, to which the following reply was received :—

From His Excellency the Right Hon'ble Thomas Da[illegible] Baron Carmichæl of Skirling, G.C.I.E., K.C.M[illegible] First Governor of the Presidency of Fort Willi[illegible] in Bengal :—

Belvedere, Calcu[illegible]
Dear Sir, The 3rd April, 1[illegible]

"Many thanks for your letter of welcome."

(Vide, ENGLISHMAN, BENGALEE and AMRITA BA[illegible] PATRIKA, 2nd April, 1912.)

4. The fourth Public Meeting, for the Thirty-seve[illegible] session of the Society, was held in CHOWRINGHEE MAID[illegible] on 24th May, 1912, in honor of the EMPIRE DAY.

(Vide, ENGLISHMAN, AMRITA BAZAR PATRIKA [illegible] HINDU PATRIOT, 28th and INDIAN MIRROR, 29th M[illegible] 1913.

5. The fifth Public Meeting, for the Thirty-seve[illegible] session of the Society, was held in Chowringhee Maid[illegible] on 26th May, 1912, to celebrate the Forty-sixth Annive[illegible] Birthday of Her Most Excellent and Imperial Maj[illegible] Queen Mary of England and Empress of India.

A Message of Congratulation was forwarded to [illegible] Majesty, to which the following Gracious Message [illegible] received :—

From Her Most Excellent and Imperial Majesty Qu[illegible] Mary of England and Empress of India :—

Buckingham Pal[illegible]
26th May, 191[illegible]

"The Private Secretary to the Queen is commanded [illegible] thank The Calcutta Literary Society for their kind mess[illegible] of congratulation upon the occasion of Her Majes[illegible] Birthday."

(Vide, ENGLISHMAN, AMRITA BAZAR PATRIKA and HI[illegible] PATRIOT, 28th and INDIAN MIRROR, 29th May, 1913.)

6. The sixth Public Meeting, for the Thirty-seventh [illegible]sion of the Society, was held in Chowringhee Maidan, [illegible] 3rd June, 1912, at 6-30 A.M., to celebrate the Forty-seve[illegible] Anniversary Birthday of His Most Excellent and [illegible]perial Majesty George V, King Emperor of India.

(Vide, HINDU PATRIOT, 6th and INDIAN MIRROR, [illegible] June, 1912.)

7. The seventh Public Meeting, for the Thirty-seve[illegible] session of the Society, was held in Beadon Park, Bea[illegible] Square, on 1st December, 1912, to celebrate Her Most [illegible]cellent and Imperial Majesty Queen-Mother Alexan[illegible] of England's Sixty-ninth Anniversary Birthday.

A message of Congratulation wassubmitted to Her Ma[illegible]ty, to which the following Gracious Message was received

From H. M. Queen-Mother Alexandra of England :—

Sandringham.
Sir, December 7th, 19[illegible]

"I am desired by Queen Alexandra to convey to the C[illegible]cutta Literary Society Her Majesty's thanks for their ki[illegible] congratulations upon the occasion of her birthday."

(Vide, ENGLISHMAN, 2nd and INDIAN MIRROR, 3rd [illegible]cember, 1912.)

8. The eighth Public Meeting, for the Thirty-seve[illegible] session of the Society, was held on Thursday, the 1[illegible] December, 1912, in Beadon Park, Beadon Square, to c[illegible]brate the First Anniversary of the GREAT DURBAR D[illegible] held at Delhi, on the 12th December, 1911.

A letter of congratulation was forwarded to His Exc[illegible]lency the Right Hon'ble the First Governor of the Pre[illegible]dency of Fort William in Bengal, to which the followi[illegible] reply was received :—

From His Excellency the Right Hon'ble Thomas Dav[illegible] Baron Carmichæl of Skirling, G.C.I.E., K.C.M.[illegible] First Governor of the Presidency of Fort Willia[illegible] in Bengal :—

Government House.
Dear Sir, Calcutta, 16th December, 191[illegible]

"I am desired by the Private Secretary to acknowled[illegible] with thanks the receipt of your letter dated th[illegible] 12th in[illegible]tant, regarding the commemoration of the Durb[illegible] Day [illegible] the Calcutta Literary Society."

(Vide, BENGALEE, 13th, AMRITA BAZAR PA[illegible]RIKA, 14[illegible] and INDIAN MIRROR, 21st December, 1912.)

9. The ninth Public Meeting, for the Thirty-seventh session of the Society, was held on Monday, the 23rd December, 1912. at 3 P.M., to express sympathy with Their Excellencies Lord and Lady Hardinge and to thank the Almighty God for Their Excellencies' Providencial escape.

(*Vide, Indian Daily News, Bengalee, Amrita Bazar Patrika and Indian Mirror, 26th December, 1912.*)

Gentlemen, the following letters from illustrious personages were received by me during the year 1912 ; *Viz* :—

From Her Majesty Queen-Mother Alexandra of England :

Marlborough House.
June 3rd, 1912.

Sir,

"I am commanded by Queen Alexandra to ask you to convey to the Members of the Calcutta Literary Society Her Majesty's sincere thanks for their kind expressions of sympathy upon the death of her Brother, the late King of Denmark "

From Her Majesty Queen-Mother Alexandra of England :

Marlborough House.
June 10th, 1912.

Sir,

"I am commanded by Queen Alexandra to ask you to convey to the members of the Literary Society of Calcutta, Her Majesty's sincere thanks for their kind expressions of sympathy upon the death of her nephew Prince George of Cumberland."

From Her Majesty Queen-Mother Alexandra of England :

Marlborough House.
July 22nd, 1912.

Sir,

"I am desired by Queen Alexandra to request that you will be good enough to convey to the Calcutta Literary Society Her Majesty's thanks for their kind Message of the 27th June."

From His Royal Highness Edward Albert Christian George Andrew Patrick David, Prince of Wales :—

Bevilliers-Breteuil.
Chevreuse, Seine Et. Oise.
July 29th, 1912.

Dear Sir,

"Mr. H. P. Howell is desired by the Prince of Wales to thank the Calcutta Literary Society for the kind congratulations and good wishes that they sent on the occasion of His Royal Highness' eighteenth birthday."

From the Right Hon'ble Field-Marshal Earl Frederic Sleigh Roberts of Kandahar, Pretoria and Waterford, Bart., P.C., K.P., G.C.B., V.C., K.G., G.C.V.O., G.C.S.I. G.C.I.E., D.C.L., LL.D., M.P., ex-Commander-in-Chief of the British Forces :—

Englemere. Ascot.
Berks, 24th October 1912.

Dear Sir,

"Please accept yourself and express to the Members of the Calcutta Literary Society my cordial thanks for their kind congratulations on my 80th. birthday and their good wishes on the occasion."

From the Right Hon'ble Baron John Sinclair Pentland, G.C.I.E., Governor of Fort St. George, Madras, &c :—

7, Cambridge Square,
London W.
7th March, 1912.

Sir,

"I am honoured by your letter, and beg that you will be good enough to express to the Calcutta Literary Society my hearty thanks for their congratulations ; and also for their invitation which I note for considerations "

"I beg to offer to the Society my best wishes."

From the Right Hon'ble Baron John Sinclair Pentland, G.C.I.E., Governor of Fort St. George, Madras, &c :—

Government House.
Madras.
30th October, 1912.

Sir,

"His Excellency desires me to convey to you his best thanks for the message of welcome contained in you letter of the 26th October."

From His Excellency the Right Hon'ble Thomas David Baron Carmichæl of Skirling, G.C.I.E., K.C.M.G., First Governor of the Presidency of Fort William in Bengal, &c., &c., &c., :—

No. 315-1.
Government House.
Guindy, 26th January, 1912.

Sir,

"I am to acknowledge the receipt of your letter of the 22nd instant conveying the Literary Society's congratulations on His Excellency's becoming the First Governor of the Presidency of Bengal. His Excellency desires me to thank you for the same."

From His Excellency the Right Hon'ble Thomas David Baron Carmichæl of Skirling, G.C.I.E., K.C.M.G. First Governor of the Presidency of Fort William in Bengal &c., &c., &c., :—

Government House
Calcutta, 26th December, 1912

Dear Sir,

"I beg to acknowledge with thanks the receipt of your letter dated the 24th December, 1912."

From Monsr. C. P. Elton, Consul-General to His Majesty The King of Denmark :—

Royal Danish Consulate.
4, Fairlie Place.
Calcutta, 17th May, 1912.

Dear Sir,

"I have received with sincere appreciation your Society's condolences on the death of His late Majesty King Frederick the VIII of Denmark."

"I have to thank you very much for your kindly sentiments, which I shall have pleasure in conveying to the Danish Minister for Foreign Affairs, for transmission to the Royal Family."

From Y. Shibata, Esq., Consulate-General of Japan :—

Consulate General of Japan.
Calcutta.
1st August, 1912.

Dear Sir,

"I am deeply touched by your Society's cordial expressions of sympathy with the Imperial Family and Japanese Nation on this occasion of irreparable loss they have sustained by the ever lamentable demise of His Majesty the late Emperor, their beloved Father as well as their great Sovereign. Kindly convey my sincere thanks to the Members of your Society."

From Y. Shibata, Esq., Consulate-General of Japan :—

Consulate General of Japan
Calcutta.
1st August, 1912,

Dear Sir,

"I beg to acknowledge with thanks, the receipt of your letter, dated July 31st, 1912, requesting me to convey to His Majesty the Emperor your respectful and cordial expressions of congratulations on the occasion of His Majesty's accesston, and to state that I shall not fail to avail myself of any opportunity offered to have the pleasure of responding to your request "

From Y. Shibata, Esq., Consulate-General of Japan :—

Consulate-General of Japan.
Calcutta.
The 17th November, 1912.

Dear Sir,

"In connection with my letter dated the 30th July last, I beg to state that I am directed by the Minister for Foreign Affairs, Tokio, to convey to The Calcutta Literary Society the Imperial Government's cordial thanks for their kind expressions of sympathy on the occasion of the demise of His Majesty the late Emperor."

From Monsr. James Luke, Honorary Consul for Cuba :—

Calcutta, 22nd November, 1912.

Dear Sir,

"Yours of the 21st current."

"I will be very pleased to be an Honorary Member of the Calcutta Literary Society, and to do all I can for its welfare."

From the Right Hon'ble Sir Krishna Govinda Gupta, K.C.I.E., Vice-President of the India Council :—

6-1, Store Road.
21st December, 1912.

Dear Sir,

***"I thank you very much for your Society's kind congratulations."

From the Hon'ble Sir Lawrence Hugh Jenkins, Kt., K.C.I.E., K.G., Chief Justice of the High Court, Bengal :—

High Court.
Calcutta, 2nd January, 1913.

Dear Sir,

"I am desired by The Chief Justice to convey to you and the members of the Calcutta Literary Society his warmest thanks for your kind congratulations on his birthday, communicated in your letter received in the recent holidays."

From the Hon'ble Mr Justice Asutosh Chowdhury, M.A., Judge of the High Court, Calcutta :—

47, Old Ballygunge.
Calcutta.
The 4th February, 1912.

My dear Sham Babu,

"It is indeed very kind of the Calcutta Literary Society so cordially to congratulate me on my appointment "

"Whatever loss I may suffer will be amply compensated by the good wishes of my friends."

"It is also very kind of the Society to think of holding a Meeting."

"With sincrest thanks."

From His Highness the Maharajah Sahib of Bikanir :—

Office of Private Secretary.

Dear Sir, Dated, October, the 4th 1912.

"I am desired by His Highness the Maharajah to thank you for your telegram of congratulations on the occasion of the Jubille."

From His Highness the Maharajah Sahib of Alwar :—

D. O. No. 1050

Private Secretary's Office.

Dear Sir, Alwar, Dated 29th October, 1912.

"H H. the Maharajah Sahib Bahadur has asked me to thank you and Members of the Literary Society very much for your kind letter of congratulations on His Highness's safe return from Europe."

From the Hon'ble Mr. Percy Comyn Lyon, C.S.I., I.C.S., Executive Member of the Bengal Legislative Council:

Dear Sir, Calcutta, the 6th April, 1912.

"I am indebted to you for your kind letter, written on behalf of the Calcutta Literary Society, offering me your cordial congratulations on my recent appointment"

"Your good wishes were very welcome to me, and I trust that I shall be able to take advantage of the opportunities of which you speak to do something for the province of Bengal, in which I take a deep interest, during my term of office."

From the Hon'ble Mr. Justice Asutosh Chowdhury, M.A, Judge of the High Court, Calcutta :—

47, Old Ballygunge.

Calcutta.

Dear Sir, The 16th September, 1912.

"I feel honoured by your asking me to be an Honorary Member of the Calcutta Literary Society, and gladly accede to the request."

From the Hon'ble Mr. Justice Syed Hasan Imam, Bar-at-Law, Judge of the High Court, Calcutta :—

15, Loudon Street.

My dear Sir, Calcutta, 11th February, 1912.

"I am much obliged to you for your favour of the 3rd February, 1912, conveying to me the congratulations of the Calcutta Literary Society on my appointment and I beg you to convey to the Society my thanks"

From the Hon'ble Sir Rameswar Singh, K.C.I.E., Maharajah Bahadur of Durbhanga, and Member of the Behar and Orissa Executive Council :—

Private Secretary's Office.

Raj Durbhanga.

Dear Sir, Rajnagar, 15th May, 1912.

"I am desired by His Highness the Maharajah Bahadur to thank you and the Society for your letter of the 10th instant, congratulating H. H. on his appointment in Executive Council of Behar Government."

From the Hon'ble Sir Bejoy Chand Mahtab, K.C.S.I., K.C.I.E., I.O.M., Maharaj-Adhiraj Bahadur of Burdwan and Member of the Bengal Legislative Council:

Rosebank

Dear Sir, Darjeeling, 7th October, 1912.

"I am to convey the Hon'ble the Maharaj-Adhiraj Bahadur of Burdwan's best thanks for your kind enquiries."

"I am glad to inform you that he is much better."

From the Hon'ble Amir-ul-Omra, Asaf Kuda Syed Sir Nawab Ali Mirza, Khan Bahadur, Mahabat Jangh, K.C.I.E., Nawab Bahadur of Murshidabad :—

Telegram No. 0210.

Murshidabad, 5th February, 1912.

To	From
Babu Sham Lall Day, Calcutta.	Nawab Bahadur, Murshidabad.

"Sincerely thank you and the Members of the Society for your kind condolences."

From the Hon'ble Ranajit Sinha Bahadur, Maharajah of Nasipur and Member of the Imperial and Bengal Legislative Councils, etc :—

Nashipur Raj Office.

Dear Sir, The 10th June, 1912.

"The Maharajah desires me to acknowledge your kind letter of congratulation to his address and to convey his best thanks for the same."

From the Hon'ble Dr. Deva Prasad Sarbadhicary, C.I.E., M.A., B.L., LL.D., Attorney-at-Law, Member of the Bengal Legislative Council, Vice-Chancellor, Fellow and Syndic of the Calcutta University, &c., :—

1, Old Post Office Street.

Dear Babu Sham Lall, Calcutta, 27th September, 1912.

"I am extremely obliged to you and your Society for the kind words of welcome you have been good enough to address me on my arrival. I beg to thank you cordially and hope you will kindly convey my thanks to the Society."

From Sir Girija Nath Roy, K.C.I.E., Maharajah Bahadur of Dinajpur :—

Dinajpur Rajbati.

43, Wellesley Street.

Dear Sir, Calcutta, the 26th December, 1912.

"In reply to your letter of date, I am desired by the Maharajah Bahadur to convey his best thanks to you for your sympathy and kind wishes."

From Sir Rajendra Nath Mukerjea, K.C.I.E., Zemindar Merchant, Engineer, Contractor of Calcutta &c :—

6 & 7 Clive Street.

Dear Sir, Calcutta, September 25th. 1912.

"I am much obliged for your very kind letter of the 22nd instant welcoming Lady Mookerjee and myself back home."

From Gopal Lal Roy Bahadur, Rajah of Tajhat Rangpur

Tajhat Palace.

Dear Sham Lall Babu, 18th June, 1912.

"Please allow me to thank you most heartily for your kind letter of congratulation and good wishes."

"It really pleases me to see that you take so much interest in my welfare."

GENTLEMEN, I am glad to announce it to you that three illustrious personages have graciously been pleased to become Honorary Members of the Calcutta Literary Society during the year 1912. (*Cheers.*)

Gentlemen, the Society is founded especially upon the principle of strict adherence to the British Crown and the Institution has thus been the means of bringing together the rulers and the ruled in one common platform. (*Cheers.*)

Gentlemen, the grateful thanks of the Society are hereby given to the gentlemen, who delivered lectures at its Public Meetings, and to those, who presided on the occasions and lent their hall for holding its Public Meetings. (*Cheers.*)

Gentlemen, the Society also records its appreciation of the kindness of the editors of English and Vernacular newspapers, who have found space in their columns to publish the proceedings of its various meetings and other doings of the Society, during the year under review. (*Cheers.*)

Gentlemen, the grateful thanks of the Institution are also hereby given to the donors and subscribers, who helped the Society, during the year 1912. (*Cheers.*)

To the Patrons, Members, friends and well-wishers of the Society, I beg hereby to express my deep obligation on their un-abated interest in the welfare of this Society.

Gentlemen, let us now thank God, whose fostering care the Institution has been able to complete the Thirty-seven years of its existence. (*Cheers.*)

May the Almighty Disposer of Events continue to shower His choicest blessings upon us, grant us strength to sustain in our work and cheer us at the time of our difficulties. (*Cheers.*)

After Mr. Sham Lall Day, the Founder and Secretary had finished his Thirty-seventh Annual Report of the Society, the Hon'ble Chairman, in confirming the aforesaid Report, made a nice little speech. He blessed the Society and wished the Institution every success.

The Hon'ble Chairman then introduced Mr. Lalit Mahan Ghosal, Editor, *Calcutta Spectator*, to the Meeting and asked him to deliver his lecture to the Society on

Catholicity of Hinduism.

The speaker very eloquently dwelt upon the subject for nearly three quarters of an hour, quoting many Sanskrit texts from the *Hindu Shastras* and illustrating with apt quotations from the sacred books of various religions of the world.

He spoke upon the exemplary character and personality of Jesus Christ. He referred to a sympathetic spirit to the ideals of the *Moslem Religion* He maintained that *Hinduism*, included all the religions of the world and declared that *Hinduism* kept its arms open to embrace any nationality in its gracious fold. He also said that *Hinduism* was a universal religion, although one's own national religion must not be abandoned.

At the conclusion of the lecture, the Hon'ble Chairman congratulated the Society and the lecturer. He wished the Society every success and thanked the blind singers of the *Calcutta Blind School* for their charming and melodious songs. He said that he had nothing to add nor to criticise anything that fell from the lips of the learned lecturer.

After a song sung in *chorus* by the Junior Members of the *Calcutta University Institute* the Meeting terminated with the Bengali rendering of *God Save The King.*

(*Vide, Sunday's Englishman, Journal and Statesman 15th Amrita Bazar Patrika, 6th and Bengalee 7th January, 1913.*)

Letters from Eminent Personages to the Calcutta Literary Society, addressed to its Founder and Secretary, Mr. Sham Lall Day, during the years1909—1914, *viz.* :—

om His Imperial Majesty George V, King-Emperor of India :—

King Emperor's Camp.
3rd January, 1912.

ar Sir,

"The Private Secretary is commanded to thank Babu am Lall Day for his kind letters of the 13th ultimo."

om Their Most Excellent Majesties the King-Emperor and Queen-Empress of India :—

King Emperor's Camp.
India.
The 8th January, 1912.

ar Sir,

"I have received your letter of the 13th of December I am desired by their Imperial Majesties to thank you your expressions of loyalty."

om His Imperial Majesty George V, King-Emperor of India :—

King Emperor's Camp.
Dated, the 12th January, 1912.

ar Sir,

"The Private Secretary is commanded to acknowledge receipt of Mr. Sham Lall Day's letter dated the 30th cember, 1911 and to thank him for his expressions of alty."

om His Imperial Majesty George V, King-Emperor of India :—

Government House.
Calcutta.
Dated, the 20th January, 1912.

ar Sir,

"Previous to the departure of His Imperial Majesty King-Emperor, the Private Secretary was commanded cknowledge the receipt of Mr. Sham Lall Day's letter, ed, the 8th January and to thank him for his expressions loyalty."

om Mrs. Caroline P. Wallace of America :—

ar Friend, Calcutta, 6th February, 1912.

"Accept my sincere congratulations, as to your approach- Jubilee.

"Enclosed I am sending you a copy of the article you ired from the mission and also the notice, about the ilee, which I cut from *Indian Mirror*."

om Dadabhoy Naoroji, Esq , Grand Old Man, Bombay :—

ar Sir, 16th September, 1912.

"I am much pleased to receive the most cordial congratu- ons and other good wishes on my 88th birthday from h a useful Institution as the Calcutta Litterary Society hirty-seven years standing.

"I request you, to communicate my best thanks to the iety and to accept them yourself.

"With the best wishes for the Society."

om Rai Srish Chunder Sarvadhicari Bahadur, Editor, Hindu Patriot and Hony. Presidency Magistrate :—

85, Wellesley Street.
Calcutta, 3rd July, 1912.

ar Sir,

"Many thanks for your kind congratulations which I fully preciate and in doing which, I may be permitted to eat the following statement that has appeared in the NDU PATRIOT.

"In connection with the title of RAI BAHADUR-SHIP con- red upon the editor of this Journal, on the occasion of last Emperor's Birthday, we have received such a ntless number of congratulatory telegrams and letters m the wholehost of our kind friends, well-wishers and porters, constituting the representatives of official and n-official classes all over the country, including the high- ded Governor of Bengal, and the late worthy Lieu- ant-Governor Sir W. Duke, that it is not possible for to reply to each message individually.

"We are therefore obliged to convey our heart-felt nks to those kind friends for their kind messages through medium of this Journal, as well as of other public ans, adding at the same time that the title of RAI BAHA- SHIP far from doing any honor to him may have the ct of lowering him in the public estimation, for various siderations, in consequence of which he had refused the r of that title thrice before, though it is quite in-expli- le why the same honour has been thrust upon him by Government without his knowledge and consent on the sent occasion."

From His Highness the Maharajah Holkar Sahib o Indore State :—

Hozur Office.
13th November, 1911

Dear Sir,

"His Highness has requested me to thank you for you kind cogratulations."

From the Maharajah Sahib of Ettaiyapuram :—

Ettaiyapuram.
6th January, 1911

Dear Sir,

"Many thanks for your hearty congratulation on the titl conferred on our Maharajah by our benign Government."

From Sir Rajendra Nath Mukerjea, K.C.I.E., ex-sherif of Calcutta and Senior Partner of Messrs Martin & Company :—

Dear Mr. Day, Delhi, 16th December, 1911

"Please accept my best thanks for your kind congratula tions and good wishes and kindly convey the same to al your members."

From the Hon'ble Dr Deva Prasad Sarvadhicari, M.A. B.L., C.I.E., LL.D., Attorney-at-Law, Vice-Chancel lor of the Calcutta University, Member of the Coun cil of His Excellency the Governor of Bengal, and Commissioner, Municipal Corporation of Calcutta :—

2, Old Post Office Street
Calcutta, 17th July, 1911

Dear Babu Sham Lall Day,

"I am much obliged to you for your kind message o sympathy, on the death of my uncle Rai Bahadur Ra Kumar Sarvadhicari.

"Kindly convey my best thanks to other members o your Society."

From Rai Kiran Chandra Roy Bahadur of Narail Estate

Narail House.
Cossipur, Calcutta.
The 21st July, 1910

My dear Sir,

"Accept my best thanks for your letter, dated the 24t June, 1910, congratulating me on the honor conferre upon me."***

From syed Ikhal Hussein Sahib of Bhagalpur :—

Bhagalpur.
30th March, 1910

My dear Sir,

"I shall be obliged to you if you would kindly conve my grateful thanks to your Society for their kind letter o condolence."

From Jamini Nath Banerjea, Esq., Principal of the Cal cutta Deaf and Dumb School :—

Calcutta Deaf and Dumb School
293, Upper Circular Road.
Calcutta, 4th Jany., 1910.

My dear Sham Lall Babu,

"Kindly convey to your Society my most sincere thanks for their congratulations."***

From the Hon'ble Kumar Ronendra Naraiyan Roy Bahadur of Bhowal Estate :—

Private Secretary's Office.
Joydebpur, P.O.
Dacca, 26th May, 1909.

Dear Sir,

"I beg to acknowledge receipt of your letter dated the 21st instant, addressed to Hon'ble Kumar Ronendra Naraiyan Roy Bahadur. I am desired by the Hon'ble Kumar Bahadur to offer you his sincerest thanks for the kind words of sympathy and condolence at our sad bereavement.

"The sudden and untimely death of second Kumar Baha- dur at Darjeeling has caused an un-bearable shock to the whole family.

"May his soul rest in peace in heaven is now the sincer- est prayer of us all."

From Kaviraj Jatindra Nath Sen, Hony. Magistrte of Sealdah :—

31 & 32, Prasanna Kumar Tagore Street,
Calcutta, 6th February, 1912.

My dear Mr. Day,

"I am very glad to notice in to-day's *Bengalee* that the Calcutta Literary Society is making elaborate preparations to celebrate your Golden Jubilee.

"I pray to God the ceremony may come to magnificent success and you may enjoy a long and happy life."

DEDICATION.

THE THIRTY-EIGHTH ANNUAL REPORT

—: OF THE :—

CALCUTTA LITERARY SOCIETY

IS DEDICATED BY PERMISSION

—: TO :—

KUMAR SREE PANCHANAN MUKHOPADHYAY BAHADUR, I.Sc.O, &c

OF THE UTTARPARA RAJ,

MEMBER AND WELL-WISHER OF THE INSTITUTION

AND CHAIRMAN OF ITS THIRTY-EIGHTH ANNIVERSARY MEETING,

IN RECOGNITION OF HIS GREAT TALENTS,

LITERARY ABILITY,

MANY ACTS OF PUBLIC AND PRIVATE MUNIFICIENCE

AND THE MORAL, INTELLECTUAL AND SPIRITUAL WELFARE OF HIS COUNTRYMEN.

—: BY :—

Sham Lall Day,

Founder and Secretary, (on behalf of the Calcutta Literary Society.)



Sree Taracharan Mukhopadhyay.
Uttarpara.

Member of the Calcutta Literary Society.

A RUNNING SKETCH OF THE LIFE OF

Kumar Sree Panchanan Mukhopadhyay Bahadur, I Sc.O., &c.,

OF THE UTTARPARA RAJ:—

'What's in a name that we call a rose, it smells as sweet.' So, in the person of *Bharat Ratna*-Raja Sree Peary Mohan Mukhopadhyay Bahadur, M.A., B.L., C.S.I., &c., of Uttarpara, we see the singular spectacle of the unification of the two of the most incompatible positions : *Viz* : *Luxmi* and *Saraswati.* (Wealth and Learning.)

Born on Thursday, the 17th day of September, 1840, of one of the Premier Zemindars of Bengal, Ishwara Joykissen Mukhopadyay—an enlightened scion of the landed aristocracy of Uttarpara, better known as the Indian Fawcett and the Romulus of Uttarpara, reputed throughout India for his great public services and magnificent public spirit.

Ishwara Joykissen largely contributed towards the cause of education, and as a rule that *Charity begins at home,* he established a first class *Public Library,* at Uttarpara, which contains the most valuable works in English, Sanskrit and in other languages. He also founded the college, the school, the charitable hospital, and several other useful institutions in his native place and rendered every possible assistance to the Literary and Charitable Society, called the *Young Men's Association,* as also the *Uttarpara Hitakari Sabha.*

Ishwara Joykissen received a *Certificate of Honour* at the *Imperial Assemblage at Delhi,* on the 1st of January, 1877, on the Assumption of the Distinction of *The Empress of India* by Her Most Excellent and Imperial Majesty Queen Victoria—The Good.

Raja Sree Peary Mohan Mukhopadhyay Bahadur,—the worthy son of the worthy father—graduated M.A., and B.L., in the year 1862, as the First Alumnus of the University of Calcutta.

Renowned throughout the country for his splendid public spirit, for his eminent services to the State, his position as one of the leading Zemindars of Bengal, his large charities and his services in the interest of education, he was created a *Raja* by His Excellency the Right Hon'ble the Marquess of Dufferin and Ava, G.C.S.I., G.C.I.E., the then Viceroy and Governor-General of India, and *Companion Of The Most Exalted Order Of The Star Of India* by Her Imperial Majesty Queen Victoria—The Good, on Wednesday, the 16th day of February, 1887, on the auspicious occasion of the *Golden Jubilee of the Reign of Her Most Excellent and Imperial Majesty.*

Having served on Committees from 1865 to 1879, he was appointed a Member of the Bengal Legislative Council in 1879 and a Member of the Viceroy's Legislative Council in 1884, and re-appointed in 1886, in which capacity he took a prominent part in the discussions of the *Bengal Tenancy Bill,*—which drew the highest encomiums from the Official Member, in charge of the Bill, Sir Steuart Colvin Bayley, K.C.S.I., the then Lieutenant-Governor of Bengal.

With such an illustrious grandfather on the paternal side, and on the maternal side with Maharaja Raja-Chakrabartty Ishwara Rama Ranjana Deva Sharma Bahadur of Hetampur, who, by dint of self-exertion from the early age of ten years rose to the highest pinnacle of fame, within a very short period, and who, whilst spending large sums of money on purely religious Institutions, was, by no means, less alive to the claim of Society and Humanity.—Yes, with such good and great personages, Kumar Sree Panchanan Mukhopadhyay Bahadur, I. Sc. O., &c. of Uttarpara lived, moved and had his being, and it is to such an worthy, that the *Thirty-eighth Annual Report of the Calcutta Literary Society* is justly dedicated.

Born on Wednesday, the 11th of November, 1891, he lost his mother at the tender age of five. This, though apparently an irrepairable loss, proved to the Kumar Bahadur a real blessing in disguise, as his dear grand-father Raja Peary Mohan Mukhopadhyay Bahadur himself nursed and brought him up with all a mother's lovely care and the solicitude of a father, so that, as he grew up, he developed those early glimpses of the richness of the head as of the heart, which characterise him at the present moment.

A boy of inflexible constancy, the Kumar Bahadur soon traversed the trammels of the school curriculum and passed the Calcutta University Entrance Examination in 1909, with credit to himself, to the *Uttarpara Government High School* and to his grand sire, under the expert coaching of the

then Resident—Professor of the Uttarpara Raj, Mr. H. L. Ganguly, D. Sc. O.—taking up his College studies in *Uttarpara Raj College.*

While his literary activities were in full swing, the Kumar Bahadur suddenly fell ill and, under professional advice, had to withdraw himself from his studies and sought the hill retreats of Newara Eliya, in Ceylon and Ootacamund, in the Nilgiris, in quest of health. He returned home hale and hearty and started with his College studies in right earnest.

With the living exmple of the Raja Bahadur—the very personification of punctcuality, the Kumar Bahadur never allowed one moment to pass un-utilised, turning his odd moments to account, he brought out an ably written work in English, graphically describing the versatile aspects of his educative tour in Southern India and Ceylon, entitled—"To the Golden Island and back" which has evoked universal applause from one and all.

At this stage, a dire calamity of the blackest hue overtook the Uttarpara Raj Family, in the premature and sudden demise of the eldest son of the Raja Bahadur and this turned the tide of the Kumar Bahadur's life, from an academical career to that of administration. Nor, did he neglect his education, for, although denied the advantage of the completion of an academical erudition, he sought the realisation of his educational ambition, by placing himself under the competent tutorship of no other than the celebrated educationist, J. Owen Evans, Esq., B. A., of the Oxford College repute, under the supervision of the Raja Bahadur himself, and to further enhance his attainments in learning, he gave himself the benenit of another tour, in the Aryyabarta and Western Himalayas, and delivered a lecture and presented an address on the accounts of his *Himalayan tour*, before the *Sahitya Sabha*, under the presidency of Mr. H.R. James, M.A., Principal, Calcutta Presidency College, which has also been published in book form, and, no doubt, it will receive, like the former copy, universal applause, from one and all.

Genuine and loyal to the Throne the Kumar Bahadur is a young man of a deeply religious and charitable disposition and, during the short tenure of his administration, his career is marked with kindness to his tenants and dependents and large-hearted sympathies and public spirit materalising themselves into solid munificences.

These are the traits of his character, combined with a nobility of soul, goodness of heart and sweetness of disposition, which have insured him the love and admiration of all, who happen to come in contact with him.

He attained his majority four years ago, and, within such an incredibly short time, he has become a familiar figure, with the Ruling Princes, Chiefs, Nobles, Officials and Non-Official Personages and reputed public bodies of his beloved mother-country—the worthy eldest grand-son of the two illustrious families of Bengal: *Viz* :—the Houses of the Uttarpara Raj and that of Hetampur. But, the crown and glory of his inner life is the development of his Occult Power, in recognition of which, the President of the *Premier All-India Institute of Occultism* has conferred upon him the title of *I. Sc. O.*, under the spiritual training of the ex-Resident Professor Mr. H. L. Ganguly, D. Sc. O.

May the young Kumar Bahadur ably and nobly uphold the great traditions of his good and great grandsires, is the sincere prayer of the Calcutta Literary Society, voiced through its Founder and Secretary.

The Calcutta Literary Society,

24, Nimtola Street,

Calcutta, 26th May, 1914.

Sham Lall Day,

Founder and Secretary to the Society.

Proceedings of the Thirty-eighth Anniversary General Meeting of the Calcutta Literary Society held at the hall of the Aryya Mission Institution, 161, Muktaram Babu Street, on Saturday, the 3rd January, 1914, at 3 P.M., under the presidency of Kumar Panchanan Mukerjee Bahadur of Uttarpara Raj.

(Vide, Statesman and Indian Mirror, 4th and Amrita Bazar Patrika, 5th January, 1914.)

The Thirty-eighth Anniversary-General-Meeting of the Calcutta Literary Society was held at the hall of the Aryya Mission Institution, 161, Muktaram Babu Street, on Saturday, the 3rd January, 1914, at 3 P.M.

On the motion of Mr. Ranjan Krishna Banerjea, President, *Kalighat Peoples' Association*, seconded by Mr. Jnanendra Nath Kumar, Secretary, PRAJAPATI SAMITY, Kumar Panchanan Mukerjee Bahadur of Uttarpara Raj was voted to the chair, amidst cheers.

On the Chairman's taking his seat, Mr. Sham Lall Day, the Founder-Secretary to the Calcutta Literary Society, addressed the meeting thus :—

Addrsss by the Founder-Secretary :—

Mr. President and Gentlemen,

I feel great pride and honour in welcoming you here. It is most gratifying that you, sir, have honored the Calcutta Literary Society with your kind presence to preside over its Thirty-eighth Anniversary General Meeting, this afternoon, with your usual kindness towards this Literary Institution of Thirty-nine years standing, neither grudging your time nor labor, in the midst of your multifarious duties.

The Patrons and Members of the Society hereby tender you their warmest thanks for the honour.

Gentlemen, before commencing the usual proceedings of the Meeting, it is my first sad duty to express the Society's heart-felt grief caused by the melancholy death of the following illustrious personages : *Viz* :

(1) The Right Hon'ble the Field-Marshal Viscount Garnet Joseph Wolseley, K.P., P.C., G.C.M.G., G.C.B., D.C.L., LL.D., C.M., M.P., an illustrious Patron of the Society, since 2nd December, 1882, who died at Mentrone, on Tuesday, the 25th March, 1913.

(2) Sir Edward Norman Baker, K.C.S.I., C.I.E., M.A., LL.D., ex-Lieutenant-Governor of Bengal, who died at Cheltenham, on Friday, the 28th March, 1913.

(3) Sir James Austin Bourdillon, K.C.S.I., V.D., ex-Lieutenant-Governor of Bengal, who died in London, on Friday the 25th April, 1913.

(4) Sir Francis Maclean, Kt., K.C.I.E., Q.C., ex-Chief Justice of Bengal, who died in Westminister, on Thursday, the 13th November, 1913, in his Seventieth year.

(5) His Highness Rajendra Naraiyan Bhup Bahadur, Maharajah of Cooch Behar and ex-Vice-President of the Calcutta Literary Society, who died at Cromer, on Tuesday, the 1st September, 1913, at 2 P.M.

(6) Mr. Gouri Sankar De, M.A., B.L., F.C.U., the worthy President of the Calcutta Literary Society, since 1907, and Senior Professor of Mathematics of the Scottish Churches' College, who died in Calcutta, on Friday, the 4th April, 1913, at his ripe old age of Seventy-four.

(7) Mr. Benayendra Nath Sen, M.A., Professor of the Presidency College and Honorary Secretary, Calcutta University Institute, who died in Calcutta, on Saturday, the 12th April, 1913, at the early age of Forty-three.

Letters of condolence were duly forwarded to each of the bereaved families of the deceased, to which the following acknowledgments have duly been received : —

1. From the Dowager Viscountess Wolseley. (Wife of the late-lamented the Right Hon'ble the Field-Marshal Viscount Garnet Joseph Wolseley, K.P., P.C., G.C.M.G., G.C.B., D.C.L., LL.D., O.M., M.P.) :—

7, Wellington Court. Knightsbridge. S.W.

Dear Sir, 7th, May, 1913.

"I have been requested by the Dowager Viscountess Wolseley, who, I regret to say, is not very well, at present, and not equal to correspondence, to thank you very sincerely for your kind and sympathetic letter of condolence, on the death of Field-Marshal Viscount Wolseley, which letter, owing to her being abroad, has only recently reached her. Her Ladyship is much touched by your expressions of esteem for her late husband."***

"I should add that her daughter Viscountess Wolseley also wishes us to express to you her gratitude for your appreciations of her late father."

Sham Lall Day, Esq., Secy., Calcutta Literary Society, 24, Nimtola Street, Calcutta. India.

Believe me, Yours very faithfully, COLERIDGE GEORGE, *Major-General.*

2. From Lady M. M. Baker, (Wife of the late Sir Edward Norman Baker, K.C.S.I., C.I.E., M.A., LL.D., ex-Lieutenant-Governor of Bengal) :—

Berkley Court. Lansdowne Road.

Dear Friend, Cheltenham, 24th April, 1913.

"Thank you so much for your kind letter and expressions of sympathy with me. Please convey my sincere thanks to the Members of the Calcutta Literary Society for their kind message."

Sham Lall Day, Esq., 24, Nimtola Street, Calcutta.

Yours sincerely, M. M. BAKER.

3. From Lady Bourdillon, (Wife of the late Sir James Austin Bourdilon, K.C.S.I., V.D., ex-Lieutenant-Governor of Bengal) :—

West Lands. Tiphod.

May 20th, 1913.

"Lady Bourdillon returns her grateful thanks to the Founder and Members of the Calcutta Literary Society, for their kind message of sympathy on the death of her husband, Sir James Bourdilon."

The Secretary, Calcutta Literary Society, 24, Nimtola Street, Calcutta. India.

4. From Lady Montague Maclean, (daughter of the late Sir Francis Maclean, Kt., K.C.I.E, ex-Chief Justice of Bengal) :—

Caradoc Court. Ross.

Dear Sir, Herefordshire, December 3rd, 1913.

"May I, on behalf of my mother, ask you to accept yourself, and to convey to the Members of the Calcutta Literary Society, her deep appreciation of your very kind letter of condolence upon the death of my father."

Sham Lall Day, Esq., 24, Nimtola Street, Calcutta.

I am, Dear Sir, Faithfully yours, MONTAGUE MACLEAN.

5. From the Dewan Sahib of Cooch Behar State :—

DEWANKHANA,

Dear Sir, Cooch Behar, 6th September, 1913.

"I am in receipt of your letter of the 2nd September, in which you have been good enough to convey the Calcutta Literary Society's condolences, in the bereavement, which has been suffered by the Cooch Behar Raj family, by the sad and untimely death of Maharajah Raj Rajendra Naraiyan Bhup Bahadur."

"I am desired by Prince Victor and Prince Hitty to convey you their best thanks for your sympathy and condolences."

"I shall communicate your message to the Dowager-Maharani and to the present Maharajah and his wife, who are now in England."

Babu Sham Lall Day, 24, Nimtola Street, Calcutta.

Yours faithfully, PRIYA NATH GHOSE.

6. From the bereaved sons of the late-lamented Professor Gouri Sankar De, M.A., B.L., F.U.C., &c. :—

38-2, Nilmani Mitter's Street, Calcutta, the 8th April, 1913.

Sir,

"We, the bereaved sons of Professor Gouri Sankar De, the deceased, thank you and accept the heart-felt condolence of Calcutta Literary Society, for which Professor De took interest for several years consecutively."

Sham Lall Day, Esq., Founder-Secretary, Calcutta Literary Society, 24, Nimtola Street, Calcutta.

Yours Sincerely, The (bereaved) sons of GOURI SANKAR DE.

7. From Mr. D. N. Sen :—

41, Machua Bazar Street, Calcutta, 3rd May, 1913.

Dear Sir,

"I beg to acknowledge with thanks the receipt of a letter of condolence to the bereaved wife of the late Professor Benayendra Nath Sen, from the Secretary of the Calcutta Literary Society. The number of letters and telegrams of condolence was so very large, that it was impossible to acknowledge the receipt of each of them individually. So, a general acknowledgment was made through the press."

The Secy., Calcutta Lit. Society, 24, Nimtola Street, Calcutta

Yours truly, D. N. SEN.

Gentlemen, we have assembled here this afternoon to celebrate the Thirty-eighth Anniversary General Meeting of the Calcutta Literary Society, and I beg to bid a hearty welcome to you all and to our members and friends, who have graced this meeting with their kind presence, this afternoon (*Cheers.*)

The Calcutta Literary Society was founded in the year Eighteen hundred and seventy-five, by the humble individual, who is now standing before you, with the help of some of his young friends the advanced pupils of various educational institutions of the town, who were then associated with him in the good work in the very year when His late-lamented Majesty Edward VII, King of England and Emperor of India, visited these shores, then as His Royal Highness The Prince of Wales, and to-day, we meet here to celebrate its Thirty-eighth Anniversary (*Cheers.*)

Gentlemen, I have the honour of being its Founder and Secretary, since its foundation in 1875, and I am glad to be able to say that the Society has been marching onward in the path of progress eversince its foundation.

Gentlemen, the main Objects of the Society are :—

(*a*) To hold friendly gatherings of European and Indian communities.

(*b*) To discuss social, literary and scientific subjects.

The means, hitherto adopted, have been the convening of public meetings for lectures and discourses in English and Indian Vernaculars, on subjects of literary, historical and antiquarian interest, presided over by eminent representatives of both classes of His Imperial Majesty's subjects, and by so doing, it has now achieved a fair measure of success.

Not only lectures were delivered, but messages of congratulations and condolences were sent, from time to time, to high personages in India and England, to which acknowledgments have duly been received.

Gentlemen, it is a matter of sincere congratulation that the Society has passed through so many years of its existence, during which period, it has weathered many a storm.

We cannot let this opportunity slip away, without expressing our heart felt gratefulness to the Almighty Disposer of Events, for His kindness, that has been vouchsafed to the Society.

Gentlemen, I will not dwell at length on the benefits conferred by the Society, the printed proceedings of its various public meetings, published in the leading local daily newspapers, for the last Thirty-eight years, bear ample testimony to them.

The Society has enrolled among its Patrons and Honorary Members, the flowers of European and Indian communities.

I have now the honour of submitting to you a synoptical Report of the transactions of the Society, (which were records of all-round progress), for the year 1913, *viz* :

The Thirty-seventh Anniversary General Meeting of the Calcutta Literary Society was held, with great *eclat*, at the hall of the Calcutta University Institute, College Square, on Saturday, the 4th January, 1913, at 4-30 P.M.

The hall was very beautifully decorated with flowers and evergreens, and, upon the table, there were nosegays, garlands, bouquets, &c.

The Members of the Society, the graduates and under-graduates of the Calcutta University and other gentlemen of the metropolis and suburbs, composed the bulk of the audience.

The hall was crowded to suffocation and a large number of people having to wait outside for want of even standing space inside the hall.

On the motion of Rai Jogesh Chandra Ghose Bahadur of Dacca, seconded by Mr. Sham Lall Day, the Founder and Secretary to the Society, the Hon'ble Mr. Justice Ashutosh Chowdhury, M.A., B.L., Judge of the Calcutta High Court, was voted to the chair, amidst cheers.

After the singing of a welcome song, by the pupils of the Calcutta Blind School, Mr. Sham Lall Day, the Founder and Secretary to the Society, read the Thirty-seventh Annual Report of the Society, (which was a record of all-round progress.)

The said Report having been duly confirmed, the Hon'b Chairman introduced Mr. Lalit Mahan Ghosal, Editor the *Calcutta Spectator*, (the lecturer of the evening), to th meeting and asked him to deliver his first lecture on—

Catholicity of Hinduism :

The speaker eloquently dwelt on the subject for near three quarters of an hour, quoting many Sanskrit texts fro the Hindu *Shastras* and illustrating his points with a quotations from the sacred books of various religions of th world.

He spoke on the exemplary character and personali of Jesus Christ. He referred, in a sympathetic spirit, the ideals of the Moslem religion. He maintained th Hinduism included all the religions of the world and d clared that Hinduism kept its arms open to the embrac of any nationality in its spacious fold. He further said th Hinduism was a universal religion, although one's ow national religion must not be abandoned.

At the conclusion of the lecture, the Hon'ble Chairma congratulated the Society and the lecturer. He wished th Institution every success and thanked the blind singers f their excellent songs. He said he had nothing to add, n to criticise any thing that fell from the lips of the lecturer.

After a song sung in *chorus* by the Junior Members the Calcutta University Institute, the Meeting terminate with the Bengalee rendering of *God Save The King*.

The Hon'ble Chairman and the lecturer were the garlanded, amidst shouts of applause.

(*Vide, The Journal* and *The Statesman, 5th*, and *T Bengalee, 7th, January*, 1913.)

(2) The second public Meeting for the Thirty eight session of the Society was held at the hall of the Nation Medical College and King's Hospital, 92, Upper Circul Road, on Thursday, the 9th, January, 1913, at 4 30 P.M under the presidency of Mr. Panchcowri Banerjea, B.A Editor of the *Nayak*, when the venerable Pandit Madh Sudan Goswami, of Sri Brindaban, delivered a lecture on-

Sri Brindaban—the Kingdom of God:

The learned Pandit very ably and eloquently spoke on th subject for nearly three-quarters of an hour and wa heard with rapt attention. He chiefly dwelt upon the mea for the attainment of the eternal bliss and exhorted his hea ers to consider the fact that their life, in this world, was onl for a short period and that they should try their utmost t reach the KINGDOM OF GOD, by their good deeds.

After the Venerable Pandit had finished his speech, th Chairman spoke a few words on the subject. He thanke the lecturer and wished the Society every success.

The Meeting dissolved with a vote of thanks to the chair

(*Vide, The Bengalee* and *The Amrita Bazar Patrika*, 10t January, 1913.)

(3) The third public Meeting for the Thirty eighth sessio of the Society was held at the hall of the National Medi College and King's Hospital, 92, Upper Circular Roa on Saturday, the 30th January, 1913, at 4-30 P.M., unde the presidency of Dr. Phanindra Nath Banerjea, Profess of the College, when Mr. Jyoti Prasad Banerjea, B.L., of th Hindu Marriage Reform League and Pleader, Judge Court, Howrah, delivered a lecture on

Student Life and its Opportunities:

The speaker dwelt on his subject for nearly three quar ters of an hour. He was lustily cheered, when he place before his audience the ancient Hindu ideal of *Brahma Charyya*, during the educational period. He rejoice at the growing abhorrence of the aspiring young men fo early marriage, which was largely responsible for early widow-hood, premature death, infant-mortality and th blasting of the future of shining students.

He thought it was the duty of every young Indian t keep before himself the ideals of ancient *Brahmacharyya* and draw inspiration therefrom. It was the duty of every student to be able to contribute something to the building up of a robust Indian nationality.

Weakness was slavery, weakness was death, the weak would go to the wall in the eternal struggle for existence. Ten years—and only ten—*Viz* :—from fourteen to twenty-five were the best period of a student's life. Let this great

portunity be not overlooked. Let him not sacrifice self to the interest or pleasure of any body else, during se precious years of his life. Let him be particularly en up with his books and loyal to his ambition for these golden years. He should equip himself first and then ne out before the world with his light and energy.

New India was pulsating with animation- there was th and bubble and fuss all around. All that was od, for excitement generated steam. Who could be more thusiastic than the young student? Why then his poten- l energy should be destroyed by putting the halter of ly marriage and early family-life round his neck? rrounded by an army of children, crying for bread, at else could the poor enthusiast possibly do than h into service, before completing his education?

Poverty was the eternal curse of India, why then, the aker asked, should young students increase their trouble d dig their own grave by marrying so early? They ould not shut their eyes to the question of expediency, adapt themselves to the ever-growing exigencies of the anging times.

The learned speaker then lucidly dilated on with the other pects of his subject and then concluded by saying that ey should not simply condemn early marriage, as the thief ndemns stealing, or, as the drunkard condemns the glitter- liquid. (*Cheers.*)

After the lecturer had finished his speech, Mr. D. S. adhary of Madras spoke a few words on the subject.

The Chairman then addressed the meeting. He thanked e learned lecturer and wished the Society every success.

The Meeting then dissolved with a vote of thanks to the air.

(*Vide The Bengalee*, 12th and 14th January, 1913.)

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(4) The fourth public Meeting for the Thirty-eighth ses- on of the Society was held at the hall of the National edical College and King's Hospital, 92, Upper Circular oad, on Wednesday, the 15th, January, 1913, at 5-30 P.M., nder the presidency of Dr. Henry Stephen, M.A., PH.D., of. of Philosophy, Scottish Churches' College, when Mr. ir Mahan Ghosal, Editor of the "CALCUTTA SPECTA- ", delivered his second lecture to the Society on the

Works of Matthew Arnold:

he learned lecturer briefly touched the main features in Works of Matthew Arnold, mainly on his ESSAYS IN ICISM, his poems, his theological writings and conclud- by saying that Indians and Europeans alike should study orks of that great Author.

After the lecturer had done, the Chairman spoke a few rds on the subject. He thanked the learned speaker and ed the Society every success.

he Meeting came to a close with a vote of thanks to the air.

(*Vide, The Statesman, The Bengalee, The Amrita Bazar trika*, 16th and *The Indian Mirror*, 24th January, 1913.)

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(5) The fifth public meeting for the Thirty-eighth session the Society was held at the hall of the National Medical llege and King's Hospital, 92, Upper Circular Road, Thursday, the 21st January, 1913, at 5-15 P.M., under presidency of Dr Henry Stephen, M.A., PH.D., Professor, ottish Churches College, when Dr. Kartic Chandra Dutt, .S. (ex-Medical Officer to His Highness the Nizam ah of Hyderabad-Deccan, C.C.S.I., and the Government of , Surgeon to the King's Hospital and Professor of ny, National Medical College, Calcutta, delivered his ecture to the Society on—

The Sanitation of Rural Bengal:

he learned Doctor very ably treated his subject for y an hour and he was heard with rapt attention.

rst of all, he spoke on the importance of the subject. said that the villages of Bengal were getting worse by day in point of sanitation.

he villages that were once popular and healthy, were depopulated and most un-healthy. Malaria was demic throughout the whole of Bengal. No district free from the ravages of cholera. It is high time, that inhabitants and rulers of Bengal open their eyes and to improve the sanitation, or, else, Bengal villages will depopulated in the near future. Even now they are quite inhabitable.

The causes that led to the insanitary condition:

He said that the comparison of the history of the villages and that of Calcutta, for the last fifty years, or, so, would clearly show that the villages, once healthy, have gradually and imperceptibly fallen to their present wretched state through utter neglect, while Calcutta has steadily improved in sanitation, by constant application of scientific methods from its original condition.

Any body, who may chance to pay a flying visit to the mofussils, is at once shocked at the sight of dense jungles, covering swampy tracts with insufficient drainage. No doubt, here is the breeding ground of mosquitoes and the hotbed of malaria. He further finds that the rivers, which were once navigable and mighty, have now silted up and the current in them is very slow, except during the rainy season. In some of the rivers, aquatic plants and rank vegetation have filled up the bed and banks. The water in the shallow bed is quite unfit for human consumption. Similarly the ponds and tanks are mostly silted up and contain filthy water.

Now, what are the causes of this scarcity of water and the consequent epidemics of cholera and malaria? It cannot be that the total quantity of rainfall has diminished during the last fifty years. But, surely, it is the obstruction offered to the natural drainage of the country and the neglect of dredging the rivers and tanks that have produced this evil.

The Remedy:

It was a matter of great satisfaction to the speaker that the leaders of the people had taken the matter in hand and that he could heartily thank His Excellency the Right Hon'ble the Governor of Bengal, for the prompt measures he was taking to improve the sanitation of the districts. But the speaker urge the imparative necessity of awakening the rural population at large to the importance of the subject.

Unless the villagers could be made to understand the main principles of sanitation and try individually and jointly to remedy the existing evils, nothing appreciable benefit could be done.

In this great task the whole of the educated community should be equal to their duty and responsibility to awaken the suffering villagers. Then and then only, the salvation of the country could be expected.

First of all, the jungles should be cleared and the parts so subjected, should be kept clean. The rivers sledged and kept in a navigable condition. The tanks excavated and wells sunk and kept clean. The washings from the night-soil, or, heaps of manure should never be allowed to flow into any tank in close proximity to a village. Jute should not be allowed to be dipped and treated near the villages. The district sanitary officers, when employed, should be helped in the matter by the public. Those, who have got bunglows in the villages, should try to live there at least a portion of the year. Unless the educated and well-to-do people make it a point to visit the muffasils, rural sanitation can hardly be expected to improve.

The neglect of a century and the blockings up of the rivers and water passages by railway bridges have made the task of the reclamation difficult and very expensive. It would be very good, if the Road Cess Funds be transferred to this account.

The Imperial Council at Delhi should be moved towards this end. In the meantime, His Excellency the Right Hon'ble the Governor of Bengal, the speaker said, he was sure, would be pleased to lay out sufficient funds for the purpose. He was confident that the people of Bengal would do anything in their power to improve the sanitation.

In conclusion, the speaker asked the audience to exert their influence towards that end, remembering the duty and responsibility they owed to the country, they lived in. (*Cheers.*)

After the lecturer had done, the Reverend Chairman rose, amidst cheers, and said that Doctor Kartic Chandra Dutt had clearly demonstrated to the audience how very un-healthy the districts of Bengal were. But, by the great discoveries, which have been made within the past twenty years, or so, it was possible that the defects could be remedied and the root cause removed.

The learned Doctor had mentioned the examples of the districts around the Suez Canal and the Panama Canals,

which were very malarious. The labourers, that worked there, died by hundreds and now the districts around the Suez and Panama Canals were very healthy. So, Calcutta was very un-healthy formerly, but, now that city was very healthy. But the question involved vast malarial and unhealthy areas. It will, no doubt, take a very long time to reclaim.

The draining of the marshes and the dredging of the rivers are big operations. Now, who is going to do all these?—The Goverment?—The Government cannot perform this large business single-handed. The Municipalities and the PANCHAYATS need the help of the general public in this great work. There is a great field for Medical men, in this respect. However, what has been done elsewhere, can be and should be done here. The question involves the life and death of a whole population of a great province.

In conclusion, he thanked the Doctor for his lecture and hoped that similar lectures would be delivered everywhere in the districts and the solution of the problem found out. (CHEERS.)

The Venerable Chairman then blessed the Society and wished the Institution every success.

Mr. Bolai Charan Mullick having proposed a vote of thanks to the chair, which was carried by acclamation, the meeting terminated.

(Vide, The Statesman, 23rd January, 1913.)

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(6) The sixth public Meeting for the Thirty-eighth session of the Society was held at the hall of the Cotton Boarding Institution, 12, Mirzapur Street, on Monday, the 27th January, 1913, at 5 P.M., under the presidency of the Revd. Thomas William Norledge, M.A., Secretary of CHRISTIAN LITERATURE SOCIETY.

On the Revd. Chairman taking his seat, the following Resolutions were duly proposed, seconded and unanimously carried:

Resolution I.

"The Members of the Calcutta Literary Society cordially associate with the universal rejoicing, which greets the happy and speedy recovery of His Excellency the Right Hon'ble Baron Hardinge of Penshurst, P.C., G.C.M.G., G.C.V.O., G.C.B., G.M.S.I., G.M.I.E., I.S.O., Viceroy and Governor-General of India, and His Excellency's first appearance, in public, before the newly-formed Imperial Legislative Council, since the dastardly Delhi outrage,) on Monday, the 27th January, 1913."

Proposed by:—Mr. Sham Lall Laha, M.A. B.L., Professor, Bangabasi College

Seconded by:—Mr. Tarini Dass Banerjea, M.A., B.L., Vakil, High Court

(Carried unanimously.)

Resolution II.

"That this public Meeting desires to express its abhorrence at the wicked attempt made on the life of His Excellency the Viceroy and Governor General of India and its admiration of the courage and self-possession displayed by their Excellencies Lord and Lady Hardinge, on such a trying occasion."

Proposed by: Dr. Surat Kumar Bose, M.A., M.B.,

Seconded by:—Mr. Sham Lall Day, the FOUNDER-SECRETARY, CALCUTTA LITERARY SOCIETY.

(Carried unanimously.)

Resolution III.

"That a copy of the above Resolutions be forwarded to their Excellencies at Delhi, at an early date."

Proposed by:—Mr. Profulla Kumar Bose.

Seconded by: The Revd. Thomas William Norledge, M.A., SECRETARY, CHRISTIAN LITERATURE SOCIETY.

(Carried unanimously)

(The Resolutions were duly forwarded to the Viceroy.)

Mr. Profulla Kumar Bosu, the brilliant orator, scholar and poet-dramatist, then delivered his lecture to the Society on

Education and National Growth:

The learned speaker very ably dwelt on his subject for nearly three quarters of an hour and he was heard with rapt attention. He spoke on the importance of education as a great means of building up national life. He dwelt on the great importance of female education. He said that without a proper spread of female education, among a people, they would never be able to make any great march along the path of progress and improvement.

He dwelt on the great importance of mass educatio a great factor of forming the national growth and lopment of a people. He stated that newspapers a great and important part in the development of national life and observed that intercourse with fo nations is very greatly necessary to the developmen national life. He elaborately explained the great import of scientific, industrial and commercial education an great utility of public libraries, literary societies and other institutions, that help to diffuse education throug the whole country.

He then dwelt on the great and important services, well-regulated universities do towards the cause of education of a people. Then he spoke on the grea portance of physical education and the great utilit open-air games and play-fields in the formation of tional character. He concluded, by saying, that moral spiritual education should be imparted among a pe as they are very greatly necessary and they take a very place in the education of human beings. (CHEERS.)

After the lecturer had finished his speech, the R Chairman rose, amidst cheers, and said that he fully dorsed the views of the lecturer and stated that fe education is an essential factor in the developmen national life and that great men had great mothers that mothers exercise potent influence over the cation and training of their children. He concluded saying on the importance of physical education and ope games and expressed satisfaction that the youths of country are taking such a great interest in open-air gam

The Revd. Chairman then thanked the lecturer, bl the Society and wished the Institution every suc (CHEERS.)

The Meeting dissolved with a vote of thanks to the c

(Vide, The Bengalee, 29th, The Statesman 30th and Amrita Bazar Patrika, 30th January and 1st Febr 1913.)

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(7) The seventh public Meeting for the Thirty-e session of the Society was held at the hall of the Nat Medical College and King's Hospital, 92, Upper Cir Road, on Friday, the 31st January, 19 3, at under the presidency of Mr. Jamini Nath Banerjea, Pri pal of the DEAF and DUMB SCHOOL, when Mr. Pro Kumar Bosu, the brilliant orator, scholar and poet dram delivered his second lecture to the Society on

The Needs of Mass Education in India and the Bes Ways of Educating the Masses of India:

The learned speaker very ably spoke on his sub for nearly three quarters of an hour. He chiefly expati upon the great importance of mass education in In as without it, we can seldom make the country tak proper march along the path of progress and improvem

If we want Self-Government, it is absolutely needful we shall first educate the masses of the people of In Mass education must be spread among both the males females. The females exercise a great influence over minds of men, especially over the growth and developm of the minds of children and it is impossible for country to progress and improve, without a proper spr of female education among its people.

It is also needful for the proper development of indu and commerce in this country that the masses of people should receive proper education and training without properly trained workmen, with some educatio them, industry and commerce would not be able to dev properly in this country and stand in competition with foreign markets of the world.

He recommended the establishment all over the countr societies, for the propagation of mass education, among the males and females of this country and said that tra teachers, of both the sexes, should try to educate masses in a kindly and sympathetic spirit towards th attracting their sympathy.

He also spoke on mass education, as one of the factors that would remove the various social evils that corroding away the very vital welfare of the people of In So, mass education is essentially necessary towards national growth and development of the people of Ind

After the lecturer had done, the Chairman rose, amidst ıeers, and addressed the Meeting. He said, he was grati-ed to hear the learned discourse of the lecturer and greed, that mass education is of a vital importance to the rogress and welfare of the people of India. He said that e should not give up our efforts to induce the Government at it be made compulsory in India.

He thinks that the matter is one of great financial diffi-ılty, still, it is of so vast importance towards the progress ıd improvement of the country, that we should try to ıread mass education, as far as we can, because, without our industry and commerce would not be able to stand competition with the foreign markets of the world and ıereby we may be in danger of national extinction, or, hall have to remain as slaves. (CHEERS.)

The Chairman then thanked the lecturer, blessed the ociety and wished the Institution every success.

The Meeting terminated with a vote of thanks to the hair.

(VIDE, The BENGALEE, 2nd February, 1913.)

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(8) The eighth Public Meeting, for the Thirty-eighth ession of the Society, was held at the hall of the Ripon ollege, 15, Harrison Road, on Tuesday, the 4th February, 913, at 5 P.M., under the presidency of Mr. Sham Lall ay, the Founder Secretary to the Society, when Mr. Profulla Kumar Bosu, the brilliant orator, scholar and poet-dramatist, lelivered his third lecture to the Society on

The Education that India Needs at Present:

The learned lecturer very ably dwelt upon his subject r nearly two hours and he was heard with rapt attention. e said:—

GENTLEMEN, before speaking on the subject of our to-r's lecture, let me explain what we m an by EDUCATION. he term EDUCATION is often misunderstood by many ersons. They think, that the mere reading of a great many oks, or the getting of degrees and diplomas from the e University,—these alone constitute EDUCATION.

GENTLEMEN, they greatly misunderstand this term. By DUCATION is meant that, which really improves and nlightens the human mind, fills it up with real know-dge and culture, increases its store of knowledge and kes it march along the path of progress, improvement nd enlightenment.

Such an education, India is greatly in need of at present. n education, that would really improve and enlighten the eople of India and make them march along the path of rogress, improvement and enlightenment, and raise their eneral national condition and make them take their pro-er stand with the other nations of the world.

GENTLEMEN, considering the present back-ward state of ndia, it is absolutely needful, that proper education should e widely spread among both the males and females of all lasses of the people of India.

Without this spread of education, among both the males and females of all sects and classes of the people of India, his country would seldom be able to improve and make her proper march along the path of progress, improvement, enlightenment and prosperity and engage, in competition with the other nations of the world. in the great struggle for existence, that is prevailing so greatly over the world at present.

GENTLEMEN, I lay a great stress upon FEMALE EDUCA-TION IN INDIA and I consider that, without a proper spread of education among the females of this country, it would never be able to march along the path of progress, im-provement, enlightenment and prosperity.

The women exercise, directly and indirectly, a great influence over the minds of men and over the society at large and that this influence, which they exercise, may be wholesome and salutary, it is needful that their minds should be properly educated and enlightened.

The women are entrusted with the education and train-ing of children, in their early years, and they form up the development of their minds, in those plastic periods of their lives.

The education and training, that persons receive in the early periods of their lives, are very important and help very greatly to form up the growth and development of their minds and leave permanent impressions over them.

Now, how greatly needful it is, that the education and training, that persons would receive, in the early and plastic periods of their lives, should be a very good and salutary one, and so, it is absolutely needful that the women, who are entrusted with this education and training, should have a proper education and enlightenment.

Moreover, in the various concerns of life, men have to depend greatly on women, and that the influence, which the women would exercise over the men, would be a wholesome and salutary one, it is needful that the women should be properly educated and enlightened.

Indeed, women play a very great and important part in the human society and without a sound and thorough eduction among them, there cannot be a proper national growth and development.

Next, I lay a great stress upon MASS EDUCATION IN INDIA. It is absolutely necessary to the progress, improvement and prosperity of India and, without it, she would hardly be able to make a proper march along the path of progress, improvement, prosperity and greatness.

Here, in India, among more than thirty crores of people in it, only a microscopic minority of the people receive education, and millions and millions of the people wallow in the deepest ignorance and illiteracy and suffer from all the evils, that deep ignorance and illiteracy bring on.

Now, in such a state of things, how can we expect that India would be able to make any great march along the path of progress, improvement, prosperity and greatness. These ignorant and illiterate millions of people would always form a great bar and obstacle to her progress and improvement.

So, if we want India to make a proper march along the path of progress, improvement, prosperity and greatness, it is needful that we shall educate the masses in India, try to dispel their ignorance and illiteracy, with the bright and radiant rays of knowledge, raise them to the status of human beings and then we can hope for the progress and advancement of India and of forming up a true national growth and development among the people of India.

Again, India needs, very greatly, a proper, industrial and commercial education, extremely poor, as she is now, her lot would not improve, without a proper development of her industry and commerce.

Her industries were once famous, but, it is the neglect of proper industrial and commercial education, among her people, that is the cause of the ruin of these industries.

The other nations of the world are making such fast progress in industry and commerce and their manufactured goods are being sold, in all the markets of the world, even, in our Indian markets, while the people of India are lagging so greatly behind, in the industrial and commercial world and getting poorer and poorer.

The above thing is a matter of extreme regret and, it is high time, if we want the welfare and prosperity of our poor country, that we should employ our greatest labour and exertions, towards the proper growth and development of a sound, thorough and up-to-date industrial and commercial education in this country and try to spread the above education, in the best way possible, among the people of this country.

For this purpose, Technical Institutes, well-equipped technical laboratories and all institutions, that would help to foster the growth and development of industrial and commercial education in this country, should be established all over the country and good technical instructions, under good professors and teachers, should be imparted to the males and females of this country, the greatest care should be taken to develop properly and improve the indigenous industries of India.

In this connection, I want to say that mass education is absolutely necessary to the proper development of industry and commerce in this country, for, industrial work cannot prosper and stand, in competition in the market, without trained workmen, with some education in them, absolutely ignorant and illiterate workmen, cannot

do any work properly and well and, in these days, when competition is so keen in the industrial world, it is needful, that there should be properly trained workmen, with some education in them, otherwise, this country will not be able to stand in competition in industry, with the other great countries of the world, old systems alone cannot stand, we must keep pace with the times, otherwise, we shall lag behind and be ultimately ruined.

Scientific education should be cultivated, as much as possible, in this country, as it is one of the greatest means of developing the industry and commerce of a people and it would keep us abreast with the progress of the world.

There is a great lack of proper scientific education in this country and it is a deplorable fact that India in which science made such a great progress, in ancient times, should, in modern times, contribute so little to the scientific researches of the world.

Great steps ought to be taken for the proper cultivation of scientific education in this country and every care that can be taken, should be taken to foster the growth and development of a proper scientific education in this country.

For this purpose, institutes, having for their chief purpose the development of scientific education in this country, well-equipped scientific laboratories and societies for the cultivation and development of scientific education, should be established all over the country.

Students should be sent to the other countries of the world to acquire a sound and thorough technical and scientific education and they, on their return to India, should be given every encouragement to develop the arts, industries and technical and scientific education of their own mother-country.

Physical education ought also to form a great part in the education of the people of India. They would not be able to make any progress and improvement and engage, in competition with the other nations of the world, in the great struggle for existence, unless their bodies be sound and healthy ones. Along with the general education that the children would receive, proper physical education, and training should be imparted to them.

Open-air games and exercises, in which many persons join together, are good and beneficial, as herein along with the physical exercise of the body, many high mental virtues, such as, presence of mind, promptitude of action, prompt obedience to command and such other various high mental virtues, that help very much to form up and develop the character of a man and of a nation are acquired.

Next, I lay a great stress upon MORAL education. It is needless for me to say that MORAL education is essentially necessary for every one. The merely filling up the mind with intellectual matter, without developing its moral side, would be a most imperfect education, as it is absolutely necessary to develop the character of a man, for, without it, a man would not be a MAN and also moral education is essential to the formation of a great national character, without which, no nation can ever be great.

Next, I want to speak about SPIRITUAL education. Now, this matter is very important and ought to receive a most careful attention.

Religion forms the chief thing in the life of a man. It moulds greatly the character and life of a man and also the character and actions of a nation.

Here, in India, we see all manner of superstitions prevailing and exercising a great influence over the men. Now, this thing acts as a great bar to the progress and improvement of the society and country. It is needful that there should be a proper SPIRITUAL education, among the people of this country, that thereby the foolish prejudices and superstitions may be dispelled from their minds and they may be able to follow and grasp the real truth and light, whereby they would be able to improve themselves and their nation.

Here, in India, it is not unoften, that much trouble, riots and even bloodshed, take place among the people of this country, on account of vain, foolish and narrow religious prejudices and superstitions. This thing does very greatly weaken and enervate the national character of the people, often a great bar and impediment to their progress and [illegible] greatly their national strength and sows the seeds of the national ruin among them.

How often ignorance pollutes the nobleness of religion spreads a deep darkness over its divine radiance and prevents the sacred light of religion and truth from illumining with its bright and celestial rays the human heart.

The human mind should receive a spiritual education distinguish the real truth from falsehood, the real light from the darkness, to have a better and more rational and enlightened knowledge of the great Creator, and knowledge of the end and destiny of the human life.

It is, in the nature of the human mind, to hanker after religious truths and knowledge, after the knowledge of the great Creator and the deep mysteries of the creation and life and where ignorance prevails, all sorts of false theories, promulgated by crafty and interested persons, prevail over the minds of the people and generate many evil manners and customs among them, that corrode into the vital welfare of the society, vitiate the minds of the people and sow the seeds of debasement, degradation, deterioration and ultimate ruin among them.

History teaches us, in glowing characters, how crafty priesthoods and false religions have brought about the ruin and downfall of nations.

Religion has got a great influence over the up-building of a nation and exercises a very deep influence over national progress, welfare and prosperity.

Next, I want to speak about UNIVERSITY EDUCATION IN INDIA. There can be, no doubt, that a well-directed university is a very great and potent means of the diffusion of education and specially of higher education among a people and the Indian Universities, one of the greatest boons to India of the British Government, have undoubtedly done much towards the advancement of progress, civilization and enlightenment among the people of this country, though there yet remains much to be remedied, much to be done.

The Universities must pay greater attention to real education and culture, than to mere external forms and formalities, and try to adapt themselves, as far as possible, to the actual needs and circumstances of the country that their utility may be increased.

We must not think that the University can monopolise all education, and that no education can exist outside the University.

Such a thought is extremely foolish and absurd; no nothing can monopolise education; each thing in the universe, each moment in the universe, can furnish vast education to the human mind and we must not think of reducting education, in a cold, mechanical way within the University sphere.

Vigorous individual enterprises ought to be made for furtherance and advancement of education and culture. University is not the producer of education, but, a great help to the acquirement and diffusion of education and learning.

One great thing, I want to say, in connection with the subject of our to-day's lecture, that we should not neglect the INDIGENOUS education of this country, but, must pay great attention to it. There can be no solid national education, if we neglect the indigenous education of the country.

Mere foreign education, with utter neglect of the indigenous education, would not do. It may produce various mischiefs.

Again, India was glorious in the past, with a grand and glorious literature, philosophy and the productions of some of the greatest minds, the world has ever seen, we ought to be thoroughly acquainted with them and I think that the establishment of the HINDU UNIVERSITY would be a great help in the diffusion of ancient learning in this country.

The study of the INDIAN VERNACULARS, prevalent in the different parts of India, should be studied among the people of India, in all parts of it, as by it, the people of the different parts of India would be able to know more fully one another, to enter into the inner lives of the different societies, prevalent all over India, and that would help very greatly to bring the different peoples, inhabiting this vast country, into closer contact with one another and help the formation in India of a great and powerful Indian nation

The study of FOREIGN LANGUAGES also should form an portant part in the education of the people of India, for, reby, they would be able to study the thoughts and tori s of the other nations of the world and assimilate the od from them to their own life and also be able to keep mselves abreast with the progress of the world.

Literary societies, public libraries, and such other institu- ns should be established all o.. India, as they would atly help to propagate educa.. nd culture among the ple of this country. Efforts should be made by them propagate education and culture among the masses of the ple of India, among the males and females of all classes the people of this country.

Newspapers, edited by able and responsible editors, m also a very important part in the education of a ple, as they greatly tend to diffuse much knowledge culture among the people and help very greatly the ancement of civilization and enlightenment among them.

Poor students, all over India, should be helped and ouraged to prosecute their studies, and the people of lia should not be slow in untying the strings of their rses for the furtherance of the noble cause of education this country, on which, above all, lie the future progress, provement, prosperity and greatness of India and which uld be a great and most effective remedy for many of greatest evils, that are, at present, corroding into the l welfare of the people of this country, and which, y, in time, raise her up to a lofty and dignified position make her take her stand with the other great nations the world, and advance the progress of the world, and manity, instead of remaining a poor and miserable ntry overridden by ignorance, superstition, prejudice poverty.

The Meeting dissolved with a vote of thanks to the chair 7-30 P.M.

(Vide, The BENGALEE, 5th February, 1913).

(9) The ninth Public Meeting, for the Thirty-eighth sion of the Society, was held, with great *eclat*, at the hall the National Medical College and King's Hospital, Upper Circular Road, on Friday, the 21st February, 13, at 5-30 P.M., to congratulate the Hon'ble Maharajah majit Sinha Bahadur of Nashipur, on his election to the islative Councils of both Their Excellencies the Viceroy Governor-General of India and of the First Governor he Presidency of Fort William in Bengal.

The building was very beautifully decorated with garlands lowers, flags and nose-gays, which imparted a charm to distinguished audience. The Meeting was very largely nded by the graduates and the under-graduates of the cutta University and the public in general.

On the motion of Dr. Amullya Dhone Neogy, Professor, TIONAL MEDICAL COLLEGE, and seconded by Dr. Kartic undra Dutt, L.M.S., ex-Medical Officer to His Highness Nizam Sahib of Hyderabad-Deccan, C.C.S.I., and the vernment of India, Surgeon to the KING'S HOSPITAL Professor of Botany, NATIONAL MEDICAL COLLEGE, Sarat Kumar Mullick, M.A., M.D., was voted to the ir, amidst cheers.

The Chairman, on taking his seat, first welcomed the ble Maharajah Ranajit Sinha Bahadur of Nashipur, h a few well-chosen words, and said that, as the Hon'ble harajah Bahadur was elected by the people, they would ect him to be loyal to their trust and voice their sentiments, both before the Imperial and Bengal Legislative uncils.

The Hon'ble Maharajah Bahadur was an illustrious re- ntative of our race and, in his amiable personality, has ted all the virtues of wealth and learning, and it was reshing to observe that he had annihilated the immemo- jealosy between LUCHMI and SARASWATI. (CHEERS.)

It was a matter of great pleasure that he was a represen- ive of the aristocracy and of the people as well. Great e his responsibilities. His opportunities greater still d, he hoped, that his career, in both the Councils, will a triumph indication of the unique conference that has en reposed in him. (CHEERS.)

Mr. Sham Lall Day, the Founder-Secretary to the Society, n addressed the Meeting. He read and submitted the DRESS OF CONGRATULATION, presented by the Society the Hon'ble Maharaiah Bahadur of Nashipur, on his being elected to the Legislative Councils of both Their Excellencies the Viceroy and Governor-General of India and the Governor of Bengal.

The Hon'ble Maharajah Bahadur, who was profusely garlanded and lustily cheered, then made a suitable reply to the ADDRESS. He assured the assembly the he would, above all things, be faithful and sincere to the trust imposed upon him and try his best to justify the selection.

The well-being of his countrymen will be his chief desire and he would always support their cause, in both the Legislative Councils of the State. (CHEERS.)

He thanked the Members of the Calcutta Literary Society and its indefatiguable Founder-Secretary, Mr. Sham Lall Day, for the fine Address of Congratulation presented to him and wished the Institution every success. (CHEERS.)

The Chairman, then, in introducing Mr. Jyoti Prasad Banerjea, B.L., the speaker in the evening, said that he was a sincere worker of the HINDU MARRIAGE REFORM LEAGUE and a fine speaker. He had been watching Mr. Banerjea with interest and he was glad to note the progress he was making with the cause, he had so gallantly undertaken.

EARLY MARRIAGE was a veritable curse in their society and Mr. Banerjea had done well, in selecting the subject for discussion among young men. (CHEERS)

He had begun very well and Dr Mullick hoped that his efforts would be crowned with success.

He then asked Mr. Banerjea to deliver his second lecture to the society on

Young Bengal and Its Potential Energy :–

Mr. Banerjea then rose, amidst cheers, and spoke on the subject for nearly half an hour. He said that the very name of the subject smelt of politics, but, he would entirely confine himself to the social aspects of the subject.

He asked his hearers to concentrate their attention, for one moment, on the condition of their society. He asked them to come out of the narrowness of prejudices and have a look abroad, how nations were on their march! How they were adopting themselves to the exigencies of the changing times! How they were moving forward, full of enthusiasm and hope, uprooting the thorns of customs and prejudices from their wayside! Woe betide the nation, that did not feel the pulsation of an awakened consciousness that was vibrating through the world. It was only to be felt, it was sacred and it was divine It begot enthusiasm. It generated steam. It killed weakness. It quickened and inspired all that it touched.

Great were the possibilities of the Bengali race. If the stumbling blocks in the social life were removed, if the social shackles were loosened, Bengal could shine with greater lustre. Students of to-day would be citizens of to-morrow. They would be the keepers of the country's future.

The learned speaker fervently asked his hearers to realise what incalculable mischief they were doing to their nation, by marrying their young man, before they finished their education and were competent to manage a family.

They were all poor. The great middle class suffered the pangs of poverty, in grim silence. They all knew that, they all felt that. Why then, by marrying their boys and girls early in life, would they increase the miseries and cut the foundation of the welfare of the race?

Why then should they, by saddling the young student with a a miserable married-life compel him to leave aside his books and enter into service. In their country, service meant death of the soul. Struggling with want all through his life, feeling at every turn that life was a burden, running into debts for marrying his daughters and educating his children—half-starved, worried and over-worked, the once youthful enthusiast, now a soulless machine, would drop once into the grave, too early in life.

The speaker next asked his audience to consider that there were more than three lakhs of child-widows, between one year of age and fifteen. The number of infant widows, under one year of age, was eight hundred and fifty-nine! Between one and two years, their number was one thousand and thirty-nine! They were not allowed to remarry. They were denied all the dainties and delicacies of life and were made to fast. Their priesthood had formulated to several

by-laws and regulations for them, which would melt the soul of a Draco.

What had they done for them? If they were not bold enough to re-marry those innocent victims of an outrageous custom they could swear not to marry girls, before they are sixteen. Then, at once stroke, the possibility of widowhood at such low ages would be destroyed. Their benign Government were pledged to a policy of non-interference in their social laws and as much they must set their hands to the plough.

It was nothing revolutionary to marry a youth of twenty-five with a girl of sixteen. That was enjoined by the VEDAS the SHASTRA of the SHASTRAS, and, by medical authorities. He asked them to ponder upon the subject and appealed to them to form a distinct opinion.

If they thought that EARLY MARRIAGE was responsible for immature offerings, untimely deaths and manifold miseries, they should at once set their face against it. Let them not, like the thief who condemns stealing, but steals himself, condemn the custom and yet follow it with blind veneration.

After the lecturer had done, the Chairman addressed the Meeting. He thanked the lecturer for his lucid speech, blessed the society and wished the Institution every success.

Dr. K. C. Dutt, in a few appropriate words, then proposed hearty votes of thanks to the Hon'ble Maharajah Bahadur Dr. Mullick and the lecturer of the evening, which were seconded by Mr. Sham Lall Day, the Founder-Secretary to the Society, and carried by a acclamation.

The Meeting terminated in the evening

The Hon'ble Maharajah Bahadur then left the Meeting amidst shouts of applause.

(VIDE, THE STATESMAN, THE BENGALEE, 23rd, and THE INDIAN MIROR, 24th February, 1913.)

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(10) The tenth public Meeting, for the Thirty-eighth session of the Society, was held at the hall of the City College, 13, Mirzapur Street, on Wednesday, the 26th February, 1013, at 5 P.M.

On the motion of Mr. J. N. Chatterjea, seconded by Mr. Mahendra Nath Guha, the Revd. Earnest F. Knight, Minister of the UNION CHAPEL, was voted to the chair, amidst cheers.

On the Revd. Chairman's taking his seat, Mr. Lalit Mahan Ghosal, Editor, CALCUTTA SPECTATOR, delivered his third lecture to the Society on :—

The Merits of John Bunyan's Religious Tracts :

The learned lecturer very ably dwelt on his subject and spoke, at some length, on the life of John Bunyan, from his boy-hood to the time of his death. He dwelt, at some detail, on his boyish franks his pulling the chord of the bell-fry—his meeting two women, who were speaking on next life and good and bad conduct in life and detailed the gradual stages of development of his moral consciousness, when, at last, he became BISHOP BUNYON.

He was a devout Christian of the old order, who would not break a Sabbath and his two books, THE PILGRIM'S PROGRESS AND THE HOLY WAR were the very manifestations of the gradual changes, that were wrought in the character of the author.

The learned lecturer then proceeded to review the writings of his books, which were brought to a conclusion, by exhorting his audience to imitate John Bunyan in his life, character and writings.

After the lecturer had finished his speech, Mr. S. N. Ghose spoke a few words on the subject.

The Revd. Chairman then, in a neat little speech, descanted on the merits of John Bunyan's religious tracts and thanked the lecturer for his enlightening and erudiate speech. He thanked the lecturer and wished the Institution every success.

A vote of thanks to the chair brought the proceedings to a close.

(Vide, THE BENGALEE and THE INDIAN MIRROR, 27th and THE AMRITA BAZAR PATRIKA, 28th February, 1913.)

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(11) The eleventh public Meeting, for the Th eighth session of the Society, was held at the hal the Ripon College, 15, Harrison Road, on Friday, 7the March, 1913, at 3 P. M., under the presidenc the Revd. Earnest F. Knight, Minister of the UN CHAPEL, when Mr. Lalit Mahan Ghosal, Editor, CALCU SPECTATOR, delivered his fourth lecture to the Soc on—

Samuel Taylor Coleridge :

The learned speaker very ably dwelt upon his sub for nearly three-quarters of an hour and he was heard rapt attention.

We read in an English periodical, in our college day nice, descriptive poem, on some of British poets, b Cambridge graduate, we presume, of which the follow two lines still stick to our memory :—

"SHAKESPEARE'S BOUNDLESS CLOUDLESS HUMAN VI
OR, THE WEIRD TWILIGHT THAT COLERIDGE KNI

Yes, we find, in Samuel Taylor Coleridge's life and tings, a sort of weird twilight, that is conspicuous by absence in those or any other British poets.

By the wondrous operation of the magic-wand of genius, he could produce poems, from which we can ga the sacred mysteries of life's songs, enraptured with delights of ecstatic vision, as a critic has rightly describe

Yet, they were leavened with a kind of un-subdued gularity of thought and fantastic expressions here there the happy blending of the two phases of the phys phenomenon, the sinking of the sun on the western hor and the glowing glorious light at sundown a weird twil —a prototypical expression in the moral world.

While receiving his education at CHRIST'S HOSPITAL at Jesus College, Cambridge, where poetry and metaphy became his favourite studies, he enlisted himself a common soldier in the dragoons, just after leaving College.

On one of the saddles in the stables at Reading, Na niel Ogle, Captain of Coleridge's troop, found the follow sentence in *Latin*.

"EHEUT! QUAM INFORTUNII MISERRIMMUM EST
FUISSE FELICEM".

The scholastic Captain Ogle was much struck with circumstance, and, on enqu ry came to know, it was work of COMBERBACK, for Coleridge assumed that nam the army he having at once said :

"I wrote it." Comberback was discharged and M took him on her laps. He was a believer in God and cribed atheism, in the following vivid manner :—

"The very name of God
Sounds like a juggler's charm : while bold with joy
Forth from his dark and lonely hiding place
(Portentious sight) the owlet Atheism
Sailing on wings obscure athwart the moon.
Drops his blue fringed lids, and holds them close
And hooting at the glorious Sun in heaven
Cries out "Where is it?"

With SOUTHEY and LOVELL, he formed happy trio, an enthusiastic notion of reforming the political worl gave lectures on the APPROACHING HAPPINESS OF HUMAN RACE, which created a great sensation.

They then endeavured to go to the new world, to c their new theory of PANTISOCRACY into execution. Cupid stood in their way, for the design was broken off the attachment of the three enthusiasts, towards the t Fricker sisters. In all this, it is evident, the same gro que ligh-and-shade combination played an important in his nature

He wrote poetry from REMORSE to PICCOLOMINI, but merit could never completely assume the dazzling pro ties of the sun, nor, th mellowing properties of the LUNA it was the combinat on of deep philosophy, sometimes egotistic thoughts and turgid express ons like

"River, now with bushy rocks o'erbrowed.
Now, winding bright and full, with naked banks.

while the whole world seemed imaged in its vast circ ference.

In his old age, he lost to an extent his brilliant con sational powers, but, in spite of his bodily weakness mental powers did not fail to mark him out, as one of rarest specimens of humanity, battling with physi rigours, and yet, not a shade falling on his brow to ma others understant that he was undergoing bodily disco fitures of the most excruciating nature.

A few days before his death, this distinguished poet and metaphysician wrote to his god-child, Kinnaird—"But I have been, likewise, through a large portion of my later life, a sufferer, sorely afflic ed with bodily pains, languor and manifold infirmities... .....that the Almighty Redeemer... has reserved, under all my pains and infirmities, the inward peace, that passeth all understanding, with the supporting assurance of a reconciled God, who will not withdaaw his spirit from me in the conflict, and in his own time, will deliver me from the evil o..e."

The sun of his life set on 25th July 1834, but, in the twilight of his evening carreer, his *epitah*, written by himself in his weird mood, we read :—

"Stop, Christian passerby ; Stop child of God,
And read with gentle breast. Beneath this sod
A poet lies or that which once seemed he—
O, lift a thought in prayer for S. T. C.—
That he, who, many a year with toil of breath
Found death in life, may here find life in death
Mercy for praise—to be forgiven for fame
He asked and hoped through Christ
do thou the same.

The weird twilight has just come on the next horizon. The death in life ended and Coleridge found life in death.

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After the learned lecturer had finished his speech, the Revd. Chairman addressed the Meeting for nearly half an hour. He thanked the lecturer and wished the Society every success.

(*Vide*, *The Statesman* and *The Indian Mirror*, 8th March 1913.)

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(12). The twelfth Public Meeting, for the Thirty-eighth session of the Society, was held at the hall of the City College, 13 Mirzapur Street, on Thursday, the 13th March. 1913, at 5 P. M., under the presidency of the Revd. Thomas William Norledge, M. A, Secretary of Christian Literature Society, when Mr. Prafulla Kumar Bosu, the brilliant orator, scholar and poet dramatist, delivered his fourth lecture to the Society on

The Building up of National Life :—

The learned lecturer very eloquently spoke on his subject for nearly three quarters of an hour. He said that one of the chief factors that build up the national life is *education* ; and that without the proper spread of *education* among a people, there cannot be a sound national growth and development among them There should be a great unity among a people, that they may attain to a sound national growth and development.

He spoke of commerce as a great means of enriching a nation and making them march along the path of progress, improvement, prosperity and civilization. He said that, intercourse with foreign nations is also greatly necessary to the progress and improvement of a people and that they should always try to keep abreast with the progress of the world at large and never lag behind.

He dwelt on the great necessity of reforming all social abuses, among a people, to form up a sound and healthy national life among them, as social abuses corrode into the very vital welfare of the society and become great bars and impediments to the progress, improvement and prosperity of the people.

He laid a great stress on a sound growth and development of the *national character*—as without it, no nation can rise. A healthy *national character* is the chief basis of a healthy national life.

After the lecturer had finished his speech, the Revd. Chairman spoke a few words on the subject. He thanked the lecturer, blessed the Society and wished the Institution every success.

The Meeting dissolved with a vote of thanks to the Chair.

(*Vide*, *The Statesman* and *The Amrita Bazar Patrika*, 14th. March, 1913)

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(13). The thirteenth Public Meeting, for the Thirty-eighth session of the Society, was held at the hall of the Ripon College, when Mr. Prafulla Kumar Bosu, the brilliant orator, scholar and poet-dramatist, delivered his fifth, lecture to the Society on :—

The Status of Woman in Human Society :—

The learned lecturer dwelt upon his subject for nearly an hour and was heard with deep interest. He said :—

Gentlemen :—what is the status of the woman in the human society? What place should she occupy in the world?—this question is one of the greatest and most burning questions of the day, at present.

It is needful that we should consider this great and important subject with a mind, free from all bias and prejudice and with the greatest sagacity and wisdom that we can command It concerns the good and welfare of half of the human race. It concerns the very vital good and welfare of the whole human society.

In all things, we should consult, above all, the dictate of nature ; we should accord to all, the position in the society, which they, by nature, ought to occupy in it. any introversion of it, leads to disorder and chaos in the society and mars its progress, improvement and welfare.

The women should occupy that place and position in the human society, which they, by nature, should occupy in it. The women constitute a very great and important factor of the human society. They exercise a great influence over it. The progress and improvement of the human society is inseparably bound up with their progress and improvement, and if we want the proper progress and improvement of the human society, it is needful that we should accord to the women their proper place, position and station in the human society and all the rights and privileges, which they ought to enjoy.

The foolish theory, entertained by many persons, that the women are the born-slaves of the men and are designed by nature, for their sensual enjoyment and the merely menial, tasks of domestic life has been rejected as a foolish and non-sensical theory by the civilized world.

The women have, like the men, got moral and intellectual faculties, that, like those of the men, require a proper culture and development, and as the women constitute a very great and important factor of the human society and exercise a very great influence over it, it is very greatly needful that their minds should be properly educated and cultured. And that the influence, they would exercise over the human society, be a good, sound and salutary one and lead to the progress and improvement of the human society.

Suitable independent livelihoods should be provided for them and they should chiefly be employed in those tasks, which they are specially fitted, by nature, to perform. It is not desirable, that the women should, in all cases, have to depend on men, absolutely for their support and maintainance, but, the means, by which they can earn their live-lihoods independently, should be opened up to them.

The women are specially fitted and designed by nature to perform those tasks, that should be done with softness, gentleness and delicacy and they should chiefly be employed in these tasks.

I do not think it desirable that the women, surrendering their natural softness, delicacy, gentleness and modesty, which adorn them so greatly and shed such a sweet and ennobling influence over the whole human society, as the soft and silvery rays of the moon shed such a sweet and charming beauty over the earth, should enter the political or the military world, that must be left to the sterner sex. They should enjoy those rights and privileges, which they are fitted and, designed by nature, to enjoy, and, if they be granted those rights, which they are not fitted by nature to enjoy, that would lead to their own harm and injury and confusion, disorder and chaos and harm in the whole human society.

In conclusion, I want to say, that men and women should live in harmonious union and co-operation with one another, as designed by nature, and fulfil their respective duties, in their respective stations in the world and would thereby lead to the gradual progress and

After the learned lecturer had finished his speech, the Revd. Chairman spoke a few words on the subject. He thanked the lecturer, blessed the Society and wished the Institution every success.

(*Vide*, *The Statesman*, *The Bengalee* and *The Amrita Bazar Patrika*, 15th. March, 1913).

A Deputation :—

A deputation of the Members of the Calcutta Literary Society, headed by Mr. Sham Lall Day, its Founder-Secretary, waited upon the Hon'ble Maharajah Manindra Chandra Nandi Bahadur of Cossimbazar, at his palatial residence. 203, Upper Circular Road, Calcutta, on Saturday. the 5th April, 1913, at 10-30 A.M, to congratulate the Hon'ble Maharajah Bahadur of Cossimbazar, on his well-merited election to the Imperial Legislative Council.

The Hon'ble Maharajah Bahadur very courteously received the Members of the deputation.

Mr. Sham Lall Day, the Founder and Secretary to the Society, after having introduced to the Maharajah Bahadur the Memers of the deputation, then read and submitted an *Address of Congratulation*, presented by the Society to the Hon'ble Maharajah Bahadur of Cossimbazar, to which the Hon'ble Maharajah Bahadur made the following reply :—

"*Gentlemen* :—Allow me to thank you very sincerely for the Address, which you have presented to me and for your congratulations upon my election as an Additional Member of the Governor-General's Legislative Council."

"I associate myself with you in thanking the enlightened land-holders of Bengal, who have conferred this distinction upon me. Your references to my humble services to our literature and movements of public utility are far too flattering. But, I thank you for your generous appreciation."

"In the Imperial Legislative Council, it will be my constant and earnest endeavour to do my duty to the Government and my country and countrymen. I thank you gentlemen, once again for your good wishes, which I heartily reciprocate."

The Hon'ble Maharajah Bahadur shook hands with the Members of the deputation.

The deputation then withdrew at 11 A.M.

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(14). The fourteenth Public Meeting,forthe Thirty-eighth session of the Society, was held, with great *eclat*, at the spacious compound of a garden-house, in Dakhineswar, (North of Baranagar, Calcutta), on Sunday, the 4th May, 1913, at 4-30 P.M., before a large and appreciative audience

On the motion of Mr. Mahit Chandra Bose, M.A., B.L., *Vakil*, High Court, seconded by Mr. Satya Charan Ganguli, a retired sub-Judge, Roy Yataindra Nath Chowdhury Bahadur, M.A., B.L., Zemindar of Taki, was voted to the chair, amidst cheers.

On the Chairman's taking his seat, Mr. Sham Lall Day, the Founder-Secretary to the Society,welcomed the audience in a suitable speech.

The Chairman then asked His Holiness 108, Sri Jagat-Guru Shankaracharyya Madhusudhan Tirtha Swami Maharaj of *Goverdhan Math*, Puri, to deliver His Holiness' first lecture to the Society on.

Dharma (Religion) :—

The venerable Sankaracharyya very clearly explained his subject for nearly an hour and he was heard with rapt attention.

His Holiness began with a *Sloka* from Manu, thus:—

"Veda Smriti Sadachara aasyacha priyan Attama,
Etat Chaturbidan Prantha Sakhyat Dharmashya Lakhanam."

(*i.e.*,) Veda, Smriti, and Customs prevailing amongst the good men, and the satisfaction of one's own conscience.

His Holiness said :—that the latter three to be an authority, as *Dharma* must be consistent with the teachings of the *Veda*. Now the misfortune is that, our countrymen are, for the most part, ignorant of the teaching of the *Vedas*.

If we are to rise in the scale of nations, not to speak of our spiritual development, we should look backward upon the ideals, preached by our *Munis* and *Rishis* of old and doctrines promulgated by the sacred *Vedas*.

If we look to them, we shall find that there is nothing [illegible] observing in the different religions of the world, which we have not already got in our sacred

His Holiness continued that he would be the first to accept any religion, if it can be shown to him that,—*the* religion is either *more* perfect than the religion inculcate in the *Vedas*; or, it is superior to the *Vedic* religion.

He, on the other hand, is ready to meet any argumen which may be put forward against the *Vedic* religio

He exorted all our countrymen to devote themselves t the study of the *Vedas*, or, to inform themselves of th *Vedic* religion, through the medium of the Smritis, Puran Mahabharat, Ramayan, &c.

Regarding the *Caste system*, His Holiness said that the is nothing in it, which can be said to set one class again another. The four different castes, or, *Varnas*, we instituted, for the division of labour, intended for the pu pose of the harmonious growth and development of th social organisataion of the Hindus.

In fact, his illustration that the four castes are merel four brothers in one family, for the better performance of th duties of the family touched the heart of every one presen

His Holiness concluded his learned and impressiv speech, with a blessing for all and a prayer to th Almighty God, for raising the *Hindu Nation* both spiritual and in mundane affairs.

After His Holiness had finished his speech, the Chairma rose and spoke a few words on the subject.

He said, the name of *Bhagaban Sri Sankarachyya* is o to conjure with amongst the Hindus. The great missio of Sankaracharyya's holy life was to re-establish th *Vedic* religion, amongst the Hindus, whose faith in was rudely shaken by typified, by the fact that when h after finishing his *Brahmacharyya Asram*, would return *Grihasthasram*,his *Guru* asked of him, by way of *Dakshin* to devote his life to re-establish the *Vaidic Dharm* amongst the Hindus.

The worthy disciple accepted the requests of h *Guru*, and since then, he made the re-establishment of th *Vaidic Dharma* in India.—his whole life work.

He was such a mighty champion of true theism, (which only another word for *Vaidic Dharma*), that he straight we to the place, where was any semblance of Atheism, to di pute it and to eradicate it—because, he believed that the was nothing more injurious to humanity than a belief i Atheism. Well, it is that the Hindus unanimously acce *Bhagaban Sri Sankaracharyya*, as an incarnation of God.

It is worthy of his modern representative, His Holines 108 Sri Jagat-Guru Sankaracharyya Madhu Sudan Tirth Swami Maharaj of *Gobardhan Math*. Puri, that he shoul claim before the world that, he is always ready to me arguments againsts *Vaidic religion*. His Holines catholicity is proved by his readiness to accept an religion, which can be proved superior to the *Vaidic* one.

It would be most unfortunate for us, if we den ourselves the opportunity of acquainting ourselves wit the *Vaidic Dharma* and, having our doubts, therefo removed, by placing ourselves at the feet of spiritu leaders, like His Holeness Sri Sankaracharyya of *Gova dhan Math*. Puri.

The Chairman, in conclusion, humbly expressed th general feeling of the Meeting, that they were all ver grateful for the great condescension on the part of H Holiness to come there and instruct them, as the spiritual dutles.

The Meeting dissolved with vote of thanks to th chair and the venerable lecturer, at abont 7 P.M.

(*Vide*, *The Amrita Bazar Patrika*, 6th and *The India Mirror* 7th May, 1913.)

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(15). The fifteenth Public Meeting, for the thirty-eightl session of the Society, was held in Beadon Square Park Beadon Square, on Saturday, the 24th, May, 1313, a 6 A.M.

On the motion of Mr. Sarada Charan Ghose, second ed by Mr. Sham Lall Day, the Founder and Secretary to the Society, Rai Bahadur Baikuntha Nath Basu, ex Dewan of His Majesty's *Mint*, in Calcutta, was voted to the chair, admist cheers.

Mr. Sham Lall Day, the Founder-Secretary to the Society, having read the proceedings of the last year's *Empire Day Meeting*, held in Chowringhee Maidan, on Friday, the 24th, May, 1912, at 7 A.M., addressed the assembly thus :—

the blessings of God, on this—the auspicious *Empire Day*. May God preserve for ever Their Most Excellent and Imperial Majesties The King-Emperor and The Queen-Empress of India and shower His choicest blessings on Their Imperial Majesties and the people of India. (*Cheers*)

The Chairman then called upon Mr. Prafulla Kumar Bosu, the brilliant orator, scholar and poet-dramatist, to speak a few words, suitable to the occasion. Mr. Bosu then rose and made the following speech :—

Mr. Chairman and gentlemen :—we assemble here, this morning, to commemorate the *Empire Day*—the Birthday of Her Most Gracious Majesty The late Queen Victoria—The good.

It is with very great delight that we perform the pleasant task this morning. The late Queen Victoria—The Good justly surnamed *The Good*, commanded the universal love, respect and regard of the entire people of India, high or low, rich or poor and when Her late Majesty breathed her last, we all remember the deep, sincere and unfeigned sorrow that broke out from all over India,—from palace and cottage alike, at the bereavement of their dear and beloved Sovereign, who, by her manifold good, kind and benevolent acts, won the hearts of the people of India.

To a sovereign, the greatest honor that can accrue to him is the love and regard of his subjects and Her late Imperial Majesty Queen Victoria—The Good enjoyed that high honor to the fullest extent.

The people of India are a most loyal people and they look upon their Sovereign, as the representative on earth of the gracious God, and, on manifold occasions, they have displayed their great loyalty to the British Throne and bravely stood by it, amidst its dangers and difficulties

Let us now pray to the Almighty God, to shower down His choicest blessings upon our beloved King-Emperor George V, and upon his beloved consort Queen Mary and may Their Majesties, following the noble example of the illustrious Queen Victoria—The Good, win more and more the love and regard of their Indian subjects. (*Cheers*)

We also offer our hearty prayers to the gracious God that His Excellency the Right Hon'ble Baron Hardinge of Penhurst, P.C., G.C.M.G., G.C.V.O., G.C.B., G.M.S.I., G.M.I.E., I.S.O., Viceroy and Governor-General of India, has recovered from the unhappy mishap of the atrocious outrage at Delhi, and resumed his high duties amidst the love and respect of the entire people of India (*Cheers.*)

Gentlemen, I am glad to inform you that the *Calcutta Literary Society* has been celebrating the *Empire Day*, since the foundation of it and we hope that this Society may continue to celebrate this day from year to year. (*Cheers.*)

The Chairman then addressed the Meeting thus.—"*Gentlemen*, we have met here this morning to celebrate the *Empire Day*, which has rightly come to be associated with the Birthday of Queen Victoria—The Good. Her most lamented death has removed from the list of our holidays—a holiday, so long known as the *Queen's Birthday* and latterly as the *Empress' Birthday*—a holiday, which had been enjoyed successively by nearly four generations of her loyal subjects, throughout her Dominions all over the world.

It was a happy idea of Lord Meath's to suggest the celebration of this day as the *Empire Day*, for the expansion of the British Empire into its present dimensions took place during the exceptionally brilliant and beneficient reign of that august Sovereign and the people, on whose will this Empire is broad based, are expected to celebrate the day, in a befitting manner. (*Cheers.*)

Lord Meath has done a great deal to popularise the movement in England and the Colonies. I have read some of the tracts and catechisms, which have been published by him, for introduction into schools, to enable the young students to realise the vastness of the Empire and the part it has played and is yet destined to play, in moulding and guiding the thoughts of the world at large, in enlarging the domains of literature, arts and science and in advancing the cause of civilisation and humanity.

I remember, Maharajah Sir Pradyot Kumar Tagore Bahadur, Kt., celebrated, the day, at his ancestral temple at Mulajore, on two occasions. On one of these, a Regimental

I am not aware of the continuance of the celebration by the Maharajah Bahadur, or of the celebration of the day by any other noble man or any society, in this—the second city of the Empire, excepting the *Calcutta Literary Society* which has been regularly observing the day, in its humble and loyal way. (*Cheers.*)

May all peace and prosperity attend the Empire and may it continue for centuries and centuries in all its glory and integrity—is the heart-felt prayer of all, who have the pride and privilege of being its Members.

The Meeting then terminated, with a vote of thanks to the chair.

(*Vide*, The *Amrita Bazar Patrika*, 26th and the *Bengalee*, 29th May, 1913.)

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(16). The sixteenth Public Meeting, for the Thirty-eighth session of the Society, was held in Cornwallis' Square Park Cornwallis' Square, on Monday, the 26th May, 1913, at A.M.

On the motion of Mr. Abinas Chandra Ghose, M.A B.L., (late Deputy Examiner, Military Accounts Department), seconded by Mr. Sham Lall Day, the Founder Secretary to the Society, Rai Baikuntha Nath Bas Bahadur, (ex-Dewan of His Imperial Majesty's Mint, in Calcutta,) was voted to the chair, amidst cheers.

The Chairman, on taking his seat, addressed the assembly thus :—

Gentlemen, the object of this open-air Meeting, which is being held under the auspices of the Calcutta Literary Society, is to submit our loyal and respectful congratulations to Her Imperial Majesty Queen Mary of England and Empress of India, on the auspicious occasion of the Forty seventh Anniversary of Her Most Gracious Majesty's Birthday (*Cheers.*)

Apart from the fact of Her Majesty's being the consort of the reiging sovereign, Her Majesty has established a special claim on our regard, by giving the people of this country, an opportunity of meeting her face to face

Empress Mary is the First Queen of England, who has visited India. As a matter of fact, Her Majesty came to India twice—once as Princess of Wales and once again as Empress of India. On both the occasions, Her Majesty gave ample proof of her affection for the Indian people and specially for Indian women, whom she invariably addressed as her *beloved sisters* (*Cheers.*)

Even in Her Majesty's Coronation robes, Indian art and Indian materials formed a distinctive feature. Those, who had the privilege of coming in personal contact with her here, were struck with her amiability and simplicity of manners.

Shortly after landing in Bombay, in December, 1911, Her Majesty visited an Exhibition, among the exhibits of which were the portraits of herself and the Emperor. These portraits were not very faithful reproductions of the original. Looking at her own picture, she asked the Lady-in-Waiting, who stood by her :—*Do I look like that?* How simple, how expressive, and how in offensive that remark was !

Again, when Her Majesty visited the Botanical Gardens at Sibpur, in January, 1912, she asked the Superintendent why no general visitors were walking about. On receiving the reply, that they had been kept out in view of Her Majesty's visit, she told him in a tone of bitter disappointment :—"You have spoilt my day". This remark meant that she had looked forward to the pleasure of mixing with the people freely and conversing with them in an unconventional way. Although, as Queen of England, she rolls in wealth, she is known to keep a vigilant eye in house-hold affairs and do her best to check extravagance and waste. Her Majesty spends a good part of the day over her correspondence and in the rearing and management of her children.

Her Majesty's sociability is not incomptible with her sense of dignity or duty and her strictness with kindness of heart. A devoted wife, an affectionate mother, a forgiving mistress, a popular personality, in court and in society at large, Her Majesty is the queenliest of women and the womanliest of queens. I am glad to state that the Calcutta Literary Society has regularly been observing the day in its humble and loyal way. (*Cheers.*)

Illustrious lord, continue, for many many years to come, to rule the heart of the millions, who come under their sway, is —I am sure, the heartfelt prayer of all, who are in Meeting assembled here. (*Cheers.*)

Mr. Sham Lall Day, the Founder and Secretary to the Society, then read the proceedings of the last year's Queen's Birthday Meeting, convened by the Society, in Chowringhee Maidan, on the 26th May, 1912, at 6-30 A.M.

A Message of Congratulation was then forwarded to Her Imperial Majesty Queen Marry of England and Empress of India, to which the following gracious message was received:—

Buckingham Palace.
26th May, 1912.

"The Private Secretary to The Queen is commanded to thank the Calcutta Literary Society for their kind message of congratulation upon the occasion of Her Majesty's birthday".

The Founder-Secretary,
Calcutta Literary Society,
24, Nimtola Street, Calcutta, India.

The Chairman then called upon Mr. Profulla Kumar Basu, the brilliant orator, scholar and poet-dramatist, to address the Meeting.

Mr. Basu then rose, amidst cheers, and addressed the Meeting thus :—

Mr. Chairman and gentlemen :—We assemble here to-day, to celebrate the Forty-seventh Anniversary Birthday of Her Imperial Majesty Queen Mary of England and Empress of India,—the blessed consort of His Most Gracious Majesty George V., King-Emperor of India. It is a pleasant task that we have to perform this morning. (*Cheers.*)

When Their Imperial Majesties travelled in India, in 1911-12, we all know the deep and sincere loyalty that the ever-loyal people of India displayed on that memorable occasion. The people of India are deeply loyal in their hearts and they regard their present beloved Sovereign and his beloved consort with the deepest love, respect and regar .

They highly admire and respect the many great and good qualities of the heart, which Her Imperial Majesty displayed during her tour in India and they would always think with love and affection on the happy event of Their Imperial Majesties' sojourn among them and pray to God for their welfare and happiness. (*Cheers*).

May Her Majesty Queen Mary, like her illustrious mother-in-law, the late Queen Victoria—The Good, justly surnamed *The Good*, for the many great and good qualities of her heart, shine forth more and more, in her goodness and kindness and other great and good qualities of her heart and may Provident grant her a long life and peace, welfare and happiness. (*Cheers*).

It is a matter of great satisfaction to us to find that the Calcutta Literary Society only celebrates this auspicious event, year after year, and we sincerely pray to God that it would continue to celebrate it from year to year. (*Cheers.*)

The Meeting then separated with a vote of thanks to the chair, proposed by Mr. Jyotish Chandra Mitra and carried by acclamation.

(*Vide, The Indian Mirror*, 28th May, 1913)

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(17). To celebrate the Forty-ninth Anniversary Birthday of His Imperial Majesty King George V. of England and Emperor of India, the Calcutta Literary Society convened its seventeenth Public Meeting, for its Thirty-eighth session, (as in previous years), in College Square Park, College Square, on Tuesday, the 3rd. June, 1913, at 6-30 A.M., under the presidency of Rai Bahadur Baikuntha Nath Basu, (ex-Dewan of His Imperial Majesty's Mint, in Calcutta.)

Mr. Sham Lall Day, the Founder-Secretary to the Society, having read the proceedings of the last year's congratulatory Open-air Meeting, convened by the Society, in Chowringhee Maidan, on Monday, the 3rd June, 1912, in honor of the Forty-eighth Anniversary of the Birthday of His Majesty King George V. of England and Emperor of India, addressed the assembly thus :—

Mr. Chairman and gentlemen :—We assemble here to-day to offer congratulatory speeches on His Majesty's [illegible] Anniversary Birthday and to pray to the

It is Divinity, which headeth the body of a King-Emperor, whose tradition has come down to us from generation and we have great regard and love on His Imperial Majesty King George V. of England and Emperor of India (*Cheers.*)

It is, because, His Majesty is an illustrious son and heir of our late beloved King-Emperor Edward VII, who ruled over us with a grace, peculiar to His Majesty. We are all well aware that His Majesty represents a Royal House, whose like is not to be found elsewhere. (*Cheers.*)

The Indian people are always distinguished for their loyalty and devotion to His Imperial Majesty's Throne. It is the tie of friend-ship that binds the two nations together, that makes us love each other, with a force peculiar to ourselves. It is loyalty and devotion to the Imperial Throne of England, that attaches us to a foreign people, who has made India what it is to-day.

No language can express our sincere attachment to the people of England. We owe to them all the blessings which we enjoy, with such ease and comfort. We have no doubt, that our attachment will increase from year to year, as we grow up in age and wisdom. (*Cheers.*)

Now, let us pray to God to pour forth His choicest blessings upon His Majesty King George V., His Majesty's beloved consort Queen Mary and all the Members of the Royal Family. (*Cheers.*)

May Their Imperial Majesties live long and continue to prosper, is the earnest prayer of this Literary Institution of Thirty-eight years standing. (*Cheers.*)

The Chairman then aked Mr. Profulla Kumar Bose, the brilliant orator, scholar and poet-dramatist, to address the Meeting.

Mr. Bose then rose and spoke as follows :—

Gentlemen, we assemble here to-day, to perform a most pleasant function, *viz* :- the celebration of the Forty-ninth Anniversary of the Birthday of His Imperial Majesty George V., King of England and Emperor of India. (*Cheers.*)

This day is a day of great and universal rejoicings throughout the entire India and from every home in it fervent prayers are rising up to the Almighty Being from every loyal bosom, full of the deepest love and respect, for their dear and beloved sovereign, to shower down His choicest blessings upon the Emperor and prolong his life, that he may rule in peace and glory over his Indian subjects. (*Cheers*)

We all know, the deep and profound loyalty that broke out so enthusiastically, from the hearts of his Indian subjects, when Their Majesties travelled in India

It was a most happy thing that the King-Emperor came to India and showed himself to its loyal people, who thus had an opportunity of seeings their dear and beloved Sovereign, whom they love and regard so much. (*Cheers.*)

India is a most precious part of His Majesty's Dominions and it is needful that His Majesty should pay greater attention to and take a deeper interest in this country. Let there be a closer touch between the Imperial Throne, the Imperial country, England and India that would rebound both to the welfare of England and India and contribute to the progress and welfare of the entire British Empire. (*Cheeers.*)

We all know the great good that resulted to India from His Majesty's visit to it and one of the greatest benefits, that the people of India had at that time was the great impetus that His Majesty gave to the noble cause of education in this country by commanding the Government of India to spend the magnificient sum of half a *Crore* of Rupees towards the education of His Majesty's Indian subjects. There should be, at present, a very wide education among the people of India. (*Cheers.*)

It is education that would bring home to the minds of the people of India, the manifold benefits and blessings of the British Government and unite them in a closer touch with the British Government. We all know how deeply grateful the peeple of India are to His Majesty, for this noble act, on his part, towards the cause of education among his Indian subjects. (*Cheers.*)

We say again that there is needful a closer touch between the Imperial Throne, the Imperial country England and India, that would help towards the better [illegible] of this country and [illegible] people of

want to say, in this connection, that India ought to have some representatives of her in the Imperial Parliament to represent her interests there. (*Cheers.*)

In conclusion, we all pray to the Almighty God to grant our dear and beloved Sovereign King-Emperor George. V., and his beloved consort Queen-Empress Mary, a long life, peace and happiness and we hope that the Calcutta Literary Society, which has been celebrating the Anniversary of the King-Empero'r Birthday every year, would continue to celebrate it from year to year. (*Cheers.*)

The lecture being over, the Chairman said :—

Gentlemen, at the instance of the Calcutta Literary Socy., we are met here this morning to celebrate, in our humble way, the Forty-ninth Anniversary of the Birthday of our beloved King-Emperor George V. (*Cheers.*)

For us, Hindus, to sermonise on loyalty, would be committing a *ridiculous excess*,—for loyalty is part and parcel of our constitution and we look upon our Sovereign at the embodiment of Divinity. To the generality of the Indian people, however, the British Sovereign was, until lately, an abstract idea. (*Cheers.*)

It was King George V., who rendered it possible for them to worship their Sovereign as a concrete, and I may add, an ideal personality. His Majesty's love for the Indian people was practically demonstrated by his coming to this country and giving them the opportunity of meeting him literally face to face.

Whether in Bombay, or in Delhi, or in Calcutta, His Majesty was seen to deliberately and slowly drive or ride close to the crowds, who hungered to have a close view of His Imperial Majesty's August person. And this His Majesty did, regardless of personal safety,—such was His Majesty's unbounded trust in his Indian subjects.

Amidst the rejoicings, unique as they were, with which His Majesty's advent to India, with his noble spouse, was associated, a feeling of anxiety coupled with a sense of responsibility, not less keen than that of the authorities, dominated the Indian people, who did not feel relieved, till they heard of Their Majesties' safe return to England.

Nothing, but the most intense affection for his Indian subjects could have induced His Majesty to undertake that risky and troublesome trip. That sympathy, which, His Majesty, as Prince of Wales, had said, should be the key-note of the Indian administration. (*Cheers.*)

He, as King-Emperor of India, has practically and uniformly evinced for His Majesty's Indian subjects. While troops are being paraded and salutes are being fired this morning, throughout His Majesty's vast Dominions, let us celebrate this joyous occasion with a united prayer to Heaven for His Majesty's long life, health and happiness and sing in the words of Henry Carey, the composer of the *National Anthem*.

"God save our Gracious King,
Long live our Noble King,
God save The King." (*Cheers.*)

Mr. Tej Chandra Bose, ex-Accountant, *Military Works Department*, Fort William, having proposed a vote of thanks to the chair, which was carried by acclamation, the Meeting came to a close, at 7-30. A.M.

(*Vide*, *The Bengalee*, 5th and *The Indian Mirror*, 6th June, 1913).

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(18) The Calcutta Literary Society celebrated the Fifty-sixth Anniversary of the Birthday of His Excellency the Right Hon'ble Baron Charles Hardinge of Penshurst, P.C., G.C.M.G., G.C.V.O., G.C.B., G.M.S.I., G.M.I.E., I.S.O., Viceroy and Governor-General of India, by convening its eighteenth Public Meeting, for its Thirty-eighth session, in *College Square Park*, College Square, on Friday, the 20th June, 1913, at 7-30 A.M., under the presidency of Mahamahapadhya Pandit Dr. Satish Chandra Vidyabhushan, M.A., Ph.D., M.R.A.S., F.A.S.B., Principal, Government Sanskrit College, and Secretary to the Board of Sanskrit Examinations, Fellow and Syndicate of the University of Calcutta, &c.

After Mr. Sham Lall Day, the Founder-Secretary to the Society, having explained the object of the Meeting, in a few well-chosen words, the venerable Chairman called upon Mr. Prafulla Kumar Bosu to address the Meeting.

Mr. Bosu very ably delivered a speech, suitable to the occasion and he was heard with rapt attention.

He said that all India is filled with the greatest joy and delight at the happy recovery of His Excellency the Viceroy and Governor-General of India, from the attrocious and dastardly outrage, that was perpetrated on His Excellency, just beyond the block-tower, in Chandey Chowk, at Delhi, on Monday, the 23rd. December, 1912, and the resuming again by him of his high duties.

The happy recovery of His Excellency is to-day being commemorated by a very happy event ; *Viz* :—the feeding of the children throughout India. He thanked Lady Hardinge for the great labour she has been taking for the feeding of the children in India, as in commemoration of her dear and beloved husband's speedy recovery and her motherly love and affection towards the Indian children, especially, towards the poor orphans.

He prayed that the remaining years of Lord Hardinge's Viceroyalty in India, would be attended with peace, happiness and prosperity. (*Cheers*)

The Chairman Dr. Vidyabhushan then brought the proceedings to a close, by offering the sincere and respectful congratulations of the Meeting to Lord Hardinge, on his happy recovery and on his Anniversary of the Birthday. "Lord Hardinge," "he said," is a most sympathetic and liberal-hearted Viceroy, who has done much to ameliorate the condition on the teeming millions of India. It is, therefore, proper that we should express our respectful gratitude, by praying to the Almighty, for the long life of His Excellency, on this the most blessed day of his birth.

Mr. Nagendra Nath Mitra, ex-Deputy Magistrate and Collector, having proposed a vote of thanks to the chair, which was carried by acclamation, the Meeting dissolved.

Hundreds of beggars were then sumptuously fed by the Calcutta Literary Society, to commemorate the happy event. (*Vide*, *The Empire*, 21st June, 1913).

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(19) This Society convened its nineteenth Public Meeting for its Thirty-eighth session, in *Chowringhee Maidan*, on 22nd June, 1913, at 7 A. M., to commemorate the Second Anniversary of the Coronation of Their Most Excellent and Imperial Majesties King George V. and Queen Mary of England, Emperor and Empress of India, when congratulatory speeches, suitable to the occasion, were delivered by Mr. Sham Lall Day, the Founder-Secretary and other Members of the Calcutta Literary Society, before a large and appreciative audiance.

Prayers were also offered to pour the Heaven's choicest blessings on Their Imperial Majesties and the Members of the Royal Family for their long life, health, peace and prosperity.

In conclusion, alms were freely distributed to the poor, in celebration of that happy event.
(*Vide*, *The Empire*, 23rd June, 1913.)

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(20) As in previous years. the Calcutta Literary Society convened its twentieth Public Meeting, for its Thirty-eighth sesson, in *Beadon Square Park*, Beadon Square, on Monday, the Ist. December, 1913, at 8 A M., to celebrete the Seventieth Anniversary of the Birthday of Her Imperial Majesty Queen-Mother Alexandra of England, when Mr. Prafulla Kumar Bose addressed the Meeting, suitable to the occasion. He said :—

Gentlemen, It is with great delight that we assemble here this morning, on Monday, the Ist day of December, 1913, to commemorate the Seventieth Anniversary of the Birthday of Her Most Gracious Majesty Queen-Mother Alexandra of England. (*Cheers.*)

Gentlemen, I am glad to inform you that the Calcutta Literary Society has been celebrating the Anniversary of the Birthday of Her Majesty Queen-Mother Alexandra every year, since Her Majesty became The Queen-Empress of India, in 1901, along with her late illustrious husband, H.M. King Edward VII., Emperor of India. We hope that the Society shall continue to celebrate this happy anniversary for many years to come, and we earnestly pray to God that He would give Her Majesty a long life, health, peace and happiness and that the Queen-Mother would be a solace to her illustrious son, our present beloved King George V., Emperor of India, who has, by his kindness of heart, generosity and high-mindedness, won the love and esteem of the people of this vast Indian Empire. (*Cheers.*)

The Meeting dissolved with a prayer.

(*Vide*, *The Bengalee*, 2nd December, 1913.)

(21) The twenty-first Public Meeting, for the Thirty-eighth session of the Society, was held in *Chowringhee Maidan*, Chowringhee, on Friday, the 12th December 1913, at 7 A.M., to celebrate the *First Anniversary of the Delhi Coronation Darbar*, when Mr. Sham Lall Day the Founder and Secretary to the Society, spoke a few words on *Loyalty*.

(*Vide*, *The Bengalee* and *The Indian Mirror*, 16th December, 1913.).

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(22) The twenty-second Public Meeting for the Thirty-eighth session of the Society, was held in *Cornwallis' Square Park*, Cornwallis' Square, on Tuesday, the 23rd December, 1913, at 5 P.M., to accord to His Excellency the Right Hon'ble Baron Charles Hardinge of Penshurst, P.C., G.C.M.G., G.C.V.O., G.C.B., G.M.S.I., G.M.I.E., I.S.O., Viceroy and Governor-General of India and Lady Hardinge, the Society's most hearty and respectful greetings on Their Excellencies' first arrival in the Metropolis, since the abandonment of Calcutta, by the Government of India, when Mr. Sham Lall Day, the Founder and Secretary to the Society delivered a speech, situatable to the occasion.

Gentlemen, I am glad to announce it to you that twenty-five illustrious personages of America, England and India have graciously been pleased to become Honorary Members of the Calcutta Literary Society, during the year 1913 (*Cheers.*)

Gentlemen, the Society is founded specially upon the principle of strict adherence to the British Crown, and the Institution has thus been the means of bringing together the rulers and the ruled in one common platform. (*Cheers*)

The grateful thanks of the Society are hereby given to the gentlemen, who delivered lectures at its various Public Meetings, and to those, who presided on the occasions, as well as to those, who lent their hall for holding its various Public Meetings. (*Cheers.*)

The Society also records its appreciation to the kindness of the editors of English and Vernacular newspapers, who have found space in their respective columns, to publish the proceedings of the Society's Meetings and other doings of the Institution, during the year under review (*Cheers*).

The grateful thanks of the Institution are also hereby tendered to the donors and subscribers, who helped the Society, during the year 1913 (*Cheers.*)

To the Patrons, Members, friends and well-wishers of the Society, I beg hereby to express my deep obligations, for their un-abated interest in the welfare of this Literary Society of Thirty-nine years standing (*Cheers.*)

Gentlemen, let us now thank the Almighty Disposer of Events, whose fostering care the Institution has been able to complete the Thirty-eight years of its existence.

May God continue to shower His choicest blessings upon us, grant us strength to sustain in our work and cheer us at the time of our difficulties. (*Cheers.*)

The reading of the Report being over, the Chairman, in confirming it, addressed the assembly thus :—

Gentlemen :—You have done me an honour, by giving me the chair, this afternoon, to preside over the *Thirty-eighth Anniversary General Meeting of the Calcutta Literary Society*, which I scarcely deserve.

If this work expresses any thing, it does display the nobility of your disposition, in encouraging an humble self like me, to actually deserve such honors, with deep dividence, therefore, I accept the high honor you so kindly bestowed upon me and hoping to be worthy of it. (*Cheers.*)

Gentlemen, I am very glad, indeed, to associate myself with the *Calcutta Literary Society*, which is one of the oldest educational Institutions in Bengal, and many men of letters and importance have associated themselves with it, and I wishthis *Literary Association* every success, with all my heart. (*Cheers*)

Gentlemen :—Our cordial thanks are also due to Srijut Sham Lall Day, the indefatigable worthy Secretary and Founder to the Society, for his trying his utmost to make the Calcutta Literary Society highly praiseworthy, since its foundation in 1875, or upwards of Thirty-eight years. (*Cheers.*)

With these few words, Gentlemen, I confirm the Thirty-eighth Annual Report of the Calcutta Literary Society, just read by its Founder and Secretary. (*Cheers.*)

I beg your leave now to ask Mr. Chandra Sekhar Shane, *Barrister at law*, to deliver his first lecture to the Society on :— **Life After Death :—**

Mr. Chandra Sekhar Shane, *Barrister-at-law*, then rose, amidst cheers, and addressed the Meeting for nearly three quarters of an hour. He said that "constant remembrance of the fact that our physical body, with which we generally identify ourselves, is bound to be disintegraded, in course of time, tends to keep one away from many improper acts."

"The word *Death* is a misnomer, as there can never be anything like destruction, or annihilation, in the universe. Every form is only undergoing change in appearance, the life within being changeless and eternal."

"After so-called death, the *ego* or self leaves the physical body and goes to the astral world in a suitable subtle body, where, after a stay of certain period of time, marches on to the spirit-world."

"Heaven and hell are not localities, but conditions of existence and consciouness. The so-called hells are on the lowest subplanes of the Astral plane." "The Roman Catholics call that state purgatory. The heaven-world is a condition of perfect bliss, nothing un-pleasant can approach that state of existence. Those who have sat loosely on things of earth and done unselfish deeds, are entitled to enjoy heaven for a very considerable period."

"After having enjoyed heaven, the *ego* or self gradually comes down again to re-incarnate on earth to enjoy and suffer for their past deeds in the objective world."

"From the above facts, it is manifest that what we generally call death, is mere change of condition. Life after death is more vivid and real than the one we enjoy in the physical body."

"After departure from the physical world, we become lighter and more free, and our consciousness become much keener. We should, therefore, rather rejoice than mourn for our departed friends."

"Another pleasant fact we should bear in mind, that we shall meet all our so-called dead relatives and friends on the higher planes and enjoy their company to our heart's content." (*Cheers.*)

After the learned lecturer had finished his speech, the Chairman asked Mr. Hari Mahan Banerjea, to speak a few words on the subject."

Mr. Banrejea spoke a few words on the subject for nearly a quarter of an hour and he was heard with rapt attention.

Kumar Punchanan Muknopadhyay, Bahadur I.Sc.O,. &c then thanked the day's speaker and about a few touching words about *Salvation* the most importan stage of life after death. He addressed the Meeting thus. Gentlemen. :—

"Good actions tend inevitably to proper reward at the hands of God. Our ancestors, the *Rishis* of old, gave themselves up to devotional exercises, with a view in obtaining *salvation* and freeing themselves from the trammels of desires."

"*Gentlemen*, God is possible of attainment even in this world and *salvation* is but another name for the attainment of God. The dispensation of God, with regard to man, is a just and there is no element of defect or partiality in it."

"The rich may enjoy all the good things of the world and have enough and to spare of the world's luxuries, but, the poor are privileged to enjoy a peace of mind, tranquility of soul, equanimity of spirits and consequent happiness, which the rich may well envy."

"Gentlemen, I have been to many places and have come in contact with the highest personages in the land and I found that the so-called poor are really happier than the Maharajahs or other territorial magnates."

"This fact has been testified to by the Maharajah themselves, who have said that there is more happiness in the true sense of the term, in the meanest cottage than in the prandest castle."

"Gentlemen, God is impartial and deals out rewards or punishments according to the *Karma* done by man. The results of good actions are earned by our own efforts and what we sow, we are bound to reap. Under such circumstances, it were idle to find fault with the dispensation of God. God's reward to man, out of His boundless mercy is nothing but *salvation*, whereas the pleasure or pain that we feel in life, is the outcome of our own deeds. God's mercy alone admits us to theprivilege of salvation.

"Gentlemen, let us, therefore, consecrate our efforts to make ourselves worthy of this sublime privilege, let us try to free ourselves from the bondage of the world, so that the mercy of God may descend upon us and save us from the pain incidental to birth and life" (*Cheers.*)

"Let us be up and doing to regulate our lives, according to the glorious ideal of religion, implicitly obey the mandates of God in our every-day life, submit ourselves totally to the will of Providence, so that, we may be admitted to God's mercy and have the privilege of beatific vision and living in the busom of God, which no human words can adequately describe."

The Meeting dissolved with a vote of thanks to the chair (*Vide, The Statesman* and *The Indian Mirror*, 14th and The *Amrita Bazar Patrika*, 5th January, 1913.)

Letters from eminent personages, during the year, 1913:—

)m Her Majesty Queen-Mother Alexandra of England:

Sandringham. Norfolk.
December 22nd, 1912.

"I have submitted your letter and enclosure of the 2nd tant to Queen Alexandra and am desired by Her Maty to convey to the members of the Calcutta Literary ciety her thanks for the kind wishes expressed upon her alf, at their meeting on the 1st instant."

om Her Majesty Queen-Mother Alexandra of England:

Marlborough House.
March 30th, 1913.

"I am desired by Queen Alexandra to express to the mbers of the Calcutta Literary Society Her Majesty's st thanks for their kind congratulations and good wishes on the occasion of the 50th Anniversary of Her Maty's arrival in England."

om Her Majesty Queen-Mother Alexandra of England:

Marlborough House.
ar Sir, April 6th, 1913.

"I am desired by Queen Alexandra to express to the lcutta Literary Society Her Majesty's sincere thanks their kind sympathy in the great sorrow which has ently befallen Her Majesty, through the death of her other, The King of the Hellens."

om Her Majesty Queen-Mother Alexandra of England:

Marlborough House.
ar Sir, May 26th, 1913.

"I have submitted your letter of the 6th instant to ueen Alexandra and am desired by Her Majesty to thank e members of the Calcutta Literary Society for their nd and sympathetic message upon the anniversary of the ath of His late Majesty King Edward VII."

rom Her Majesty Queen-Mother Alexandra of England:

Marlborough House.
r, June 29th, 1913.

"I am desired by Queen Alexandra to ask you to convey the Calcutta Literary Society Her Majesty's thanks for eir good wishes."

rom Her Majesty Queen-Mother Alexandra of England:

Marlborough House.
ear Sir, December 1st, 1913.

"I am desired by Queen Alexandra to request that you ill convey to the members of the Calcutta Literary Soety, Her Majesty's best thanks for their congratulations pon the occasion of her birthday and for their good ishes expressed upon behalf of the Royal Family and erself."

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rom Her Most Excellent and Imperial Majesty Queen Mary of England and Empress of India:—

Buckingham Palace.
ar Sir, 31st December, 1912.

I am commanded by the Queen to request you to be d enough to convey to the Calcutta Literary Society r Majesty's sincere thanks for the interesting informa- contained in your letter of the 12th instant."

m Her Most Excellent and Imperial Majesty Queen Mary of England and Empress of India:—

Buckingham Palace.
7th April, 1913.

"The Private Secretary to the Queen-Empress is comnded to ask Mr. Sham Lall Day to be good enough to nk the Members of the Calcutta Literary Society for ir expressions of condolence with Her Majesty on the assination of the late King of Greece."

om Her Most Excellent and Imperial Majesty Queen Mary of England and Empress of India:—

Buckingham Palace.
ar Sir, 26th May, 1913.

"I am commanded by the Queen to ask you to convey the Members of the Calcutta Literary Society an exession of Her Majesty's sincere thanks for the Address Congratulation which they have been good enough to esent to The Queen upon the occasion of Her Majesty's rthday."

"I am further to acknowledge the receipt of the copy of e MITRA RAHASSYA, which the Society has been pleased forward for The Queen's acceptance, and to say that er Majesty much appreciates this kindly thought on the rt of its Members."

From Her Most Excellent and Imperial Majesty Queen Mary of England and Empress of India:—

Buckingham Palace.
26th May, 1913.

"The Private Secretary is commanded by The Queen to thank the Members of the Calcutta Literary Society for their letter of condolence upon the occasion of the third anniversary of the death of His late Majesty, King Edward VII."

From Her Most Excellent and Imperial Majesty Queen Mary of England and Empress of India:—

Buckingham Palace.
16th June, 1913.

"The Private Secretary to the Queen has received Her Majesty's commands to thank Mr. Sham Lall Day for his letter of the 27th of May last enclosing a copy of the ENGLISHMAN, together with a duplicate copy of the congratulatory Address forwarded on the 8th ultimo."

From Their Royal Highnesses The Duke and Duchess of Connaught and Strathearn:—

Clarence House.
St. James's S. W.
22nd July, 1913.

"The Comptroller of the Household of H. R. H. The Duke of Connaught begs to acknowledge Mr. Sham Lall Day's letter in which he conveys his congratulations on the Birthdays of Their Royal Highnesses The Duke and Duchess of Connaught."

From His Royal Highness The Prince of Wales:—

Private Secretary to the Governor of Bengal.
Government House. Dacca.
Dear Sir, 22nd July 1913.

"I am directed to acknowledge the receipt of your letter of the 12th of June, 1913, addressed to the Equerry-in-Waiting to His Royal Highness the Prince of Wales and to thank you for the expressions of loyalty contained therein."

From Her Grace The Duchess of Devonshire, &c.:—

Chatsworth.
Chesterfield.
Dear Sir, September 22nd 1913.

"The Duchess of Devonshire desires me to acknowledge the receipt of your letter and to say in reply that Her Grace has every sympathy with the objects of the Calcutta Literary Society." * * *

From the Right Hon'ble Richard Burdon Haldane, First Viscount of Cloan, F.R.S., K.T., M.A., LL.D., P.C., M.P., Lord High Chancellor of Great Britain, Chancellor of the University of Bristol, Rector of Edinburgh University, &c.:—

House of Lords, S.W.
Sir, 22nd May, 1913.

"I am desired by the Lord Chancellor to request you to convey to the Calcutta Literary Society his thanks for their kind congratulations."

From the Right Hon'ble David Lloyd-George, D.C.L., P.C., M.P., Chancellor of the Exchequer, &c.:—

Treasury Chambers,
Whitehall, S.W.,
Dear Sir, 7th August, 1913.

"In reply to your letter of the 17th ultimo, I am desired by the Chancellor of the Exchequer to say that he has much pleasure in consenting to become an Honorary Member of the Calcutta Literary Society."

From the Right Hon'ble the Earl of Shaftesbury, M.P., K.C.V.O., K.P., Lord Chamberlain to Her Majesty Queen Mary of England and Empress of India:—

Belfast Castle.
Ireland.
Dear Sir, September 7th, 1913.

"I have received your kind letter and shall be pleased to become an honorary member of the Calcutta Literary Society, and wish it all prosperity."

From the Right Hon'ble Field-Marshal Earl Frederic Sleigh Roberts of Kandahar, Pretoria and Waterford, Bart. P.C., K.P., C.C.B., G.C.S.I., G.C.I.E., V.C., K.G., D.C.L., LL.D., M.P., ex-Commander-in-Chief of the British Army:—

Englemore. Ascot.
Berks, 18th October, 1913.

"Field-Marshal Lord Roberts tenders his best thanks to The Calcutta Literary Society for their kind congratulations on his Eighty-first Birthday, and begs to be excused for having to acknowledge them in a printed letter as he has so many to answer."

Letters from eminent personages, during the year, 1913 :—

From the Right Hon'ble The Earl of Aberdeen, Lord-Lieutenant of Ireland, P.C., G.C.M.G., G.C.V.O., K.T., M.P., &c. :—

Vice Regal Lodge.
Dublin.

Dear Sir, 21st July, 1913.

"I am desired by the Lord Lieutenant to acknowledge the receipt of your communication of the 3rd inst., and I am desired to express His Excellency's appreciation of the invitation conveyed therein." * * *

From the Right Hon'ble The Earl of Durham, G.C.V.O., P.C., K.G., M.P., The Lord High Steward :—

Black Mount.
Bridge of Orchy. Argyllshire.

Sir, 4th September, 1913.

"I have much pleasure in accepting your kind invitation to make me an Honorary Member of the Calcutta Literary Society."

From the Right Hon'ble The Earl of Pembroke, M.P. :—

Wilton House. Salisbury.

Dear Sir, May 5th, 1913.

"I am requested by Lord Pembroke to thank you for the sympathetic remarks contained in your letter." * *

From the Right Hon'ble Baron Arthur Hugh Smith Barrymore, P.C., J.P., D.L., M.P. :—

Fota Island.
Queenstown. Ireland.
August 20th, 1913.

"Lord Barrymore feels much honoured that Mr. Sham Lall Day should ask to enrol his name among the Honorary Members of the Calcutta Literary Society to which he wishes every success."

From the Right Hon'ble Baron Francis Allasion Channing of Wellingborough, M.A., J.P., M.P., &c. :—

40, Eaton Place,
London. S.W.

Dear Sir, August 23rd, 1913.

"I greatly appreciate the complement you have paid me in making me to become an Honorary Member of the Calcutta Literary Society."

"I wish the Society all success in its useful mission."

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The Right Hon'ble Baron Thomas Henry Sanderson, G.C.B., K.C.M.G., D.C.L., M.P. :—

65, Walpole Street. W.

Sir, August 28th, 1913.

* * * "I need not say that the Society has my hearty sympathy." * * *

From the Right Hon'ble Baron Reginald Earle Welby, G.C.B., B.A., M.P. :—

Malwood.
Lyndhurst, Hants.

Dear Sir, September 30th, 1913.

"I have great pleasure in accepting your courteous invitation to become an Honorary Member of the Calcutta Literary Society, and I appreciate the honor which you do me."

From Surgeon-General Sir Richard Havelock Charles, G.C.V.O., L.M.S., M.D., Q.V.I., Sergent to His Most Excellent and Imperial Majesty King George V. of England and Emperor of India :—

Abergaldie Mains,
Balmoral. N.B.

Sir, September 16th, 1913.

"Your letter of 14th August was forwarded to me here from London."

"I bear the kindest memories of my life in Calcutta and of the students with whom I worked. You have my permission to enrol me as an Honorary Member of your Society and with best wishes."

From the Right Hon'ble Sir Rufus Daniel Isaac, Kt., Lord Chief Justice of England, &c. :—

Dear Sir, 12th November, 1913.

"I am desired by the Lord Chief Justice of England to thank you for the congratulations tendered by you on behalf of the Calcutta Literary Society on the occasion of his recent appointment."

"Further, I am to inform you that you are at liberty to make use of his Lordship's name as an Honorary Member of your Society."

From Mr. Marshall, Vice-President of the United Sta of America :—

The Vice-President's Chaml
Washington.

My dear Sir, April 1st, 1913.

"The Vice-President of the United States desires me convey to you his deep appreciation of your letter congratulations : and if, in your judgment, the addition his name as an Honorary Member of your notable Soci will promote the cause of education, you have his perr sion so to use the name."

From Sir Henry Mortimer Durand, K.C.S.I. :—

S. S. Guildford Cast
42, Montagu Square.

Dear Sir, July 25th, 1913.

"Your letter of the 1st May has been forwarded to in South Africa."

"I shall be much obliged if you will convey to Calcutta Literary Society my grateful thanks for their k condolences"

From Sir James Du-Boulay, K.C.I.E., I.C.S., Priv Secretary to His Excellency the Right Hon' Baron Hardinge of Penshurst, P.C., G.C.M.G., G V.O., G.C.B., G.M.S.I., G.M.I.E., I.S.O., Viceroy Governor-General of India :—

Telegram No. 03928.
Delhi, 13th January, 19

"Many thanks for message of sympathy sent by members, which will be laid before Viceroy on his recov I am sure he will greatly appreciate it." P. S. V.

From the Hon'ble Sir Harcourt Butler, K.C.S.I., C.I. Education Member of the Imperial Legislati Council, &c. :—

Education Member of Coun

Dear Sir, Dacca, 19th August, 1913.

"Thank you for your letter of the 1st instant which I been following me about on tour."

"I shall be glad to become an honorary member of v Society."

From the Hon'ble Sir William Meyer, K.C.I.E., Finan Minister of India, and Member of the Vicero Executive Council :—

Financial Member of Coun
Peterhof,

Dear Sir, Simla, the 5th July, 1913

"Please convey to the Calcutta Literary Society hearty thanks for their kind and cordial congra lations."

From the Hon'ble Sir Guy Fleedwood Wilson, G.C.S. K.C.B., K.C.M.G., ex-Finance-Minister of In and Member of the Viceroy's Executive Co cil :—

Peterhof,

Dear Sir, Simla, the 22nd June, 19

"I have to thank you very warmly for your most ki letter conveying the Calcutta Literary Society's affection farewell to me on my departure from India."

"I am especially touched by the kindly terms in wh that farewell is expressed."

"With kind regards to all, believe me."

From Lieut.-Colonel Sir J. R. Roberts, Kt., C.I.E., I.M. Surgeon to His Excellency the Right Hon'ble t Viceroy and Governor-General of India :—

Vicerigal Lodge.

Dear Sir, Simla, 11th Sept., 191

"Many thanks for your kind letters. It was most kind the Calcutta Literary Society to send me their congratu tions and now express my gratitude to you."

"The work done by the Society must be very good deed, and the diffusion of knowledge by the lectures th take place under the auspices of the Society must do great deal of good."

From His Excellency the Right Hon'ble Freeman Fre man-Thomas ; Baron Willingdon of Rattor, G.C.I. Governor of Bombay, &c. :—

Government Hous
Mahableshwar.

Dear Sir, 15th April, 191

"I am desired by His Excellency Lord Willingdon acknowledge the receipt of your letter, dated the 5th Apri 1913 and to thank the Members of the Calcutta Litera Society for their kind message of welcome."

Letters from eminent personages, during the year, 1913 :—

1 the Right Revd. Dr. George Alfred Lefroy, D.D., x-Lord Bishop of Lahore :—

Sir, Calcutta, 3rd January, 1913.
am obliged to you for your letter of December
* * * *

1 the Right Revd. Dr. George Alfred Lefroy, D.D., ord Bishop of Calcutta and Metropolitan of India nd the Island of Ceylon :—

Office of the Metropolitan,
See of Calcutta,
The Palace.

Sir, Calcutta, 24th February, 1913.
he Bishop of Calcutta thanks you for your letter of ratulations." * * *

1 His Excellency the Right Hon'ble Thomas David Baron Carmichæl of Skirling, G.C.I E., K.C.M.G., First Governor of the Presidency of Fort William n Bengal :—

No. 335.

Government House.
Calcutta.

Sir, The 30th January, 1913.
am desired to acknowledge with thanks the receipt of letter of the 27th instant, and the copy of the resolu sent therewith."

1 His Excellency the Right Hon'ble Thomas David Baron Carmichæl of Skirling, G.C.I.E., K.C.M.G., First Governor of the Presidency of Fort William n Bengal :—

DO. 1311.

Government House.
Calcutta.

Sir, The 25th March, 1913
am desired by His Excellency to acknowledge with ks the receipt of your letter dated the 18th March eying the Calcutta Literary Society's congratulations on Excellency's attaining the 54th year of his life."

n His Excellency the Right Hon'ble Thomas David Baron Carmichæl of Skirling, G.C.I.E., K.C.M.G., First Governor of the Presidency of Fort William in Bengal :—

DO. 1548.

Government House.
Calcutta.

Sir, The 4th April, 1913.
am desired by His Excellency to acknowledge with ks the receipt of your kind letter of the 1st instant."

n His Excellency the Right Hon'ble Thomas David Baron Carmichæl of Skirling, G.C.I.E., K.C.M.G., First Governor of the Presidency of Fort William in Bengal :—

DO. 1618.

Government House.
Calcutta.

r Sir, The 9th April, 1913.
I am desired by His Excellency to acknowledge with ks the receipt of your letter dated the 9th April, 1913."

n His Excellency the Right Hon'ble Thomas David Baron Carmichæl of Skirling, G.C.I.E., K.C.M.G., First Governor of the Presidency of Fort William in Bengal :—

DO. 2178.

Government House.
Darjeeling.

r Sir, The 2nd June, 1913.
I am desired to acknowledge with thanks the receipt our letter dated the 29th May, 1913."

n His Excellency the Right Hon'ble Thomas David Baron Carmichæl of Skirling, G.C.I.E., K.C.M.G., First Governor of the Presidency of Fort William in Bengal :—

DO. 2360.

Government House.
Darjeeling.

ar Sir, The 6th June, 1913.
I am desired by His Excellency to acknowledge with nks the receipt of your letter dated the 5th June, 1913."

m His Excellency the Right Hon'ble Thomas David Baron Carmichæl of Skirling, G.C.I.E., K.C.M.G., First Governor of the Presidency of Fort William in Bengal :—

DO. 5303.

Government House.
Calcutta.

ar Sir, The 10th December, 1913.
I am desired to acknowledge with thanks the receipt of ur letter dated the 3rd December, 1913."

From His Excellency the Right Hon'ble Thomas David Baron Carmichæl of Skirling, G.C.I.E., K.C.M.G., First Governor of the Presidency of Fort William in Bengal :—

DO. 5408.

Government House.
Calcutta.

Dear Sir, The 16th December, 1913.
"I am desired by His Excellency to acknowledge with thanks the receipt of your letter dated the 13th December, 1913."

From His Honor Sir Michæl Francis O'Dwyar, K.C.S.I., Lieutenant-Governor of the Panjab :—

Government House.

Dear Sir, Lahore, 20th November, 1913.
"I am desired to acknowledge receipt of your letter of the 12th instant."

From the Hon'ble Sir F. W. Duke, K.C.I.E., C.S.I., I.C.S. Vice-President, Bengal Executive Council, &c. :—

Calcutta.

Dear Sir, The 15th December, 1913
"I have to acknowledge, with thanks, your kind letter o the 9th December, conveying the congratulations of th Calcutta Literary Society on my fiftieth birthday."

From the Hon'ble Justice Sir H. W. C. Carnduff, Kt. Judge of the High Court, Calcutta :—

5, Hungerford Street,

My dear Sir, Calcutta, 16th January, 1913
"I hope that the Calcutta Literary Society will accep my somewhat belated, but not the less hearty, thanks fo their kind congratulations on the honor conferred on m on New Year's Day."

From the Hon'ble Mr. Justice Hari Nath Roy, M.A. B.L., Offg. Judge of the High Court, Calcutta :—

High Court.

Dear Sham Lall Babu, Calcutta, April 11th, 1913
"Accept my sincere thanks on behalf of the members o the Calcutta Literary Society."

From the Hon'ble Mr. Justice Lallubhai Asharam Shah Judge of the Bombay High Court, &c. :—

Dear Sir, Bombay, 12th November, 1913
* * * "I thank you and all the Members of th Calcutta Literary Society for your congratulations. Indeed I shall be glad to be an honorary member of the Societ as desired by you." * * *

From the Hon'ble Mr. F. H. Stewart, C.I.E., Sherif of the High Court, Calcutta :—

5, Council House Street,

Dear Sir, Calcutta, December 20th, 1913
"I am much obliged to you and the members of you Society for your congratulations on my appointment to b SHERIFF OF CALCUTTA."
"I shall be glad to become a member of the Society." * * *

From the Hon'ble Mr. A. L. Saunders, C.S.I., C.S., Commissioner, Meerut Division and Panjab Representa tive of the Viceroy's Legislative Council, &c. :—

Mussoori.
9th June, 1913
"Many thanks for kind congratulations."

From the Hon'ble Dr. G. W. Kuchlar, M.A., C.I.E., ex Director of Public Instruction, Bengal and Membe of the Bengal Legislative Council :—

Director of the Public Instruction
Bengal.

Dear Sir, Calcutta, 8th April 1913.
"I am deeply grateful for the very kind offer of the Literar Society to present me with a farewell Address at a meet ing to be held for the purpose, but, I regret very much am now unable through want of time, to accept it. I an leaving on the 17th and all my days up to then are full o engagements. Kindly convey my regrets to the Societ and inform them that I highly appreciate the honor whic they proposed to confer on me."

From the Hon'ble Mr. C. F. Payne, I. C. S. Chairman Corporation of Calcutta and Member, Bengal Legis lative Council :—

Corporation of Calcutta
Municipal Office.

Dear Sir, 17th October, 1913.
"I thank you for your kind congratulations and we wishes, on behalf of the Calcutta Literary Society."

From Monsr. Graf Kar Von Luxbury, Imperial German Consul-General :—

J. No. 232/13.

Dear Sjr, Calcutta, the 31st January, 1913.

"Many thanks for the congratulations and good wishes of your Society."

From Monsr. E. C. Apostolides, Royal Greek Consulate-General :—

No. 1479.

Royal Greek Consulate-General.

Dear Sir, Calcutta, 21st March, 1913.

"I have the honor to acknowledge receipt of your letters of yesterday, and please accept yourself and convey to the Society, mine and the Calcutta Greek Community's sincere thanks for your condolences at the tragic death of our august and beloved Sovereign."

"I shall not fail to convey your messages to His Majesty King Constantine, the Queen-Mother, the Greek Royal Family and the Prime-Minister."

"We fully appreciate the honor you paid to the memory of His late Majesty by closing the Offices of the Society for one day."

From Monsr. Loins Grezona, Vice-Consul for Spain :—

No. 46.

5/6, Hare Street.

Dear Sir, The 16th April, 1913.

"I beg to acknowledge receipt of your letter of even date and to thank you for the kind expression of sympathy contained therein on the occasion of the dastardly attempt made to assassinate His Majesty King Alfonso XIII, my August master, saved by the Divine Providence."

"I shall transmit copy of your message to my Government and beg to tender you with my personal appreciation of your kind feelings towards my Country, the assurance of my sincere sympathy."

From Monsr. Y. Shibata, Consul-General of Japan :—

No. 68.

Consulate-General of Japan,

Dear Sir, Simla, November 11th, 1913.

"I am directed by the Acting-Consul-General, who is now on tour, to acknowledge with best thanks the receipt of your letter of the 31st ultimo and to state that he will be happy to convey through the proper authorities the Calcutta Literary Society's most cordial expressions of congratulation on the occasion of His Imperial Majesty's Anniversary Birthday."

From the Right Hon'ble Sir K. G. Gupta, K.C.S.I., Vice-President, of the India Council, &c. :—

24, Clanricarde Gardens. W.

Dear Sir, London, 25th July, 1913.

"I am grateful to you for your congratulations and good wishes"

From the Very Revd. Father A. Von Troy, S.J., Vicar of the Church of the Sacred Heart of Jesus :—

Dear Sir, 22nd October, 1913.

"Give, please my sincerest thanks to the Calcutta Literary Society for congratulations and kind good wishes, on the occasion of my Jubilee."

"May the Almighty give to all the members of the Society His blessings in abundance."

From the Revd. Father E. Francotte, S.J., Professor of the St. X'avier's College :

St. Xavier's College, Park Street,

Dear Sir, Calcutta, 12th October, 1913.

"I beg to thank most sincerely the Literary Society of Calcutta for having conveyed to me their most cordial congratulations on the occasion of my Jubilee."

"Your Society does a very great amount of good in this ceuntry and deserves long life and prosperity, which I wish to it with all my heart. Science itself, which has made giant strides of late in India, is but a dry stick without the co-operation of Literarature."

"Long live the Literary Society of Calcutta."

From the Revd. Father A. Neut, Editor, "Catholic Herald" :—

3, & 4, Portuguese Church Street,

Dear Sir, Calcutta, 8th October, 1913.

"Father Neut begs to thank most sincerely the Calcutta Literary Society and to wish it in return ever increasing

From the Commissioner F. Booth Tucker Sahib of Salvation Army for India and Cylon :—

The Slavation Army,
Head Quarters for India & Ce

Dear Sir, The Hall, Simla, 3rd April, 1

"I beg to acknowledge with thanks, the very kind gratulations your Society has sent to me, and appre very much the honor you kindly offer to bestow me to become an honorary Member of your Literary titution."

"The Objects of the Society are such as must neces appeal very powerfully to all who love India and her welfare and advancement ; and I have much ple in accepting your kind suggestion."

"Wishing your Society every success."

From Commissioner F. Booth Tucker Sahib of the S tion Army for India and Cylon :—

Head Quarters for India and Ce

My dear Sir, Simla. June, 9th., 1913.

"I beg to thank you very heartily for the congratula of the Calcutta Literary Society and hope that the h conferred upon me by His Imperial Majesty the Emperor may enable me the better to serve India. sure it will be a great encouragement to Salvatio throughout India and Ceylon."

From His Highness Maharajah Sir Sayaji Rao Gael Sahib, G.C.S.I., of Baroda State :—

DO. No 186
1913/14

Dewan's Office.

Sir, Baroda, 14th November, 1

"I am directed by His Excellency the Dewan Sahi acknowledge the receipt of your letter dated the Instant and ask you to convey to the Calcutta Lit Society the thanks of His Highness the Maharajah for their welcome and congratulations."

From His Highness Sir Sultan Mahammed Aga I Sahib, G.C.S.I., G.C.I.E., of Bombay :—

Pydhonie Jail Road Omerkh

Dear Sir, Bombay, 2nd December, 1

"With reference to your letter of the 27th Septemb His Highness the Aga Khan, G.C.S.I., I am commande His Highness to thank the Society for the congratula offered therein."

From Her Highness Nawab Sultan Jehan Begum Sal C.C.S.I., G.C.I.E., C.I., of Bhopal State :—

No. 1480/A.

Ahmedabad Palace.
Bhopal,

Dear Sir, The 25th September, 1

"I am desired by Her Highness to convey her th for your condolatory Message."

From His Highness Sir Rama Varma Sahib G.C. Rajah of Cochin State :—

The Government of Cochi
Hill Banglow.

Dear Sir, Tripunittura, January 6th.

"I am commanded by His Highness to state that he much obliged to you for the good wishes and congra tions you have sent him on his 60th birthday."

From His Highness Bisama-Samara-Bijai Pancha jukta Birendra Kishore Dev Burman Mani Bahadur, Rajah Sahib of Hill Tippera State :—

No. 221.

Private Secretary' Offi
Agartala. Tipperah.

Dear Sir, 12th October, 1913.

"Your letter to His Highness, dated the 5th instant, duly received."

"I am desired to thank you for your expressions of pathy in His Highness' trouble."

From Their Highnesses The Maharajah and Maha Sahiba of Cooch Behar State :—

Dear Sir, Cooch Behar, 6th November 1

"I am to thank you for your letter of the 2nd ins and for the kind wishes you have expressed therein their Highnesses the Maharajah and Maharani of C Behar."

From Their Highnesses the Maharajah and Maha Sahiba of Cooch Behar State :—

Office of the Dewan of the Sta
Cooch Behar, 20th November 19

Dear Sham Lall Babu,

"Thanks for your letter of congratulations on the tallations of the Maharajah. I have given your messag their Highnesses."

Letters from eminent personages, during the year, 1913 :—

Her Highness Tara Devi Sahiba, Princess, Nepal :

Sir, 15th August, 1913.
ʼith reference to your request in yours of 11th ins-
to Her Highness the Princess Tara Devi of Nepal
ːcoming the Patroness of the Calcutta Literary So-
in reply I beg to say that Her Highness has much
ıre of becoming the same and shall only be too
ːd in furthering the interest of such a loyal Ins-
ın."
ishing your Society every success."

Prince Hitendra Narayan Sahib of Cooch Behar :—

Sir, 24th August, 1913.
shall be happy to become a Member of the Calcutta
ry Society. Kindly enroll my name to that effect."

**the Hon'ble Sir Rameswar Singh, K.C.I.E., Maha-
ıjah Bahadur of Darbhanga and Member of the
ehar Executive Council :—**

Private Secretary's Office.
Raj Darbhanga.
Sir, Delhi, 29th January, 1913.
ım desired by His Highness the Maharajah Bahadur
ınk you for your cordial congratulations on his anni-
y birthday as well as on his appointment as an
ıle Member of the Behar Executive Council."

**the Hon'ble Sir Rameswar Singh, K.C.I.E., Maha-
ıjah Bahadur of Darbhanga and Member of the
ehar Executive Council :—**

Private Secretary's Office.
Raj Darbhanga.
Sir, Darbhanga, 18th September, 1913.
reply to your letter of condolence, I am desired by
lighness the Maharajah Bahadur to convey his thanks
ı, for your message of condolence."

**the Hon'ble Sir Ravaneswar Prasad Singh,
.C.I.E., Maharajah Bahadur of Gidhaur and Mem-
ːr of the Behar Legislative Council :—**

The Srivilas Palace.
Sir, Gidhaur, 25th January, 1913.
am desired by the Hon'ble Maharajah Bahadur
dhaur, K.C.I.E., to convey to you his best and most
e thanks for your best wishes conveyed in your con-
atory letter of the 23rd instant on his becoming a
ːer of the Behar Council."
e wish the same to the Society, which is doing im-
ː good to the country and also to you, the able
ler-Secretary."

**the Hon'ble Amir-ul-Omrah Nawab Asf Quader
ved Sir Wasif Ali Mirza Khan, Mahabat Jangh,
.C.S.I., Nawab Sahib of Murshedabad and Member
the Bengal Legislative Council :—**

Telegram No. 01814.
Dated, 15th December, 1913.

ːu Lall Day,
imtola Street, Calcutta.

From
Private Secretary,
Murshedabad.

is Highness the Nawab Bahadur of Murshedabad
s me to convey his thanks for your kind condolence."

**the Hon'ble Manindra Chandra Nandy, Maharajah
ahadur of Casimbazar and Member of the Viceroy's
egislative Council :—**

Casimbazar Rajbati.
Sir, 23rd January, 1913.
sincerely thank you for your kind congratulation on
ection to the Supreme Legislative Council. Please
ː my best thanks to the Members of the Society."

**the Hon'ble Manindra Chandra Nandy, Maharajah
ahadur of Casimbazar and Member of the Viceroy's
egislative Council :—**

Casimbazar Rajbati.
Sir, The 30th May, 1913.
have to thank you very much for your kind concern,
ssed in your letter of yesterday, about me caused by
ccident that befell me on Saturday last. Through the
ː of the Almighty Father my life was saved, but I
lo sustain a severe shock from the accident which has
ː me very uneasy. The effects of it are gradually
ding and I am feeling much better."
leartily thanking you once again."
S.—"Kindly convey my best thanks to all the Members
ːur Society for their very kind sympathy with me in
ccident and congratulations at my Providential escape."

**From the Hon'ble Ranajit Sinha, Maharajah Bahadur o
Nashipur and Member of the Imperial and Benga
Legislative Councils :—**

58, Chowringhee.
Calcutta, 27th January, 1913
Dear Sham Lall Babu,
"The Hon'ble Maharajah of Nashipur desires me t
acknowledge the receipt of your letter of the 23rd Januar
and to convey his best thanks for your kind congratulation
and good wishes."
"I shall inform you later on what date will suit hin
to attend the meeting you propose to convene in hi
honor, I presume, sometime on February will suit him."

**From the Hon'ble Ranajit Sinha, Maharajah Bahadur o
Nashipur and Member of the Imperial and Benga
Legislative Councils :—**

58, Chowringhee.
Dear Sir, Calcutta, 15th February, 1913.
"I am desired by the Hon'ble Maharajah of Nashipur t
convey his best thanks to you and your Society for you
kind congratulations."

**From the Hon'ble Sasi Kanta Acharyya Chowdhery,
Rajah Bahadur of Mymensigh and Member of the
Bengal Legislative Council :—**

74, Lower Circular Road.
Dear Sir, Calcutta, the 3rd January, 1913.
"Many thanks for your kind congratulatory letter."
"Wishing you a happy New Year."

**From the Hon'ble Sasi Kanta Acharyya Chowdhery,
Rajah Bahadur of Mymensingh and Member of the
Bengal Legislative Council :—**

74, Lower Circular Road.
Dear Sir, Calcutta, the 17th January, 1913.
"Glad to receive your letter of the 14th instant. I thank
you heartily for your congratulations."

**From the Hon'ble Rajah Reshee Kesh Law, C.I.E.,
Member of the Bengal Legislative Council, Zemindar,
Merchant, &c. :—**

Calcutta, 4th January, 1913.
My dear Sham Babu,
"I am very grateful to you for your kind congratulations
and fully appreciate your good wishes."

**From the Hon'ble Rajah Reshee Kesh Law, C.I.E., Mem-
ber, Bengal Legis. Council, Zemindar & Merchant, :—**

96, Amherst Street.
Dear Sir, Calcutta, 18th January, 1913.
"Please convey to the Members of the Calcutta Literary
Society my sincere thanks for the very kind congratulations
they have offered me and my high appreciation of them."

**From the Hon'ble Rai Radha Charan Pal Bahadur,
Member of the Bengal Legislative Council, Commis-
sioner of the Municipal Corporation of Calcutta, &c. :**

108, Baranasi Ghose's Street.
Dear Sir, Calcutta, 19th January, 1913.
"I am much obliged to you for the kind letter of con-
gratulations, which you have addressed to me."
"I am much obliged to the Calcutta Literary Society for
their kind congratulations. I heartily thank them for the
same."

**From the Hon'ble Mr. Siva Sankar Sahai, B.L., C.I.E.,
Member of the Legislative Council of Behar and
Orissa :—**

Bhagalpur.
My dear Sir, The 8th June, 1913.
"I am sincerely thankful to you for your very kind con-
gratulations and good wishes."

**From the Hon'ble Mr. Bonkesh Chakravarti, Bar-at-
Law, Member of the Bengal Legislative Council :—**

237, Lower Circular Road.
Calcutta.
Dear Sir, The 15th October, 1913.
"I very much appreciate your letter of sympathy in our
recent bereavement and thank you for the same."

**From Kumar Sree Panchanan Mukhopadhyay Bahadur,
I.S.O., &c., of the Uttarpara Raj :—**

Rajbati. Uttarpara.
9th October, 1913.
"My hearty Dusserah Greetings and all Good Wishes.
May Fortune smile Her sweetest on you and yours ever-
more."

From Kshanwich Chandra Roy, Maharajah of Nadia :—
Krishnagar Palace.

Dear Sir, Dated, 25th September, 1913.

"I am desired by the Maharajah Bahadur to convey his thanks to you for your kind condolence and sympathy in his sad bereavement."

From Baikuntha Nath De, Maharajah of Balasore :—
Jajpur, 8th January, 1913.

My dear Sham Babu,

"Permit me to thank you and your Society for your kind congratulations on the Distinction received on the New Year's Day and I reciprocate both of yours kind wishes which I hope you will kindly accept."***

From Pramatha Bhushan Dev Raya, Rajah of Naldanga :
Naldanga. Jessore.

Dear Sir, Dated 4th January, 1913.

"Kindly offer my best thanks to the Calcutta Literary Society for their kind congratulations on my receiving the Distinction of RAJAH BAHADUR on the New Year's Day and also for their good wishes of the New Year, which I cordially reciprocate."

From Sir Chinu Bhai Madhavlal, Baronet, Millionaire Zemindar and Merchant of Ahmedabad :—
Girgaum.

Dear Sir, Bombay, 7th January, 1

"Please accept my grateful thanks for your kind congratulations on behalf of the Calcutta Literary Society veyed in yours dated 1st instant."

From P. L. Gupta, Esq., C.S.I., ex-Judge, High Court Calcutta and ex-Dewan and Prime-Minister State of Baroda State :—

Dear Sir, Baroda, 21st May, 1

"I beg to acknowledge with thanks your letter dated 15th, conveying congratulations and good wishes of Calcutta Literary Society. I take this opportunity of wishing your Society every success and prosperity."

From Rai Vehari Lall Mitra Bahadur, Zemindar :—
No. 2, Prasanna Kumar Tagore St

Sir, Calcutta, 14th April, 1913.

"I have much pleasure to send herewith a copy of work called MITRA RAHASYA for favor of your acceptance and perusal."

Chairmen at the Thirty-eight Anniversary Meetings of the Calcutta Literary Society

ANNIVERSARIES :—	PLACES OF MEETINGS :—	CHAIRMEN OF THE MEETINGS :—
Inaugural Meeting. ...	Govt. Normal School.	Mr. G. C. Banerjea, Principal, Calcutta Government Normal School.
1st Anniversary. ...	Ditto ...	Ditto ditto ditto.
2nd Ditto ...	Ditto ...	Mr. Naba Gopal Mitter, Editor, NATIONAL PAPER.
3rd Ditto ...	Ditto ...	Mr. C. C. Banerjea, Professor of English Literature, Presidency College
4th Ditto ...	Ditto ...	Mr. Nilmadhav Chatterjea, Superintendent, Oriental Seminary.
5th Ditto ...	Hindu School Theatre.	The Hon'ble Mr. Surendra Nath Banerjea, Editor of the BENGALEE Member of the Viceroy's Legislative Council.
6th Ditto ...	Ditto ...	Major General A. C. Litchfield, Consul-General, United States of Amer
7th Ditto ...	Ditto ...	Mr. Nagendra Nath Chatterjea, Minister, SADHARAN BRAHMA SAMAJ.
8th Ditto ...	Medical College. ...	Colonel H. Mattson, Consul-General of the United States of America
9th Ditto ...	Calcutta School. ...	Mr. Purna Chandra Mukerjea, Attorney-at-Law, High Court, Calcutta.
10th Ditto ...	Ditto ...	Mr. Tarak Nath Mukerjea, Editor.
11th Ditto ...	Calcutta Branch School.	The Revd. J. M. Hamilton, M.A., D.D, Prof., General Assembly's Col
12th Ditto ...	Ditto ...	Mr. C. C. Banerjea. Professor of English Literature, Presidency College
13th Ditto ...	Calcutta School. ...	Mr. G. C. Banerjea, Principal, Calcutta Government Normal School.
14th Ditto ...	Albert Hall. ...	Mr. Mathuria Nath Chatterjea, I.C.E.
15th Ditto ...	Ditto ...	General Samuel Merrill, Consul-General of the United States of Americ
16th Ditto ...	Ditto ...	Mr. S. C. Viswas, B.A, B.L., Pleader of the Judge's Court, Alipore.
17th Ditto ...	Ditto ...	The Revd. John Morrison, M.A., D.D., Principal, Genl. Assembly's Col
18th Ditto ...	Ditto ...	Mr. Hem Chandra Mitra, B.A., B.L., Pleader.
19th Ditto ...	Aryya Mission Institution.	The Hon'ble Sir Pratap Naraiyan Singh, K.C.I.E., Maharajah Sahi Ajodhya and Member of the Viceroy's Legislative Council.
20th Ditto ...	Patriotic Institution.	The Hon'ble Ranajit Sinha, Maharajah Bahadur of Nashipur and Mem of the Imperial and Bengal Legislative Councils.
21st Ditto ...	Emerald Theatre. ...	The Hon'ble Vidya Vinada M. Ry. P. Ananda Charlu Avargal, Rai B dur, B.L., C.I.E., Madras Representative of the Viceroy's Legis. Cour
22nd Ditto ...	Aryya Mission Institution.	The Hon'ble Ranajit Siuha, Maharajah Bahadur of Nashipur and Mer of the Imperial and Bengal Legislative Councils.
23rd Ditto ...	Calcutta University Institute.	Mr. N. N. Ghose, F.R.S.L., Bar-at-Law, Editor, INDIAN NATION, Hon Presidency Magistrate and Commissioner, Municipal Corporation of C
24th Ditto ...	Ditto ...	The Hon'ble Vidya Vinada M. Ry. P. Ananda Charlu Avargal, Rai B dur, B.L., C.I.E., Madras Representative of the Imperial Legis. Coun
25th Ditto ...	Ditto ...	The Hon'ble Vidya Vinada M. Ry. P. Ananda Charlu Avargal, Rai B dur, B.L., C.I.E., Madras Representative of the Supreme Legis. Coun
Silver Jubilee of the Calcutta Lit. Society.	Ditto ...	The Hon'ble Vidya Vinada M. Ry. P. Ananda Charlu Avargal, Rai B dur, B.L., C.I.E., Madras Representative, Governor-Genl.'s Legis. Cou
26th Anniversary. ...	Ditto ...	Mr. Gobin Chandra Dhar, Editor of the INDIAN PUBLIC OPINION.
27th Ditto ...	Ripon College. ...	The Hon'ble Ranajit Sinha, Maharajah Bahadur of Nashipur and Mem of the Imperial and Bengal Legislative Councils.
28th Ditto ...	Ditto ...	Dr. S. K. Mullick, F.R.C.S., (London.) M.A., M.D., Fellow, London Med Society, Member, British Medical Association, Chelsia Chemical Socie
29th Ditto ...	Ditto ...	The Hon'ble Nawab Fateh Ali Khan, Kazilbash Sahib, C.I.E., Pa Representative of the Governor-General's Legislative Council.
30th Ditto ...	M. Laik's Jubilee Inst.	Nawab Nasir-ul Mamalak Haji Mirza Shujaat Ali Beg, Consul for Persia
31st Ditto ...	Classic Theatre. ...	Dr. Rasik Mahan Chakerverti, Editor of the VISHNU PRIYA, &c.
32nd Ditto ...	Calcutta University Institute.	The Hon'ble Ranajit Sinha, Maharajah Bahadur of Nashipur and Mem of the Imperial and Bengal Legislative Councils.
33rd Ditto ...	Ditto ...	The Hon'ble Sir Asutosh Mukhopadhyay Saraswati, Shastra Vachas Kt., C.I.E., M.A., D.L., D.Sc., F.R.A.S., F.R.S.E., F.A.S.B., Judge of High Court and Vice-Chancellor of the Calcutta University.
34th Ditto ...	Ditto ...	The Hon'ble Mr. Digambar Chatterjea, M.A., B.L., Judge, High Court
35th Ditto ...	Ditto ...	The Revd. Anagarika H. Dharmapala of Ceylon and General Secre of the MOHA-BOHRI SOCIETY of Calcutta.
36th Ditto ...	Ditfo ...	General W. H. Michael, Consul-General of the United States of America
37th Ditto ...	Ditto ...	The Hon'ble Mr. Justice Ashutosh Chowdhury, M.A., Judge, High Co
38th Ditto ...	Aryya Mission Inst. ...	Kumar Sree Panchanan Mukhopadhyay Bahadur, I.Sc.O., &c. of Uttarp

DEDICATION.

THE THIRTY-NINTH ANNUAL REPORT

OF THE

CALCUTTA LITERARY SOCIETY

IS DEDICATED BY THE KIND PERMISSION

TO

Kumar Nogendro Mullick Bahadur,

Millionaire, Zemindar, etc.,

IN RECOGNITION OF

His great talents, literary ability, active encouragement of popular enterprise, charm of manner and accomplishment,

DEVOTION TO THE CAUSE OF LEARNING

AND

His Keen interest for the advancement of the moral culture

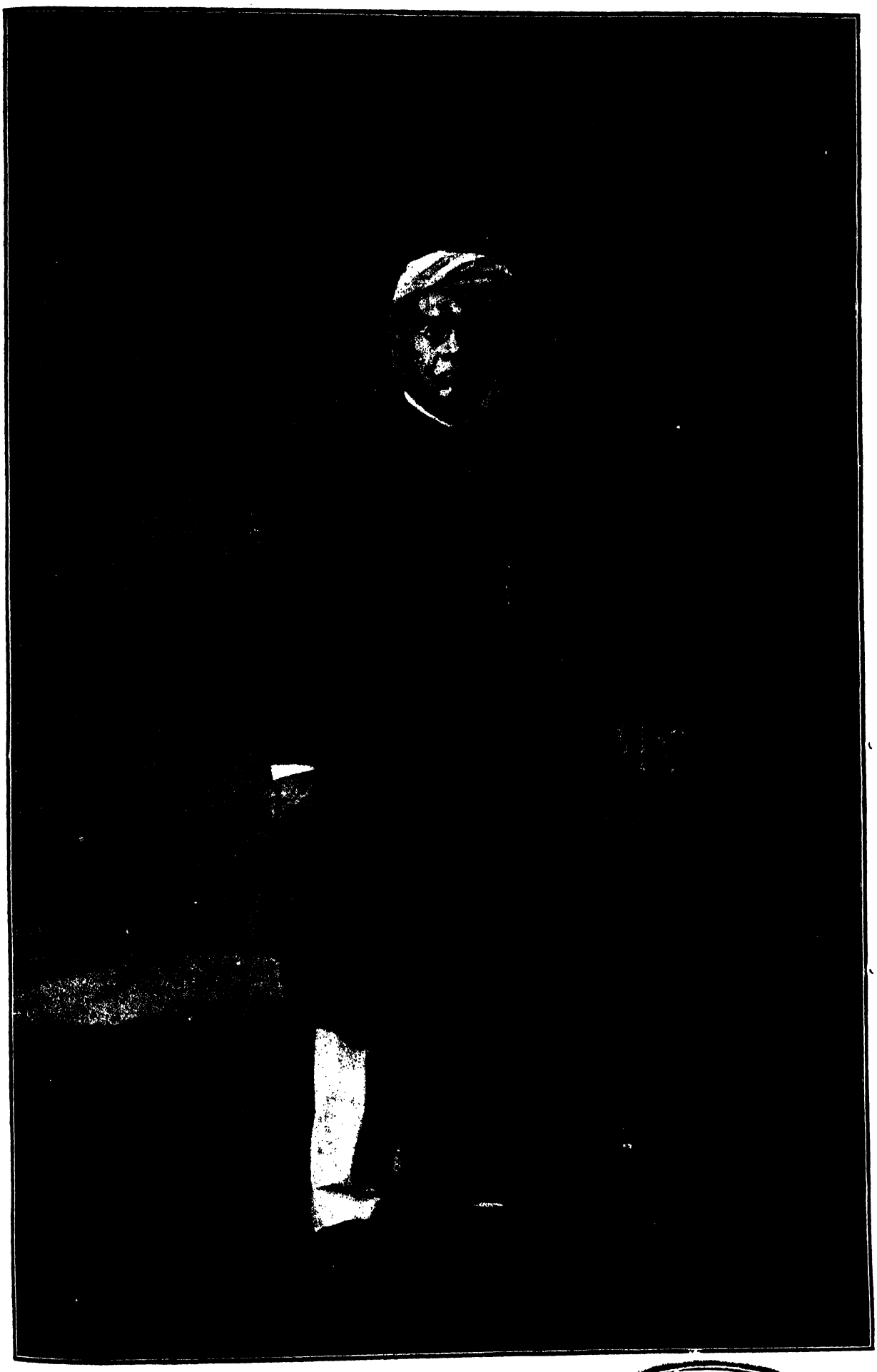
OF

The Younger Generations of Hindustan.

BY

SHAM LALL DAY,

Founder and Secretary to the Society.



Kumar Nogendro Mullick Bahadur, Millionaire, Zemi[illegible],
Born, Thursday, 1st. December, 1853.

Engraved & Printed by H.V. BEYNE & Bros.

THE RAMAKRISHNA MISSION INSTITUTE OF CULTURE
LIBRARY
CALCUTTA

SHORT BIOGROPHICAL ANNECDOTES

OF

Kumar Nogendro Mullick Bahadur,

MILLIONAIRE, ZEMINDAR, ETC.

The Millionaire Mullick Family of Chorebagan, Calcutta, has now three grandsons of the late Rajah Rajendro Mullick Bahadur, whose name has been made memorable by his Princely Endowment, for the daily feeding of a large number of poor, without distinction of caste, color or creed, *viz.* :—

(1) Kumar Nogendro Mullick Bahadur, son of the late Kumar Debendro Mullick Bahadur,

(2) Kumar Brojendro Mullick Bahadur, son of the late Kumar Girindro Mullick Bahadur,

(3) Kumar Ganendro Mullick Bahadur, son of the late Kumar Surendro Mullick Bahadur.

Kumar Nogendro Mullick Bahadur is the present head of the family. He was born on Thursday, the 1st December, 1853, and is now sixty-two years of age. He received his education first at the Government Sanskrit College, Calcutta, where he completed his course of studies at the age of sixteen years, and, having passed the Entrance Examination of the Calcutta University, he joined the Presidency College, Calcutta, and there he studied for four years. Then he prosecuted his studies privately, under some distinguished Professor for several years.

During his College career, he showed signs of sterling merit, and by his assiduity in his studies, and frank and generous bearing, he won for himself the love and respect of his fellow-students and the admiration of his Professors, with whom he was a great favorite.

His thirst for acquiring knowledge is so intense, that he is very often seen pouring over the works of great authors and he has gained thereby a fair knowledge on diverse subjects, especially, in literature, art, and natural History.

Like his illustrious father, Kumar Debendro Mullick Bahadur, he is proficient in English and Sanskrit, and has an inheritted taste for art, which, as master-passion of his life, has enabled him to enrich the *Art Gallery* of his princely house, which is one of the best that can be seen in India, and the menagerie, which is one of the notable sights of Calcutta.

Kumar Nogendro Mullick Bahadur, with the help of his two esteemed brothers, Kumar Brojendro Mullick Bahadur and Kumar Ganendro Mullick Bahadur, has accomplished what his illustrious forefathers began, and, by dint of great labor and at enormous expense of both money and time, has succeeded in adding considerably to the vast collections of Art in the rooms, halls and galleries of their mansion, which is known by the name of *Mullick's Marble Palace,* and, with considerable trouble, he has also catalogued the whole collection for easy reference of visitors.

Their Excellencies the Viceroy and Lady Minto honored the magnificent *Marble Palace* of Kumar Nogendro Mullick Bahadur with their kind visit on Saturday, the 26th March, 1910. Their Excellencies spent a couple of hours in going round the various halls and corridors of the mansion and its twelve acres of ground, stocked with a gallery of marble and bronze statues, classical, mythical and heraldic.

Their Excellencies were immensely delighted with what they saw, and, having congratulated Kumar Nogendro Mullick Bahadur, on being the proud possessor of this valuable collection, which the Viceroy pronounced to be truly a most wonderful one, Their Excellencies the Viceroy and Lady Minto were pleased to send their autographed *Photos,* with permission to be kept in the hall as a memento of their visit.

Their Excellencies Lord and Lady Hardinge also paid a visit to the *Marble Palace,* on Monday, the 4th March, 1912, on the occasion of the marriage ceremony of a nephew of Kumar Nogendro Mullick Bahadur.

Their Excellencies were shown round the galleries by their hosts, and, on leaving, expressed their high appreciation of the valuable Art collection they had inspected, and, besides Their Excellencies were pleased to send their autographed *photos,* as a present to the Kumar Bahadur.

Kumar Nogendro Mullick Bahadur has inherited all the noble qualities of his great ancestors, and he worthily continues their princely liberality and charity. His natural talents and accomplishments are of a very high order, and, in his heart-felt loyalty and devotion to His Most Excellent Majesty The King-Emperor of India, he unswervingly follows the traditions of his illustrious House. He fulfilled his religious obligations in the Orthodox way.

Kumar Nogendro Mullick Bahadur has given a considerable attention to public life. He is the President of the *Subarna-Banik Samity*, the Vice-President of the *Bow Bazar Art School*, one of the Trustees and Vice-Presidents of the *British Indian Association*, and a Member of the Executive Committee of that body, a Member of the *District Charitable Society* and various other institutions of public benefit.

Kumar Nogendro Mullick Bahadur is a man of spotless character and piously devoted to his own Hindu Religion. In private life, the Kumar Bahadur is a model of what a man in his high position ought to be. His amiablity, gentleness, intelligence and particularly, his noted urbanity have made him a general favourite. Owing to his social position, Kumar Nogendro Mullick Bahadur is recognised as the *Dalapati*, or the head of a large number of families of his own caste. In short, he is a man of exemplary character.

He is held in an honour by the entire Hindu Community and his example of plain living, high thinking and deeds of constant beneficence and charity are worthy of imitation.

In recognition of his munificence and charity, he was awarded a *Coronation Medal* at the Delhi Durbar of 1912.

The poor and destitute of all castes of Calcutta and its neighbourhood attend daily in large number at the *Mullick's Marble Palace*, in Chorebagan, to receive the family bounty.

Although the *Will* of the late Rajah Rajendro Mullick bahadur provides for the feeding of five hundred people daily, yet, the number has now run to nearly one thousand souls daily, as will be seen from the statement given below, for the Bengali year 1320, *viz.* :—

Baisak	...	...	...	...	...	...	29,126
Jaistha	...	...	...	...	...	...	30,263
Asharh	...	...	...	...	...	...	31,613
Sraban	...	...	...	...	...	...	30,860
Bhadra	...	...	...	...	...	...	31,013
Ashvin	...	...	...	...	...	...	30,898
Kartic	...	...	...	...	...	...	29,712
Aghran	...	...	...	...	...	...	27,974
Poush	...	...	...	...	...	...	27,043
Magh	...	...	...	...	...	...	29,330
Falgun	...	...	...	...	...	...	29,040
Chaitra	...	...	...	...	...	...	26,202
			Total	...	...	...	3,53,074

On religious occasions, or at times of famines, and other emergencies, there is no limit to this laudable dole, when the number exceeds one thousand. For, whoever comes, is never disappointed.

The considerable increase beyond the provision of the *Will*, is purely due to the profuse liberality of Kumar Nogendro Mullick Bahadur, the present head of the family, who really feels for the poor in these days of scarcity and hardship.

Mullick's *Marble Palace* is situated in the congested part of the city. The people of that quarter felt the want of a park. To remove this keenly-felt want of the people, Kumar Nogendro Mullick Bahadur acquired twenty bighas of land at an enormous cost of over ten lakhs of rupees and converted the whole plot into an open park, with a garden for the use of the public.

Mr. Greer, the then Chairman of the Calcutta Municipal Corporation, inspected the *Park*, on Friday, the 15th July, 1902, and was good enough to fix a moderate tax on this plot, as it has been set apart by the Kumar Bahadur, for the use of the public, as a place of recreation.

The Kumar Bahadur has been doing a great service to the Bengali Community by his practical efforts to induce young Bengalis to pay due regard to *physical* culture.

He has formed an Athletic Club, now known as the *Star Athletic Club*, for the purpose of fostering the development of physical culture amongst the members, by the introduction of cricket, hockey, football, tennis, badminton, etc.

Kumar Nogendro Mullick Bahadur maintains nice play-grounds in the park of his Palace for the use of the *Star Athletic Club*, as well as for others. Besides, Kumar Nogendro Mullick Bahadur has acquired a play-ground in the Calcutta *Maidan*, Chowringhee, with a view to bring the *Star Athletic Club*, into close touch with other Clubs and thereby to improve his own.

Kumar Nogendro Mullick Bahadur has also erected a nice building on the west side of the Park, at a cost of about Thirty thousand Rupees, for a library, for the use of the public, and has instituted a *Debating Club*, for intellectual and spiritual amelioration of younger generations.

For the convenience of the public, the *Marble Palace*, or, the *Art Gallery*, is kept open daily from 10 A.M. to 5 P.M., when visitors from every quarter of the globe are most cordially received.

Kumar Nogendro Mullick Bahadur contributes the amount, detailed below, to the following charitable societies ; *viz.* :—

Widows and Orphans and other persons deserving charities ...	Rs. 500	monthly.
District Charitable Society	,, 100	,,
Mayo Native Hospital	,, 100	yearly.
British Indian Association	,, 100	,,
Calcutta Nurses Institution	,, 32	,,
Little Sisters of the Poor	,, 32	,,
Calcutta Society for the Prevention of Cruelty to Animals ...	,, 24	,,
For feeding the poor, at Belur Math	,, 50	,,
Marriage Fund of the *Subarna Banik Samaj*	,, 120	,,
Srikishna Goshala Gorakhani Sava	,, 14	,,
Gorakhini Sava	,, 12	,,

Besides these, Kumar Nogendro Mullick Bahadur has made several donations for the benefit of the public, when required.

Kumar Brojendro Mullick Bahadur, son of the late Kumar Girindro Mullick Bahadur, was born on Wednesday, the 15th September, 1875. He received his education first in the Hindu School, Calcutta, where he completed his course of studies and then his education was continued, under the supervision of some distinguished Graduates of the University of Calcutta.

Kumar Brojendro Mullick Bahadur is possessed, from his very boyhood, of *deep spiritual thoughts* and these have been the guiding principles of his life, even in the management of his temporal affairs.

He is strongly attached to the faith of his ancestors, *viz.* :—*Vaishnavism.* He has devoted himself heart and soul as a Hindu to the realisation of that *Supreme Truth*, which was pronounced and promulgated, say about four hundred and fifty years ago—by Chaitannya, the great seer of Nadia, has received a sound religious education, and he, it is hoped, will, in the fulness of time, prove a worthy son of worthy father. He performs religious duties, in accordance with the injunctions of the *SHASTRAS*.

From his boyhood, Kumar Brojendro Mullick Bahadur is charitably disposed, and many instances of his kindness of heart are narrated by his class-mates. He is by disposition extremely courteous, kind and liberal.

Most of the charities of Kumar Brojendro Mullick Bahadur are of a private character, in which respect, he follows the Scriptural teaching of—*not letting the left hand know what the right hand doeth.* He is a staunch supporter and the President of the *Star Athletic Club*, and the Secretary of the *Indian Sangit Samaj*.

In recognition of his liberality, and charity, Kumar Brojendro Mullick Bahadur was awarded a *Coronation Medal* at the Delhi Durbar of 1912.

Kumar Ganendra Mullick Bahadur, son of the late Kumar Surendro Mullick Bahadur, was born on Sunday, the 16th June, 1876. He was educated in the Hindu School, Calcutta, and having completed his course of studies there, he continued his studies privately, for some years, under the supervision of some distinguished Graduates of the Calcutta University.

He is a young man of considerable taste and culture and is an enthusiastic lover of fine arts. He has acquired considerable skill in painting and is as clever as a sculptor.

He is a pleasing, well-educated energetic young man of thirty-nine years of age, having a good knowledge of practical engineering and surveying. He is a good all-round athletic, indulging in all kinds of manly sports. He has a keen insight into fine arts and it is purely due to his unwearied exertions the stock of the Art treasury of the *Marble Palace* is increasing day by day.

In recognition of his liberality and charity, which are the characteristics of the family to which he belongs, Kumar Ganendro Mullick Bahadur was awarded a *Coronation Medal*, at the Delhi Durbar of 1912.

The three brothers, Kumar Nogendro Mullick Bahadur, Kumar Brojendro Mullick Bahadur and Kumar Ganendro Mullick Bahadur have one son each, *viz.* :—Kumar Jitendro Mullick, Kumar Dinendro Mullick and Kumar Gopendro Mullick, respectively.

The family holds vast properties in Calcutta as well as in the suburbs.

Municipal taxes for the Calcutta properties and outside, amount to Rupees Forty-five thousand, four hundred and two, annas eleven, and Government revenue for the same, amount to Rupees three hundred and seventy-four, fourteen annas and five pies, per annum.

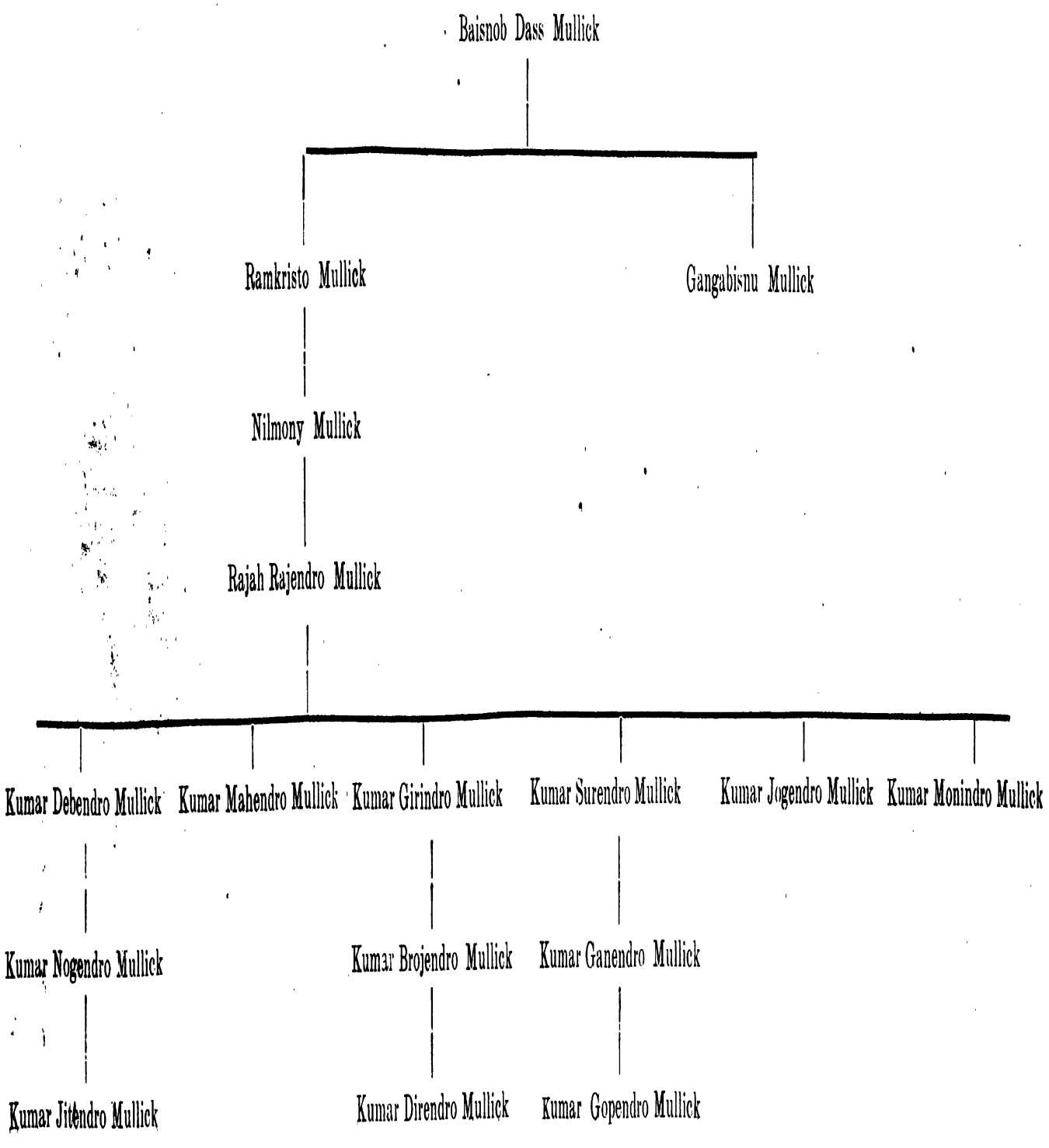
Government have been pleased to grant twelve retainers in the family, who are exempted from the Arms Act.

May God bless the Kumar Bahadur and his happy family with long life, health, peace and prosperity.

SHAM LALL DAY,
Foundet and Secretary to the Society.

THE CALCUTTA LITERARY SOCIETY,
24, NIMTOLLA STREET,
Calcutta, 1st August, 1915.

GENEOLOGICAL TABLE OF THE MILLIONAIRE MULLICK FAMILY OF CHOREBAGAN, CALCUTTA





Mr. P. K. Bose, *Journalist.* Mr. S. N. Gupta, P. Secy. to Hon'ble Mr. S. N. Banerjee. Kumar Raja of Santosh. Mr. S. L. Dey, Mr. J. Mukerjee, Mr. S. Mukerjee, Mr. B. Sloane,
Raja of Santosh,
Secy., C. L. S., *Personal Staff of Princess.*
Dr. H. L. Gangoly, D. Sc. O. Raja Damodar Dass Burman. Dr. M. L. Patel, M. S. Mr. R. D. Mehta, C.I.E., Raja of Uttarpara, M.A., B.L., C.S.I. Mr. H. Mukerjee, M.R.A.S., F.R.S.A., (London) *Secretary to Princess.* Mr. B. N. Banerjee,

Proceedings of the Thirty-ninth Anniversary General Meeting of the Calcutta Literary Society held, with great eclat at the hall of the Government High School, Uttarpara, on Saturday the 13th February, 1915, at 3-30 p m under the Presidency of Her Highness The Princess Maharani Sree Tara Davi Sahiba of Napal

(Vide Englishman, Empire, Bengalee, Amrita Bazar Patrika, 16th, Calcutta Budget, 18th and Indian Mirror, 21st February, 1915.)

As previously announced in *Bengalee, 11th, Empire and Calcutta Budget. 12th, Englishman, Amrita Bazar Patrika, and Indian Mirror, 13th February, 1915*, the Thirty-ninth Anniversary General Meeting of the Calcutta Literary Society was held, with great *eclat*, at the hall of the Government High School, Uttarpara, on Saturday, the 13th February, 1915, at 3-30 P.M., under the presidency of Her Highness The Princess Maharani *Sree* Tara Devi Sahiba, Nepal. The premises of the school was very prettily decorated, and the meeting was very largely and influentially attended. The members of the society, the graduates and under-graduates of the University of Calcutta, the *elite* of Uttarpara, and other gentlemen of the suburbs, composed the bulk of the audience. Amongst those present were :—

Maharajah Kumud Cn. Sinha Bahadur, B.A., of Susang.
Bharat Ratna Rajah *Sree* Peary Mohan Mukhopadhyaya Bahadur, C.S.I., M.A., B.L., of Uttarpara.
Rajah Manmatha Nath Roy Chowdhury Bahadur of Santosh, F.R.C.S.
Rajah Damodar Dass Burman Bahadur, of Calcutta.
Kumar Nogendra Mullick Bahadur, Millionaire, Calcutta.
Kumar Benoyendra Nath Roy Chowdhury Bahadur.
The Young Kumars of Uttarpara Raj.
The Hon'ble Rai Radha Charan Pal Bahadur, Member to the Legis. Council of His Excellency the Governor of Bengal, Commissioner, Municipal Corporation of Calcutta, Hony. Presidency Magistrate, &c.
Rai Mahendra Chandra Lahiri Bahadur, M.A., B.L., Government Pleader, Serampur.
Mr. R. D. Mehta, C.I.E., ex-Sheriff of Calcutta.
The Revd. Dr. Canon E. F. Brown, M.A., D.D., Father Superior of the Oxford Mission
Dr. Khetter Mohan Mukerjea, Physician-in-chief to H.E. the *late* Maharana Prince Gl. J. Jangh Sahib, Nepal.
Dr. Matilal Patel, Merchant of Ahmedabad.
Mr. A. Brown.
Pandit Hari Deva Shastri, Professor, Bishop's College.
Mr. Rash Behari Mukerjea, Zemindar.
Mr. Ram Narayan Mukerjea, Zemindar.
Mr. Pratap Narayan Mukerjea, M.A., B.L., Zemindar,
Mr. Sanat Kumar Mukerjea, Zemindar.
Mr. Jahar Lall Mukerjea, Zemindar.
Mr. Raj Narayan Mukerjea, B.A., B.L.
Mr. Pranab Deva Mukerjea, B.A.,
Mr. Sanat Chandra Mukerjea,
Mr. Nrisingha Chandra Mukerjea, *Kabyasindhu*,
Mr. Amar Nath Mukerjea.
Mr. Hari Dass Mukerjea, M.R.S.A., M.C.S.
Mr. Shyama Prasad Mukerjea.
Mr. Soma Nath Banerjea, M.A.
Mr. Hari Das Banerjea, Zemindar.
Mr. Raghabendra Nath Banerjea, B.A.
Mr. Hari Dass Banerjea,
Mr. Ranjit Kumar Banerjea.
Mr. Benod Behari Chatterjea, M.A.
Mr. Kali Dhone Chatterjea, M.A.
Mr. Purna Chandra Chatterjea, Geologist.
Mr. Akhoy Kumar Chatterjea.
Mr. Amarendra Nath Chatterjea, B.A.
Professor Sarat Chandra Rudra, M.A.
Dr. Hira Lall Ganguli, D.SC.O.
Mr. Charu Chandra Mullick, Zemindar, Hony. Presidency Magisirate, &c.
Mr. Hara Kanta Bose, B.A.
Mr. Jodu Nath Pal, B.A
Mr. Nirmal Chandra Ghose, B.A.
Mr. Keshab Chandra Roy Chowdhury, and others.

Upon the table there were boquets of beautiful flowers. On the arrival of the President of the Meeting, the contingent played a piece of music. Then Pandit Hari Deva Shastri, Professor, Bishop's College, chanted some excellent Sanskrit *Slokas* benedictory of the distinguished lady President, which were greatly appreciated.

Kumar *Sree* Panchanan Mukhopadhyay Bahadur, I.SC.O., proposing the chair, addressed the meeting thus—"Your Highness, Maharajah Bahadur, Rajah Bahadurs, Rai Bahadurs, Ladies and Gentlemen :—"It is with the greatest pleasure and profound sentiments of esteem and regard that I, on behalf of the people of Uttarpara and the illustrious gentlemen present, propose that your Highness be pleased to take the Presidential Chair this afternoon, on the occassion of the Thirty-ninth Anniversary General Meeting of the Calcutta Literary Society,—a Society which is doing excellent work in the domain of literary culture aud promotion of social intercourse between Europeans and Indians,—a Society, which is one of the oldest literary societies in Bengal and associated with high personages of India and of countries beyond the seas. (*Cheers.*)

"We are indeed happy to have such an illustrious personality like your Highness in our midst, one who has consecrated her whole life to spiritual culture and public acts of humanity and Divine Service. (*Cheers.*)

"Representing, as your Highness does, the Royal Family of Nepal—it is all the more condescending on your Highness' part to respond to our humble call on your Highness' precious time and labor in the midst of your Highness' manifold duties.

"Before concluding, I offer my warmest thanks to the distinguished personages, who have so kindly graced the meeting with their presence. (*Cheers.*)

"With these few words, I propose that your Highness will be pleased to take the chair." (*Cheers.*)

The Hon'ble Rai Radha Charan Pal Bhahadur, in seconding the proposal, addressed the meeting thus.—

"Your Highness, Maharajah Bahadur, Rajah Bahadurs, Rai Bahadurs, Ladies and Gentlemen :—I have much pleasure to second the motion proposed by my young and esteemed friend Kumar *Sree* Panchanan Mukhopadhyay, I.SC.O., I feel both pride and pleasure in associating myself with this motion for more reasons than one.

"First, I consider it a great pleasure to respond to the request of my friend, the young hopeful of Uttarpara, and, second, I consider it a pride and honor to welcome the distinguished Lady President, Her Highness The Princess Maharani Tara Devi Sahiba of Nepal, who, by her nobility, benevolence, philanthropy, kindness and amiablity, has won the heart of her fellow-countrymen and countrywomen throughout the length and breadth of India. (*Cheers.*)

"It is a significant fact of the rapid stride India is making for her moral and intellectual evolution that a lady of royal and reigning family of India has condescended to take the chair at this—the Thirty-ninth Anniversary General Meeting of the Calcutta Literary Society. (*Cheers.*)

"This day thirty-nine years ago, or even I should say, ten years ago, this was an impossible sight. But, thanks to the progress India has made under British rule, the distinction not only of race and creed, amongst the people of this glorious land of *Aryyavarta*, but, even the distinction of sex, has been obliterated, and men and women, Brahmins and Sudras, Khatriyas and Kayasthas are all banded together to uplift this dear mother-land. I am sure, every one present will hail with acclamation the presidency of Her Highness the illustrious Princess Maharani *Sree* Tara Devi Sahiba of Nepal, over this great gathering." (*Cheers.*)

On Her Highness taking the presidential chair, amidst shouts of joy, *Bharat Ratna* Rajah *Sree* Peary Mohan Mukhopadhyay, C.S.I., M.A., B.L., congratulated Her Highness in the following terms, *viz.* :—That he accorded Her Highness the Princess Maharani Tara Devi Sahiba of Nepal a most cordial welcome on behalf of the Uttarpara family and the Calcutta Literary Society. It was a matter of very great pleasure that a noble lady like Her Highness the Princess, who was no less than the illustrious descendant of the distinguished Royal Family of Nepal, had been very kind to come over here to take the presidential chair. (*Cheers.*)

The Rajah Bahadur pointed out that it was rather by her life and deeds than by her high rank and status that Her Highness deserved their gratitude all the more Her Highness' devotion to the many private and public acts of humanity, and the strong and unflinchting moral principles of life and conduct, made her charming, and he deemed her presence ennobling and instructive. (*Cheers.*)

It was certainly one of the most auspicious of events, that a lady like herself would take the chair and the Rajah thought all present would join him in expressing their most sincere and heartfelt gratitude to the august and ennobling personality present before them. (*Cheers.*)

The following noblemen and gentlemen sent telegrams and letters of regret for their being unavoidably prevented from attending the meeting that afternoon, *viz* :—

NAMES.	DATES.
The Hon'ble Maharajah Ranajit Sinha Bahadur of Nashipur, Member of the Imperial and Bengal Legislative Councils.	13-2-1915.
The Hon'ble Rajah Reshecase Law Bahadur, C.I.E., Sheriff of Calcutta and Member of the Bengal Legislative Council.	11-2-1915.
The Hon'ble Rajah Dinendra Narayan Roy Bahadur, Member, Bengal Legislative Council, Commissioner, Municipal Corporation of Calcutta, Hony. Presidency Magistrate, &c.	12-2-1915.
Rajah Pramada Nath Roy Bahadur of Digapathia.	12-2-1915.
Sir Gooroo Das Banerjea, Kt., M.A., D.L., ph.D., ex-Judge, High Court.	11-2-1915.
Sir Rajendra Nath Mookerjee, K.C.I.E., Senior Partner of Messrs Martin & Co	11-2-1915.
The Hon'ble Mr. J. G. Woodroffe, Bar-at-Law, Judge of the High Court.	11-2-1915.
The Hon'ble Mr. H. Holmwood, I.C.S., Judge of the High Court.	13-2-1915.
The Revd W. S. Urquhart, B.A., Professor, Scottish Churches' College.	12-2-1915.
Mr. R. Wilson, of the Oxford Mission.	11-2-1915.
Kumar Manindra Chandra Sinha Bahadur of Paikpara Raj.	11-2-1915.
Kumar Prafulla Krishna Dev Bahadur of Sova Bazar Raj.	11-2-1915.
Rai Lalit Mohan Singha Bahadur of Chakdigi.	11-2-1915.
Rai Dr. Chooni Lal Bose Bahadur, M.B., F.C.S. of the Medical College, Calcutta.	11-2-1915.
Roy Yatindra Nath Chowdhury, M.A., B.L., Zemindar of Taki.	13-2-1915.
Mr. Jogendra Nath Mukerjea, M.A., B.L.	11-2-1915.
Mr. Prafulla Nath Tagore, Zemindar.	11-2-1915.
Dr. Birendra Krishna Bose, Hony. Secy., The Boys' Own Library.	12-2-1915.

Mr. Sham Lall Day, the Founder and Secretary of the Calcutta Literary Society, was then asked by the President to read the Thirty-ninth Annual Report of the Society, which was a record of all round progress.

Address by the Founder & Secretary to the Society :—

YOUR HIGHNESS,

I feel great pride and honor in welcoming you here. It is most gratifying that you have honored the Calcutta Literary Society with your kind presence, as President in the celebration of the *Thirty-ninth Anniversary General Meeting* of the Society, in spite of your fully occupied time in Divine Service. This is the third occasion of your Highness' kind visit to this Literary Institution.

The Patrons and Members of the Society hereby tender you their warmest thanks for the honor.

Before submitting the Thirty-ninth Annual Report of the Society, I beg to express my best thanks to the Almighty Father, through Whose Grace the Society has this day been able to complete the Thirty-ninth year of its existence.

Gentlemen, before commencing the usual proceedings of the Meeting, it is my foremost melancholy duty to express the Society's most heart-felt grief caused by the sad death of the following illustrious personages, *viz.* :—

(1). The Right Hon'ble *Field-Marshal* the Earl Frederick Sleigh Roberts, Viscount of St. Pierre, of Kandahar, Pretoria, and Waterford, *Bart*, K.G., K.P., P.C., V.C., G.C.V.O., G.C.B., G.C.S.I., G.C.I.E., V.D., C.M., LIT.D., D.C.L., LL.D., M.P., Commander-in-Chief of the British Army and ex-Commander-in-Chief of His Majesty's Forces in India, and *an illustrious Patron and Honorary Member of the Calcutta Literary Society, since 17th March, 1893, or upwards of twenty-one years*, who died in France, among his affectionate Indian Soldiers, whom he loved ever so much, on Sunday, the 15th November, 1914, at 1-35 A.M. He was so kind to them, even in his ill-health and advanced age of eighty-two y he came to the battle-field to see his Indian soldiers and came more ill, and death had its upper-hand on him death has been a great loss to the military world and spec to this Literary Society.

The late *Field-Marshal* always used to take great int in the welfare of this Literary Institution of forty y standing. He submitted the Society's *Diamond Ju Address* to Her late Majesty Queen Victoria the Good which a gracious reply was received on the 11th May, 1

The office of the Society remained closed for one da honor of the memory of the late illustrious deceased.

(*Vide Empire, 16th, Englishman, Bengalee and Am Bazar Patrika, 17th November, 1914.*)

A letter of condolence was duly forwarded to his b ed wife, Countess Roberts, in England, on Monday, the November, 1914, to which the following acknowledg was received :—

No. D. O. 162. Private Secretary to the Gover Bengal.
Government House.
Calcutta, 11th January, 191

Dear Sir,

I am desired to acknowledge with thanks the recei your letter dated 16th November, addressed to L Roberts.

Mr. Sham Lall Day, Yours faithf
24, Nimtola Street, Calcutta. W. R. GOUR

(2) Rajah Sir Sourindro Mohan Tagore, Kt., c Musical Doctor, F.U.C., etc., a distinguished Hono Member of this Society since 24th May, 1879, or, upw of thirty-five years, who died at the advanced age seventy-four, at his residence in Pathuriaghat St Calcutta, on Friday, the 5th June, 1914, at 12-16 P.M.

The office of the Society remained closed for one day honor of the memory of the late illustrious deceased.

(*Vide Empire, Bengalee, Amrita Bazar Patrika, Indian Mirror, 6th June, 1914.*)

A letter of condolence was duly forwarded to his Maharajah Sir Pradyot Kumar Tagore Bahadur, Kt., which the following reply was received :—

Tagore Castl
Dear Sir, The 13th June, 1

I am desired by Maharajah Tagore to convey to and the other members of the Society his grateful tha for your kind letter of sympathy and condolence on the g bereavement which he has sustained by the death of Ra Sir Sourindra Mohan Tagore, Kt., C.I.E.

The Secretary, Yours faithfu
Calcutta Literary Society, SARAT RA
24, Nimtola Street, Calcutta. *Private Secret*

(3). Rajah Shib Chandra Banerjea Bahadur of Bhagal who died at Bhagalpur Rajbati, at the age of sixty-three, Wednesday, the 26th August, 1914.

A letter of condolence was duly forwarded to his Kumar Satish Chandra Banerjea Bahadur, to which following reply was received :—

The Rajbati, Bhagalp
Dear Sir, The 31st August, 19

I am deeply touched to get your letter of condolence the death of my late lamented father.

Please accept my thanks for your kind expression sympathy at my sad bereavement.

Babu Sham Lall Day, Yours faithfully,
Founder-Secretary,
Calcutta Literary Society. SATISH CHUNDRA BANERJ

(4). Sir Tarak Nath Palit, Kt., a distinguished advoca patriot, and philanthropist, who died in his residence 35, Ballygunge Circular Road, Calcutta, at the ripe old age seventy four, of heart-failure, after suffering for a f months, on Saturday, the 3rd October 1914 at 9-30 A.M.

The office of the Society remained closed for one da in honor of the memory of the deceased.

A letter of condolence was duly commended to his sin to which the following reply was received.

35, Ballygunge Circular Roa
Dear Sir, Calcutta.

We are deeply touched to get your letter of condolen on the death of our lamented father.

Please accept our thanks for your kind expression of sympathy at our sad bereavement.

Babu Sham Lall Day, Yours faithfully,
Founder-Secetary, L. Palit, *Bar-at-Law.*
Calcutta Literary Society, J Palit, *Bar-at-Law.*

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(5). Pandit Nrisinha Chandra Mukerjea, *Vidyaratna*, M.A., B.L., F.U.C., &c., who died in Calcutta, at the age of sixty-seven, on Thursday, the 3rd December, 1914.

The office of the Society remained closed for one day, in honor of the memory of the deceased.

A letter of condolence was duly forwarded to his sons, to which the following reply was received.

7, Kalidas Lane,
Calcutta.

Sir,

We beg to acknowledge the receipt of your condolence letter dated the 4th December, 1914. That there are some to feel a heavy loss with ourselves is what is valued most, and we cannot express how greatly your sympathetic and large-hearted lines consoled and soothed us.

Kindly, therefore, accept our most hearty thanks.

The Secretary, Your faithfully,
Calcutta Literary Society, Probhat Chander Mukerjea,
14, Nimtola Street, Calcutta. (for his eldest brother.)

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(6). Mr. Ganesh Chunder Chunder, Attorney-at-Law, one of the leading Vakils and Solicitors of the High Court, who died at his residence, 35, Wellington Street, Calcutta, on Friday, the 3rd July, 1914, at 11 P.M.

A letter of condolence was duly forwarded to his son Mr. Raj Chunder Chunder, M.A., B.L., Attorney-at-Law, to which the following reply was received :—

35, Wellington Street,
Dear Sham Babu, Calcutta, the 13th July, 1914.

Allow me to thank you for the kind letter of sympathy you and the Calcutta Literary Society sent me on my bereavement.

Babu Sham Lall Day,
Founder-Secretary, Yours sincerely,
Calcutta Literary Society. RAJ CHUNDER CHUNDER.

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(7). Mr. Tara Prasanna Mitra, Manager, *Bengalee*, who died at his residence, 8, Puddopukur Road, Bhowanipur, Calcutta, on Tuesday, the 27th October, 1914, at 2-30 P.M.

The office of the Society remained closed for one day, in honor of the memory of the deceased.

A letter of condolence was duly forwarded to his son Mr. Jyoti Prasanna Mitra, to which the following reply was received :—

8, Puddopukur Road, Bhowanipur.
Dear Sir, Calcutta, 20th November, 1914.

On behalf of myself and of the members of my family I beg to tender my thanks gratefully for the kind message of sympathy and condolence, which the Calcutta Literary Society has been good enough to send me.

My late lamented father always used to take a great deal of interest in your Institution, and it is a source of great consolation to us to feel that the members of the Calcutta Literary Society sympathise with us in our terrible bereavement.

****Thanking you again for your kindness.

Babu Sham Lall Day, I am, yours truly,
Secy., Cal. Lit. Society. JYOTI PRASANNA MITRA.

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(8). Mr. Rakhal Dass Addy, Zemindar of Chetla-Alipur, who died at the age of sixty two, at his residence in Chetla on Sunday, the 19th July, 1914.

A letter of condolence was duly forwarded to his sons to which the following reply was received :—

78, Chetls Road, Alipur.
Dear Sir, Calcutta, the 26th July, 1914.

I am in receipt of your letter dated the 21st instant, addressed to the sons of my uncle the late Babu Rakhal Dass Addy, and heartily thank you for your kind sympathy on our present bereavement.

Babu Sham Lall Day, Yours truly,
Secretary, Cal. Lit. Society. AMULYA DHONE ADDY.

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(9). Mr. Butto Kristo Paul, Proprietor of the well-known and highly prosperous firm of Messrs Butto Kristo Paul & Co, who died at Benares, on Friday, the 12th June, 1914.

A letter of condolence was duly forwarded to his son Mr. Bhut Nath Paul, to which the following reply was received :—

7 & 12, Bonfield's Lane
Dear Sir, Calcutta, 18th June, 1914.

My brothers and myself beg to thank you for your sympathy in our bereavement. Our grief is great but we are sustained in our sorrow to some extent by the expressions of sympathy we are receiving from many friends.

Babu Sham Lall Day,
Secy., Cal. Lit. Society. Yours sincerely,
BHUT NATH PAUL

Gentlemen, we have assembled this afternoon to celebrate the Thirty-ninth Anniversary General Meeting of the Calcutta Literary Society, and I beg to offer a hearty welcome to you all and to our members and friends, in particular, who have graced the assembly with their kind presence.

The Calcutta Literary Society was founded in the year *Eighteen hundred and seventy-five*, by the humble individual, who is now standing before you, with the help of some of his young friends—the advanced pupils of various educational institutions of the town, who were then associated with him in the work—in the very year when His late lamented Majesty Edward VII, King of England and Emperor of India, (then His Royal Highness The Prince of Wales,) visited these shores, and to-day, we meet here to celebrate its *Thirty-ninth Anniversary*.

Gentlemen, I have the honor of being its Founder and Secretary, since its foundation in 1875, and I am glad to be able to say that the Society has been marching onward in the path of progress ever since its foundation.

Gentlemen, the main objects of the Society are :—

(*a*) To hold friendly gatherings of both European and Indian communities.

(*b*) To discuss social, literary and scientific subjects.

The means hitherto adopted have been the convening of public meetings for lectures and discourses in English and Indian Vernaculars, on subjects of literary, historical and antiquarian interest, presided over by eminent representatives of all classes of His Imperial Majesty's subjects, and, in this respect, the Society has now achieved a fair measure of success.

Not only lectures were delivered, but messages of congratulations and condolences were sent, from time to time, to high personages in India and England, to which gracious acknowledgments have duly been received.

Gentlemen, it is a matter of sincere congratulation that the Society has passed through so many years of its existence, during which period it has weathered many a storm.

We cannot let this opportunity slip away, without expressing our heart-felt gratefulness to the Almighty Disposer of events, for His unusual kindness that has been vouchsafed to the Society.

Gentlemen, I will not dwell at length on the work done by the Institution : the printed proceedings of its various public meetings, published in the leading local daily newspapers, for the last thirty-nine years, bear ample testimony to the same.

The Society has enrolled among its Patrons and Members the flower of the Eastern and Western communities.

I have now the honor of submitting to you a synoptical report of the transactions of the Society for the year 1914 :—

(1) As previously announced in the *Bengalee*, *Amrita Bazar Patrika*, etc., of the 1st January, 1914, the *Thirty-eighth Anniversary General Meeting of the Calcutta Literary Society* was held, with great *eclat*, in the hall of the *Aryya Mission Institution*, 161, Muktaram Babu Street, on Saturday, the 3rd January, 1914, at 3 P.M., under the presidency of Kumar Sree Panchanan Mukhopadhyay Bahadur, I. SC.O. of Uttarpara Raj.

Mr. Sham Lall Day, the Founder and Secretary to the the Society, having read the *Thirty-eighth Annual Report of the Institution*, (which was a record of all-round progress), and on its having been duly confirmed, the Chairman addressed the assembly thus :—

"*Gentlemen*, you have done me an honor in giving me the chair this afternoon to preside over the Thirty-eighth Anniversary General Meeting of the Calcutta Literary Society, which I scarcely deserve.

"If this work expresses any thing, it does display the nobility of your disposition, in encouraging an humble self

like me, to actually deserve such honors. With deep diffid ence, therefore, I accept the high honor you so kindly bestowed upon me, and hoping to be worthy of it. (*Cheers.*)

"I am very glad, indeed, to associate myself with the Calcutta Literary Society, one of the oldest institutions in Bengal, and to see many men of importance associated with it, and I heartily wish the Institution every success.

"*Gentlemen*, our cordial thanks are hereby due to *Srijut* Sham Lall Day, the indefatigable worthy Secretary and Founder of the Society, for his trying his utmost to make the Calcutta Literary Society highly praiseworthy since its foundation in 1875, or, upwards of thirty-eight years. (*Cheers*)

"With these few words, gentlemen, I confirm the Thirty-eighth Annual Report of the Calcutta Literary Society, just read by its able Founder and Secretary." (*Cheers.*)

The Chairman then called upon Mr. Chandra Sekhar Shane, *Barrister-at-Law*, to deliver his first lecture to the Society on—

Life after Death.

The learned lecturer very ably dwelt upon his subject for nearly three quarters of an hour and he was listened to with interest.

The Chairman then addressed the meeting and the assembly dissolved with a vote of thanks to the chair.

(*Vide Statesman, and Indian Mirror*, 4th, and *Amrita Bazar Patrika*, 5th January, 1914.)

(2). The second public meeting for the Thirty-ninth session of the Society was held in the hall of the Ripon College, 115, Harrison Road, on Monday, the 5th January, 1914, at 5 P.M., under the presidency of Mr. Sham Lall Day, the Founder and Secretary of the Society, when Mr. Prafulla Kumar Bosu delivered his first lecture to the Society on—

The Needs of India at Present.

(*Vide Bengalee*, 6th and *Indian Mirror*, 8th January, 1914.)

(3). The third public meeting for the Thirty-ninth session of the Society was held in the hall of the Ripon College, 115, Harrison Road, on Tuesday, the 6th January, 1914, at 5 P.M., under the presidency of Mr. Sham Lall Day, the Founder and Secretary of the Society, when Mr. Prafulla Kumar Basu delivered his second lecture to the Society on—

Improvement of the state of the Women of India:—

(*Vide Indian Mirror*, 7th January, 1914.)

(4). The fourth public meeting for the Thirty-ninth session of the Society was held in the hall of the Ripon College, 115, Harrison Road, on Wednesday, the 7th January, 1914, at 5 P.M., under the presidency of Mr. Sham Lall Day, the Founder and Secretary of the Society, when Mr. Bhujanga Bhushan Banerjea delivered a lecture on—

Hindu Marriage Extortion.

(*Vide Bengalee*, 8th January, 1914.)

(5). The fifth public meeting for the Thirty-ninth session of the Society was held in the hall of the City College, 13, Mirzapur Street, on Thursday, the 15th January, 1914, at 5 P.M., when Mr. H. C. Banerjea, M.A., delivered a lecture on—

Literature and Life.

(6). The sixth public meeting for the Thirty-ninth session of the Society was held in the hall of the City College, 13, Mirzapur Stteet, on Tuesday, the 3rd February, 1914, at 5 P.M., when Mr. A. T. Sirkar, B.L., delivered a lecture on—

Charity and Religion.

(7). The seventh public meeting for the Thirty-ninth session of the Society was held in College Square Park, College Square, on Friday the 6th March, 1914, at 5 P.M. when Mr. P. N. Chatterjea, M.A., delivered a lecture on—

Physical Culture.

(8). The eighth public meeting for the Thirty-ninth session of the Society was held in Wellington Square Park, Wellington Square, on Monday, the 6th April, 1914, at 5 P.M., when Mr. N. N. Mitra, M. A., delivered a lecture on—

Creation of the Universe

(9). The ninth public meeting for the Thirty-ninth session of the Society was held in Wellesley Square Park, Wellesley Square, on Wednesday, the 22nd April, 1914, at 5 P.M., when Mr. K. N. Chatterjea, M.A., delivered a lecture on—

Religion of Love.

(10). The tenth public meeting for the Thirty-ninth session of the Society was held in College Square Park, College Square, on Wednesday, the 6th May, 1914, at 7 A.M., to celebrate the Fourth Anniversary of the Accession to the Throne of His Imperial Majesty George V, King of England and Emperor of India, when congratulatory speeches were made by Mr. P. K. Bose and others, suitable to the occasion.

At this Meeting, alms were freely distributed to the poor without distinction of caste, color or creed, in honor of the Fourth Anniversary of the Death of His late Majesty Edward VII, King-Emperor of India, as in previous years. (*Vide Empire*, 6th May, 1914.)

The proceedings of the Meeting were duly forwarded Her Imperial Majesty Queen-Mother Alexandra of England to which the following gracious reply was received:—

Marlborough House,
Pall Mall.
23rd May, 1914.

Dear Sir,

I have submitted your letters of the 4th and 6th Instant to Queen Alexandra and am desired by Her Majesty to ask you to convey to the members of the Calcutta Literary Society Her Majesty's thanks for their kind message of sympathy upon the Anniversary of the death of His late Majesty King Edward and also for their expressions of condolence upon the death of the Duke of Argyll.

The Secretary,
Calcutta Literary Society,
24, Nimtola Street,
Calcutta.

I am, dear Sir,
Yours faithfully,
Henry Streatfield, *Colonel*,
Private Secy. to H. M. Queen Alexandra

(11). The eleventh public meeting for the Thirty-ninth session of the Society was held in College Square Park, College Square, on Saturday, the 23rd May, 1914, at 7-30 A.M. to celebrate

The Empire Days:—

Mahamahopadhyay Dr. Satis Chandra *Vidyabhusha* M.A., Ph.D., M.R.A.S., F.A.S.E., Principal, Calcutta Government Sanskrit College, Secretary to the Board of Sanskrit Examinations, Fellow and Member of the Syndicate and Examiner of the University of Calcutta, was voted to the chair, and Mr. Sham Lall Day, the Founder and Secretary of the Calcutta Literary Society, was requested to read the speech of H. H. Princess Maharani Sree Tara Devi Sahiba, (Widow of H. E. the late Maharana General Prince Jagat Jang Bahadur, eldest son of H. H. the late Maharajah Sir Jang Bahadur, G.C.B., G.C.S.I., of Nepal) who, owing to her illness, was unavoidabaly prevented from attending the meeting that afternoon.

(*Vide Empire*, 23rd, *Bengalee*, 24th, *Englishman*, and *Amrita Bazar Patrika*, 25th, and *Pioneer* 27th May, 1914)

The Proceedings of the meeting were duly forwarded Her Imperial Majesty Queen-Mother Alexandra of England to which the following gracious reply was received:—

Marlborough House,
Pall Mall. S. W.
13th June, 1914.

Dear Sir,

I beg to acknowledge the receipt of your letter of the 23rd. ultimo, enclosing copy of the *Empire* newspaper which I have had the honor of submitting to Queen Alexandra.

Her Majesty has read with interest the account of the celebration of *Empire Day* by the Calcutta Literary Society.

The Secretary,
Calcutta Literary Society,
24, Nimtola Street,
Calcutta.

I am, dear Sir,
Yours faithfully,
Henry Streatfield, *Colonel*,
Private Secretary to H. M. Queen Alexandra

(12). The twelfth public meeting for the Thirty-ninth session of the Society was held in Cornwallis Square Park, Cornwallis Square, on Tuesday the 26th May, 1914, at 6-30 A.M., to celebrate the *Forty-eighth Anniversary of the Birthday of Her Imperial Majesty Queen Mary of England and Empress of India*, under the presidency of Rai Bahadur Baikuntha Nath Basu, ex-Dewan of His Majesty's Mint in Calcutta and Honorary Presidency Magistrate, etc., when Mr. Sham Lall Day, the Founder and Secretary of the Calcutta Literary Society, was asked to read the speech of Mr. Chandra Sekhar Shanne, *Barrister-at-Law*, who was unanvoidably prevented from attending the meeting that morning.



Mr. Lalit Mohan Ghosal, Editor *Calcutta Spectator*, also addressed the meeting and paid a loyal tribute to Her Imperial Majesty. Other speeches were also delivered.

(*Vide Empire, and Indian Mirror*, 26th, and *Statesman*, 27th May, 1914.)

The proceedings of the meeting were forwarded to His Excellency the Governor of Bengal, to which the following acknowledgment was received :—

Government House.
D. O. 1672. Darjeeling.
Dear Sir, The 2nd June, 1914.

I am desired by His Excellency to acknowledge with thanks the receipt of your letter dated the 28th May, 1914.

The Founder-Secretary, Yours faithfully
The Calcutta Literary Society, J. SWAN,
24, Nimtola Street, Calcutta. *for Private Secretary.*

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(13). The thirteenth public meeting for the Thirty-ninth session of the Society was held in Cornwallis Square Park, Cornwallis Square, on Wednesday, the 3rd June, 1914, at 6-30 A. M., to celebrate the *Fiftieth Anniversary of The Birthday of His Imperial Majesty George V., King of England and Emperor of India*, under the presidency of Mr. Abinas Chandra Ghose, M. A., B. L., late Deputy Examiner of Military Accounts Department, when Mr. Prafulla Kumar Bose delivered a speech suitable to the occasion.

(*Vide Empire* 3rd, *Englishman*, and *Bengalee* 4th,, and *Amrita Bazar Patrika*, 5th June, 1914.)

(14). The fourteenth public meeting for the Thirty-ninth session of the Society was held in Beadon Park, Beadon Square, on Saturday, the 20th June, 1914, at 6-30 A. M., to celebrate the *Fifty-seventh Anniversary of the Birthday of His Excellency the Right Hon'ble Baron Charles Hardinge of Penshurst*, P. C., G. C. M. G., G. C. V. O., G. C. B., G. M. S. I., G. M. I. E., *Viceroy and Governor-General of India*, under the presidency of Mr. Sirish Chandra Biswas, B. L., of the Alipur Bar, (late State Pleader of Mourbhanj State and Government Pleader of Monghyr), when Mr. K. Bose, Mr. Satya Charan Guha, B. A. and others delivered excellent speeches suitable to the occasion.

(*Vide Empire*, 20th, *Statesman* and *Indian Mirror*, 21st June, 1914.)

(15.) The fifteenth public meeting for the Thirty-ninth session of the Society was held in Beadon Park, Beadon Square, on Sunday, the 12th July, 1914, at 6-30 A.M., to express sympathy with His Excellency the Viceroy, for the premature, sad and sudden death of Her Excellency Lady Hardinge, (who died in London on Saturday, the 11th July, 1914, at 4-30 P.M.), and to pray to God to give His Excellency the Viceroy peace and consolation in his present bereavement

As a mark of respect, the office of the Society remained closed for one day.

(*Vide Empire*, and *Amrita Bazar Patrika*, 13th, *Indian Mirror*, 14th, and *Bengalee*, 16th July, 1914.)

(16). The sixteenth public meeting for the Thirty-ninth session of the Society was held in Beadon Park, Beadon Square, on Thursday, the 27th August, 1914, at 7 A.M., when the following *Resolution* was unanimously passed :—

"That the Members of the Calcutta Literary Society express their heart-felt loyalty and devotion to the British Throne and they earnestly pray to the Almighty Disposer of events for the success of the British Arms in the present European war."

A copy of the *Resolution* was duly forwarded to His Excellency the Governor of Bengal, to which the following acknowledgments were received :—

Government House.
D. O. No. 2735. Calcutta.
Dear Sir, The 3rd September, 1914.

I am desired to acknowledge with thanks the receipt of your letter dated, the 27th August, 1914, and to say that His Excellency much appreciates the spirit of loyalty therein expressed.

The Founder-Secretary, Yours faithfully,
The Calcutta Literary Society,
24, Nimtola Street, Calcutta. W. R. GOURLAY.

Government House.
D. O. No. 2773. Calcutta.
Dear Sir, The 5th September, 1914.

Many thanks for your letter of the 2nd September. His [illegible] of loyalty expressed by the members of the Calcutta Literary Society.

The Founder-Secretary, Yours faithfully,
The Calcutta Literary Society,
24, Nimtola Street, Calcutta. W. R. GOURLAY

(17). The seventeenth public meeting for the Thirty-ninth session of the Society was held in College Square Park, College Square, on Tuesday, the 1st December, 1914, at 4-30 P.M., under the presidency of Kumar Sree Panchanan Mukhopadhyay Bahadur, I.S.C.O., of Uttarpara Raj, to celebrate the Seventy-first Anniversary of the Birthday of Her Imperial Majesty Queen-Mother Alexandra of England, when Mr. Sham Lall Day, the Founder and Secretary of the Calcutta Literary Society, Mr. Prafulla Kumar Bose, Mr. Kali Prasanna Pyne and others delivered loyal speeches suitable to the occasion.

(*Vide Empire, Bengalee*, and *Amrita Bazar Patrika* 2nd, and *Indian Mirror*, 3rd December, 1914.)

A message of congratulation was duly forwarded to Her Imperial Majesty Queen-Mother Alexandra of England to which the following gracious reply was received :—

Marlborough House.
Dear Sir, 3rd December, 1914.

I am desired by Queen Alexandra to thank you very much for the good wishes and kind congratulations, which you convey to Her Majesty, on the occasion of Her seventieth birthday, upon behalf of the Calcutta Literary Society.

The Secretary, I am, dear Sir,
Calcutta Literary Society, Yours faithfully,
24, Nimtola Street, HENRY STREATFIELD, *Col.*,
Calcutta. *Private Secretary to H. M. Queen Alexandra.*

(*Vide, Empire*, 31st December, 1914, *Bengalee*, and *Amrita Bazar Patrika*, 1st January, 1915.)

The proceedings of the Meeting were duly forwarded to Her Imperial Majesty Queen-Mother Alexandra of England to which the following gracious reply was received :—

MARLBOROUGH HOUSE.
28th December 1914.

Dear Sir,

I have submitted your letter of the 3rd instant to Queen Alexandra, together with the account of the Meeting of the "Calcutta Literary Society" on the occasion of Her Majesty's Birthday.

I am desired by Her Majesty to say that she much appreciates the kind sentiments which your Society have expressed towards her.

The Secretary, I am, dear Sir,
Calcutta Literary Society, Yours faithfully,
24, Nimtola Street, HENRY STREATFIELD, *Colonel.*
Calcutta.
Private Secretary to H. M. Queen Alexandra.

(*Vide, Bengalee*, 26th January, 1915.)

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(18). The eighteenth public meeting for the Thirty-ninth session of the Society was held in Cornwallis Square Park, Cornwallis Square, on Saturday, the 12th December, 1914, at 7 A.M., to celebrate the Second Anniversary of the Delhi Coronation Durbar Day, under the presidency of Mr. Sham Lall Day, the Founder and Secretary of the Calcutta Literary Society, when Mr. R. Palit, of Howrah, delivered a speech suitable to the occasion.

(*Vide Empire*, 12th, *Bengalee*, and *Indian Mirror*, 13th, *Englishman*, and *Amrita Bazar Patrika*, 14th December, 1914, and *Bengalee*, 22nd January, 1915.)

The proceedings of the meeting were duly forwarded to His Excellency the Right Hon'ble Thomas David Baron Carmichael, of Skirling, G.C.I.E., K.C.M.G., First Governor of the Presidency of Fort William in Bengal, to which the following acknowledgment was received :—

Government House.
D. O. No. 3859. Calcutta.
Dear Sir, The 16th December, 1914.

I am desired to acknowledge with thanks the receipt of your letter dated the 14th December, 1914, regarding the meeting of the Calcutta Literary Society on the 12th instant.

The Founder-Secretary, Yours faithfully,
The Calcutta Literary Society,
24, Nimtola Street, Calcutta. W. R. GOURLAY.

(19). The nineteenth public meeting of the Thirty-ninth session of the Society was held at the *Hermitage* of Her Highness The Princess Maharani *Sree* Tara Devi Sahiba, of Nepal, 26, Dixon Lane, on Friday, the 25th December, 1914, at 8 A.M., under the presidency of *Mahamahopadhya* Dr. Satis Chandra *Vidya Bhushan* M.A., Ph.D., M.R.A.S., Principal, Calcutta Government Sanskrit College, when Her Highness The Princess Maharani *Sree* Tara Devi Sahiba, of Nepal, (widow of His Excellency the late Maharana-General Prince Jagat Jang Bahadur, the eldest son of His Highness the late Maharajah Sir Jang Bahadur, G.C.B., G.C.S.I., the Ruler of Nepal), Mr. Praffulla Kumar Basu, Mr. Kali Prasanna Pyne and others delivered loyal speeches, and offered hearty prayers for the speedy termination and complete success of the British Arms in the Great European War. (*Vide*, *Empire*, and *Bengalee*, 26th, *Englishman-Journal* 27th, *Amrita Bazar Patrika*, 26th, and 28th Dec., 1914)

The Proceedings of the meeting were forwarded to His Excellency the Right Hon'ble Thomas David Baron Carmichael, of Skirling, G.C.I.E., K.C.M.G., First Governor of the Presidency of Fort William in Bengal, to which the following acknowledgment was received :—

Government House.
D. O. No. 16. Calcutta.
Dear Sir, The 1st January, 1915.

I am desired to acknowledge with thanks the receipt of your letter, dated the 27th December, 1914.

The Founder-Secretary, Yours faithfully,
The Calcutta Literary Society. W. R. GOURLAY.

On Tuesday, the 23rd June, 1914, a letter of congratulation was forwarded to His Royal Highness Prince Edward Albert Christian George Andrew Patrick David, Prince of Wales and Earl of Chester, Duke of Cornwall and Rothesay, Earl of Carrick, Baron of Renfrew, Lord of the Isles and Great Steward, Duke of Saxony and Prince Saxe-Coburg and Gotha, K.G., K.T., K.P., G.C.B., G.C.M.G., G.C.S.I., G.C.I.E., G.C.V.O., *Field-Marshal*, Governor-General and Commander-in-Chief of the Dominions of Canada, etc., etc., etc., on His Royal Highness' attaining the *Twentieth year of his age*, to which the following gracious replies were received :—

Bukingham Palace.
Dear Sir, November 3rd, 914.

I am forwarding to you by to-day's post a formal acknowledgment of your letter of June 23rd last, congratulating the Prince of Wales on the occasion of His Royal Highness' twentieth Birthday.

I regret that the letter in question was not acknowledged at the time, but, Major Cadogan, who was then Equerry to His Royal Highness, has rejoined his regiment at the Front, and no trace of it can be found among his papers.

Sham Lall Day, Esq., Believe me,
Founder-Secretary, Yours faithfully,
Calcutta Literary Society. GODFREY THOMAS.

Buckingham Palace.
November 3rd, 1914.

"Mr. Godfrey Thomas is desired by the Prince of Wales to thank Mr. Sham Lall Day for his kind message of congratulation upon the occasion of His Royal Highness' Birthday."

Sham Lall Day, Esq.,
Founder-Secretary,
The Calcutta Literary Society,
24, Nimtola Street, Calcutta.

(*Vide Empire*, 30th November, 1914.)

On Wednesday, the 30th September, 1914, a letter of congratulation was forwarded to the Right Hon'ble *Field-Marshal the* EARL FREDRICK Sleigh Roberts, Viscount St. Pierre, of Kandahar, Pretoria and Waterford, *Bart.*, K.G., K.P., P.C., V.C., G.C.V.O., G.C.B., G.C.S.I., G.C.I.E., V.D., D.M., Lit.D., D.C.L., L.L.D., M.P., Commander-in-Chief of the British Army and ex-Commander-in-Chief of His Majesty's Forces in India, as well as an illustrious Patron and Honorary Member of the Calcutta Literary Society since 17th March, 1893, (or, upwards of twenty one years), on his attaining the *eighty-second year of his age*, to which the following reply was received, just before his death :—

Englemere, Ascot.
Dear Sir, Berks, 3rd November, 1914.

Please accept yourself, and express to the Members of the Calcutta Literary Society my best thanks for your and their [illegible] congratulations on my birthday.

I am much delighted for the expression of your prayers for the success of the Empire in the great struggle which is going on in Europe, in which the Indian Army is taking so distinguished a part.

Sham Lall Day, Esq., Yours Sincerely,
Secy., Calcutta Literary Society,
24, Nimtola Street, Calcutta. ROBERTS, F.M.

(*Vide Empire*, 30th November, 1914.)

On Wednesday, the 18th March, 1914, a letter of congratulation was forwarded to His Excellency the Right Hon'ble Thomas David Baron Carmichael of Skirling G.C.I.E., K.C.M.G., First Governor of the Presidency of Fort William in Bengal, on His Excellency's attaining the *fifty-fifth year of his age*, to which the following acknowledgment was received :—

Governor's Camp
Bengal.
Dear Sir, The 17th April, 1914.

I am desired by His Excellency to acknowledge with thanks the receipt of your letter dated the 18th March, and to say that owing to Mr. Gourlay's departure on leave your letter was overlooked

The Founder-Secretary, Yours faithfully,
The Calcutta Literary Society, S. W. GOODE
24, Nimtola Street, Calcutta.

On Tuesday, the 22nd December, 1914, a letter of congratulation was forwarded to the Hon'ble Sir Lawrence Hugh Jenkins, Kt., K.C.I.E., K.C., Lord Chief Justice of Bengal, on His Lordship's attaining the *Fifty-sixth year* of his age, to which the following reply was received :—

2, Short Street,
Dear Sir, 12th January, 1915.

Permit me to thank you for your letter of kind congratulation on my birthday.

Babu Sham Lall Day, Yours faithfully,
24, Nimtola Street, Calcutta. L. JENKINS

Gentlemen, I am glad to announce to you that four illustrious personages have been pleased to become Members of the Calcutta Literary Society, during the year under review.

Gentlemen, the Society is founded especially upon the principle of strict adherence to the British Crown and the Institution has thus been the means of bringing together the rulers and the ruled on one common platform.

Now, the grateful thanks of the Society are hereby submitted to Her Highness The Princess Maharani *Sree* Tara Devi Sahiba of Nepal, to the gentlemen, who delivered lectures at its various public meetings, and to those, who presided on the occasions, as well as to those, who lent their halls for holding its various public meetings. (*Cheers.*)

The Society also records its appreciation of the kindness of the editors of English and Vernicular newspapers, who have found space in their respective papers for publishing the proceedings of the Society's various public meetings and letters connected with the Institution, during the year under review.

The grateful thanks of the Institution are also hereby tendered to the donors and subscribers, who helped the Society during the year 1914. (*Cheers*)

To the Patrons, Members, Friends and Well-wishers of the Society, I beg hereby to express my deep obligation for their unabated interest in the welfare of this *Literary Society of Thirty-nine years standing*, and to invite their attention to the fact that it has not yet secured a habitation of its own.

Gentlemen, let us now thank the Almighty Disposer of Events, whose fostering care the Institution has been able to complete the *Thirty nine years* of its existence. (*Cheers.*)

May God continue to shower His choicest blessings upon us, grant us strength to continue in our work, and cheer us at time of difficulty. (*Cheers*)

The Lady President (Nepal Princess Tara Devi) then rose, amidst cheers, and addressed the assembly thus :—

Noblemen and Gentlemen,

I thank you most cordially for the great honor you have done me by asking me to take the chair at this Thirty-ninth Anniversary celebration meeting of the Calcutta Literary Society. I feel honored, because, distinguished men have graced this occasion from time to time and occupied the chair.

Before addresing the assembly, I must say that the task which you have entrusted to me is a very heavy one. I say this, gentlemen, because, I know my own career that I could

hope to perform such task creditably in the presence of you all, who represent the culture of the land.

The country which I belong to is famous for its achievements in the Sanskrit language, in the arts of armoury and is powerful in swordsmanship, indeed. But, gentlemen, knowledge is power and it is mightier than the sword itself.

Real knowledge can command everything in the world. In my humble view, English language is one of the richest languages of the world, by virtue of which one can have glimpses into the glorious literature of the English people as well as have a knowledge of the various sciences of the world.

In our country, there are neither Schools, Colleges nor Literary Societies for ladies to move in public life. Such institution have not as yet come into existence.

It is knowledge alone, which can improve the morality of the society we live in, and thereby it promotes the welfare of our fellow-beings.

To lead an ideal life, it behoves one to be humble, loyal, honest and religious. In our country the children, whether male or female, are taught these few moral precepts at the very outset of their education by their parents and guardians and the effect of their teachings uplifts even the hilly people in the begining of their life.

Gentlemen, during my stay in this country,—the country which is the land of learning and which I have adopted as my home for the remaining days of my chequered life, I have been ushered into public life by friends who have indeed been very kind and considerate to me. I consider that there is no more worthy task to me—to a poor Hindu widow like myself in her advanced age, than to continue advising young people of this country like an old mother hailing from the Himalayas, those few simple moral teachings which have been instrumental in moulding my own life.

India is the land of learning and wisdom where great men have been born to uplift their fellow-beings. Saints and Sages roamed over this ancient land carrying messages of Salvation for mankind.

Gentlemen, you will pardon me for being much frank in my humble expressions before this learned assembly. But your kindness and indulgence encourage me and I am so happy to be in your midst, surrounded by brother-men as I am on all sides on this happy occasion.

I am grateful to my friend Mr. Shamlal Day, the Founder and Secretary of the Calcutta Literary Society, who is always earnest in carrying our loyal messages on behalf of the members of his society to the benign Ruler of India, and to our August Sovereign, for having given me this opportunity of coming before you this afternoon.

He has won the heart of one and all by the noble objects of his Society and by his indefatigable labours towards the attainment of a noble enterprise in trying to spread healthy views through this Society amongst people of all classes.

I am deeply grateful to the learned Bharat Ratna Rajah Bahadur Sree Peary Mohan Mukhopadhaya, M.A., B.L., C.S.I., whose fame is wide spread and Kumar Sahib Panchanan Mukhopadhaya, his worthy grandson, for the cordial reception accorded to me this afternoon.

My pleasure has been all the greater to have been in such noble company and to be able to meet the distinguished Rajah Bahadur of Santosh and the Hon'ble the Rai Radha Charan Pal Bahadur, son of Rai Kristodas Pal Bahadur, of revered memory, the respected Panditji Maharaj Haridev Sastry and my much-esteemed friend the Rev. Dr. Canon Brown and you all who have been so kind to me.

Gentlemen, it has touched my heart deeply to meet you all here and I once more thank you from the bottom of my heart for your kindness towards me this afternoon. (*Cheers*).

Rajah Manmath Nath Roy Chowdhury Bahadur of Santosh, in proposing the vote of thanks to the distinguished Lady President of the evening, then addressed the meeting for nearly a quarter of an hour. In the course of which he said that owing to an unfortunate accident in the way, he arrived late at the meeting. He deemed it a great privilege to be associated with the functions of the evening. He thanked Her Highness The Princess Maharani *Sree* Tara Devi Sahiba of Nepal for kindly gracing the occasion with Her Highness' august presence and expressed great felicitation at the presence of Rajah Peary Mahan Mukhopadhaya Bahadur, C.S.I., M.A., B.L., of Uttarpara—the patriach of Bengal. (*Cheers.*)

The Rajah Bahadur expressed that the Calcutta Literary Society was a very old and useful Institution and doing silently very good work by its worthy and indefatiguable Founder and Secretary Mr. Sham Lall Day. He was glad to be there and to be associated with its Thirty-ninth Anniversary General Meeting. He wished the Institution ever success with all his heart. (*Cheers.*)

Rai Mahendra Chandra Lahiri Bahadur, M.A., Government Pleader of Serampur, in seconding the proposal, then addressed the assembly thus :—

"Your Highness, Maharajah Bahadur, Rajah Bahadur, Ladies and Gentlemen:—I really feel not a little embarasse at the request to speak, just made to me by Kumar *Sree* Panchanan Mukhopadhaya, whose youthful zeal and many sided activities I so greatly admire and whose steadfast devotion to duty I so fully appreciate.

"My embarassment, gentlemen, is due to the stubborn fact that it is no easy task for one, who is not a speaker in the strictest sense of the term, exeept, perhaps in his own element to offhand address to a brilliant assemby of light and leading like the present, presided over by no other than Her Highness the Princess Maharani *Sree* Tara Dev Sahiba of Nepal.

"Nevertheless, I must make an endeavour to speak as best as I can, relying on the truth of the old saying—*Out of the fulness of the heart the mouth speaketh.*

Gentlemen, we have just listened with rapt attention to the many splendid speeches and fortunately for me another speech will not perhaps be necessary. Suffice it to say then that we all rejoice at and glory in the presence in our midst of Her Highness, whose unbounded kindness to us we shall ever remember with feelings of gratitude we showed profited a good deal by her instructive speech fraught with so much importance to us from social and religious points of view, which ought to be brought home to all of us.

Uttarpara is particularly fortunate in view of this unique occasion, which is indeed a red-letter day in the history of this well-known town. With these few words, gentlemen, I have much pleasure in seconding the vote of thanks to the chair, so ably proposed by the Rajah Bahadur of Santosh. In commending it to your unanimous acceptance, I am confident it will be carried by acclamation. (*Cheers.*)

Dr. H. L. Ganguly, D.Sc.O, then read the Kumar Bahadur's paper on the —

Mighty Potentialities of the Thought World

He showed a few practical demonstrations on the above for nearly half an hour, which greatly pleased the audience.

The Hon'ble Rai Radha Charan Pal Bahadur, in supporting the resolution, addressed the meeting thus :—

Gentlemen, the vote of thanks would not be complete without associating with it the name of Rajah Peary Mohan Mukhopadhaya, C.S.I., M.A., B.L. We are all grateful to him and his young hopeful, the amiable Kumar for celebrating the Thirty-ninth Anniversary Meeting of the Calcutta Literary Society at Uttarpara with befitting *eclat*.

Ever fervent in all good work possessed of well-cultured mind always ready to promote and support all good institutions.

I congratulate the Founder and Secretary of the Calcutta Literary Society, Babu Sham Lall Day, on the good fortune of the Society. We all assembled here, not only the people of Uttarpara, Baly, Konnagar and Serampur, but, a good many have from Calcutta, I am sure, I give expression to the sense of the meeting when I say that we have come here with such large number, not only to celebrate the Thirty-ninth Annivessary Meeting of the Society, and to welcome the illustrious Royal Lady of Nepal, Princess Tara Devi, but, to pay our respects also to *Bharat-Ratna* Rajah Peary Mohan Mukhopadhay Bahadur, the venerable Grand Old Man of Bengal. (*Cheers.*)

For nearly fifty years or so, he has worked unremittingly for the benefit of his fellow-countrymen. He is a zemindar, and, he is not only the fitting representative of the aristocracy of wealth, but, also of culture.

May he live long and guide by his wise counsels his countrymen in their onward career. I propose that a hearty vote of thanks be accorded to the Rajah Bahadur, and the Kumar for celebrating in a befitting manner the Thirty-ninth Anniversary Meeting of the Calcutta Literary Society at Uttarpara. (*Cheers.*)

The vote of thanks was carried by aclamation.

Her Highness presence was highly appreciated and she was photographed in the distinguished company.

The proceedings of the meeting closed after the singing of the *National Anthem*.

(*Vide Englishman, Empire, Bengalee, Amrita Bazar Patrika*, 16th, *Calcutta Budget*, 18th and *Indian Mirror* 21st February, 1915.)

Letters from Eminent Parsonages to the Calcutta Literary Society, addressed to its Founder and Secretary, Mr. Sham Lall Day, during the year 1914, *viz.* :—

From Her Imperial Majesty The Queen-Mother Alexandra of England :—

Marlborough House.
Pall Mall.

Dear Sir, 2nd June, 1914.

I beg to acknowledge the receipt of your letter of the 14th ultimo, and have submitted to Queen Alexandra the copy of the 38th Annual Report of the Calcutta Litera y Society, which Her Majesty is graciously pleased to accept.

From Her Imperial Majesty The Queen-Mother Alexandra of England :—

Marlborough House.

Dear Sir, 1st December, 1914.

I am desired by Queen Alexandra to thank you for the kind message of sympathy and condolence, upon the death of Lieutenant Prince Maurice of Battenburg, which you transmit to Her Majesty from the Calcutta Literary Society.

From His Grace the Duke of Argyll :—

38, Clanges Street.
London. W.

Dear Sir, 10th June, 1914.

Will you kindly convey to the Calcutta Literary Society my deep appreciation of the message of sympathy which has this morning reached me from you, upon the passing of my uncle, the late Duke of Argyll

I will further convey your kind message to the other members of my House.

I frequently hear from Calcutta as my aunt is superioress of Lady Canning's Home in your city, being one of the clever nurses, of which convent she was the mother abbess before she went some 24 years ago to India. She is here at present for a few months. With revered thanks.

I rest yours very truly,

From The Right Hon'ble Sir O'Moore Creagh, V.C., G.C.B., G.C.S.I., G.C.I.E., Commander-in-Chief of His Majesty's Forces in India, &c. :—

Dear Sir, Delhi, 4th March, 1914.

I am desired to acknowledge, with many thanks, receipt of your letter of the 28th ultimo, conveying the Society's regret at the approaching departure of His Excellency from India.

The Commander-in-Chief in India much appreciates the expressions of such friendly sentiments.

From His Excellency The Right Hon'ble General Sir Beachamp Duff, G.C.B., K.C.S.I., K.C.V.O., C.I.E., Commander-in-Chief of His Majesty's Fores in India :—

Dear Sir, Delhi, 16th March, 1914.

I am desired by His Excellency the Commander-in-Chief to thank you for your letter of March 7th and to request that you will be good enough to convey to the Calcutta Literary Society His Excellency's appreciation of the Society's kind congratulations.

From His Excellency the Right Hon'ble Freeman Thomas Baron Willingdon of Ratter, G.C.I.E., Governor of Bombay :—

Government House.
Caneshkhind.

Dear Sir, 2nd November, 1914.

I am deisred by His Excellency Lord Willingdon to acknowledge receipt of your letter dated the 28th October, 1914, and to thank the Calcutta Literary Society for its kind expression of sympathy and prayers for the speedy recovery of his son.

From His Excellency The Right Hon'ble Freeman Thomas Baron Willingdon of Ratter, G.C.I.E., Governor of Bombay, :—

Private Secy. to the Governor,
Bombay,

Dear Sir, Camp. 28th December, 1914.

I am directed by His Exellency Lord Willingdon to thank you for your kind message of welcome and your good wishes.

From His Excellency The Right Hon'ble Thomas David Baron Carmichael, of Skirling, K.C.M.G., G.C.I.E., First Governor of the Presidency of Fort William in Bengal :—

D. O. 1442. Government House.
Darjeeling.

Dear Sir, The 6th May, 1914.

I am desired by His Excellency to thank you for your letter of the 1st May and for the copy of the pamphlet sent therewith.

From His Excellency The Right Hon'ble Thomas David Baron Carmichael, of Skirling, K.C.M.G., G.C.I.E., First Governor of the Presidency of Fort William in Bengal :—

D. O. 2826. Government House.
Calcutta.

Dear Sir, The 15th September 1914.

I beg to thank you for your letter dated the 12th September, 1914, forwarding a poem composed by Mr. Sarat Chandra Sen. His Excellency was pleased to read it.

From His Excellency The Right Hon'ble Thomas David Baron Carmichael of Skirling, G.C.I.E., K.C.M.G., First Governor of the Presidency of Fort William in Bengal :—

D. O. 2985. Government House.
Darjeeling.

Dear Sir, 30th September, 1914.

I am desired to acknowledge with thanks the receipt of your letter dated the 24th September, 1914, and the copy of the poem by. Mr Krishan Gopal Bhakta, which you have been good enough to send.

From His Excellency the Right Hon'ble Thomas David Baron Carmichael, of Skirling, G.C.I.E., K.C.M.G., First Governor of the Presidency of Fort William in Bengal :—

Government House.

D. O. No. 3471. Calcutta.

Dear Sir, The 19th November, 1914.

I am desired by His Excellency to acknowledge with thanks the receipt of your letter dated the 13th November. 1914.

From the Right Revd. Dr Lefrey, D.D., Lord Bishop of Calcutta, etc. :—

The Palace.

Dear Sir, Calcutta, 21st December, 1914.

The Bishop directs me to thank you very much for your very kind message of greeting. Please convey to the Society his sincere thanks and his regret that owing to a great pressure of work their letter has been so long unanswered.

From the Revd. Father S. Meulaman, S.J. Archbishop of Calcutta :—

32, Park Street,

Dear Sir, Calcutta 29th August, 1914.

I sincerly thank your Society and its Founder personally for the kind expressions of sympathy with the Catholic Community in the loss it has sustained by the death of Pius the Tenths.

From the Revd. Father S. Meulaman, S.J., Archbishop of Calcutta. :—

32, Park Street,

Dear Sir, Calcutta, 6th September, 1914.

I thank you again most cordially for the interest you and the Society of which you are the Founder take in our community and for your good wishes to its head, the new Pope Benedict XV.

From the Hon'ble Sir Lawrence Hugh Jenkins, Kt., K.C.I.E., K.C., Lord Chief Justice of Bengal :—

High Court,

Dear Sir, Calcutta, 5th January, 1914.

I am desired by the Chief Justice to convey to you his warm thanks for your kind wishes communicated in your letter of the 22nd December.

From the Hon'ble Sir Lawrance Hugh Jenkins, Kt., K.C.I.E., K.C., Lord Chief Justice of Bengal :—

2, Short Street,

Dear Sir, 11th January, 1914.

I beg you will express to the Calcutta Literary Society my thanks for their sympathy.

From the Hon'ble Mr Justice W. R. Greaves, Judge of the High Court :—

High Court,

Dear Sir, Calcutta, 24th November, 1914.

I am much obliged by your kind letter of welcome and congratulation on behalf of the Calcutta Literary Society.

From the Hon'ble Mr. Justice H. R. H. Coxe, Judge of the High Court :—

Dear Sir, Calcutta, 27th November, 1914.

Will you please convey to your Society my sincere thanks for their kind sympathy.

om the Hon'ble Rajah Kirtya Nanda Sinha Bahadur, B.A., of Deori-Champanager, Member of the Behar and Orissa Legislative Council :—

legram No. 00519. Dated, 1st July, 1914.

" Please convey my sincere thanks to Literary Society r kind congratulation."

om the Hon'ble Rai Mahendra Nath Roy Bahadur, M.A., B.L., C.I.E., Member of the Council of His Excellency the Governor of Bengal, Zemindar and Vakil, High Court, Calcutta :—

2, Balaram Bose's First Lane,
Bhowanipore, Calcutta.

ar Sir, 25th August, 1914.

" Please accept my sincerest thanks for the kind congratu- ions of your Society on the honor conferred on me.

" I am much obliged to you for the kind wishes you press about me."***

om the Hon'ble Dr. Deva Prasad Sarvadhikari, M.A., B.L., C.I.E., LL.D., Attorney-at-Law, Vice-Chancellor of the Calcutta University, Member of the Council of His Excellency the Governor of Bengal, Commissioner of the Municipal Corporation of Calcutta:—

120-3, Upper Circular Road,

y dear Sham, Calcutta, 2nd January, 1914.

" I thank you very sincerely for your kind and warm con tulations on the high honor graciously bestowed upon by His Majesty the King-Emperor. I feel I am all too worthy of it, and it gladdens me much that the bestowal the honor has given so much gratification to my numer- s friends. I owe much to the consistent and kind sup rt of those friends throughout but for which my future rk will be difficult as it would have been in the past. I lly reciprocate your kind wishes and thank you once more ry heartly."

om the Hon'ble Dr. Deva Prasad Sarvadhikari, M.A., B.L., C.I.E., LL.D., Attorney-at-Eaw, Vice-Chancellor of the Calcutta University, Member of the Council of His Excellency the Governor of Bengal, Commissioner of the Municipal Corporation, Calcutta :

2, Old Post Office Street,

y dear Sham, Calcutta, 18th April, 1914.

" I am extremely obliged to you for your very kind letter congratulation on my appointment as Vice-Chancellor of e Calcutta University and have to thank you very sincere- for your good wishes. That the appointment has given great and so genuine pleasure to numerous friends consi rably adds to its pleasure and honor and also gives me eat hope and strength at this particularly critical period hen I need friends' prayers and good wishes most I hope shall deserve and have them always.

" I trust you are doing well. Pray excuse my having to ke the aid of the type-writer as many replies have to be nt within a short time.

" I have to thank you for your Society's congratulation hich please convey last."

rom Maharaj-Kumar Manmatha Nath Deb of Balasore :

Balasore Rajbati.

ear Sir, The 5th, February, 1914.

" I have received your kind condolence for the sad berea- ment I have sustained by the lamented demise of my nerable uncle for which I offer you my hearty thanks. I ope will, with your usual kindness, continue to help and atronise me all along.

'As I received letters from my numerous friends and ell-wishers, I hope you will kindly excuse me for reply- g to you in print and for the delay."

rom Kumar Sri Panchanan Deb Sarma Mukhopadhyay Bahadur, I. Sc.O., of Uttarpara :—

Uttarpara *Rajbhaban*,

lear Sir, 28th August, 1914.

" The Uttarpara Star Union Literary Club will remain ever ldebted to you for your giving encouragement to them."

rom Kumar Sri Panchanan Mukhopadhyay Bahadur, I. Sc. O. of Uttarpara :—

lusserah, *Rajbhaban.*

1914. Uttarpara, 28th September, 1914.

"My hearty Dusserah Greetings and all Good Wishes. May ortune smile Her sweetest on you and yours evermore."

From Rai Mahendra Chandra Lahiri Bahadur, M.A., B.L., Honorary Magistrate of Serampore :—

Serampore.

My dear Sir, The 11th January, 1914.

"Many thanks for your kind congratulations on the bestowal of the title on me by Government.

" Thanking you once again and wishing you a happy and prosperous New Year."

From Dr. Sarat Kumar Mullick, M.A., M.D.,

198-1, Cornwallis Street,
Calcutta, 6th September, 1914.

My dear Mr. Sham Lall Day,

" I have to thank you cordially for your kind congratulation on my elections to the Bengal Medical Council and please convey the same to the members of the Calcutta Literary Society."

From Her Highness the Princess Tara Devi Sahiba, Nepal:

Dear Sir, 13th August, 1913.

" It is a great pleasure to me to be associated with such a loyal Institution as the Calcutta Literary Society and whose fame speaks so much.

" I heartily wish its every success."

From Rai Janaki Nath Roy Bahadur, Merchant and Zemindar of Bhagyakul :

37, Sova Bazar Street,
Calcutta, 2nd January, 1913.

My dear Sham Babu,

"Please accept my thanks for the kind sentiments expressed by you on behalf of the Calcutta Literary Society for the honour conferred on me.

"Wishing you a happy New Year and many a return of the same."

From Abanindra Nath Tagore, Esq., Principal, Government School of Art and President of the Oriental Art Society of Calcutta :—

Wednessday, 4th June, 1913.

My dear Sham Lall Babu,

" Thanks for your kind letter of congratulation on behalf of your Society and good wishes.

" Kindly convey my sincere thanks to the members of your Society."

From Srimati Swarna Kumari Ghosal (on the death of her husband the late Mr. Janaki Nath Ghosal) :—

1, Sunny Park.
Ballygunge, Calcutta.

Dear Sir, July 16th, 1913.

" Please accept my sincere thanks and convey the same to the Members of the Calcutta Literary Society for their kind message of sympathy and condolence to me and my family.

" I trust, you will excuse me for the delay in acknowledging your letter."

From Dadabhoy Naoroji, Esq., Grand Old Man, Bombay

Vesara.
Via Andhari, B. B. & C. I. Ry

Dear Sir, 13th September, 1913.

" Kindly convey to the Calcutta Literary Society my best thanks for their most cordial congratulations, on the occasion of my Eighty-eighth Anniversary Birthday on 4th instant, and the good wishes.

" I am glad to hear that the Society is a Literary Institution of thirty-eight years standing.

" With best wishes."

From Mrs. G. W. Beck, Secretary, National Indian Association :—

21, Cromwell Road.
South Kensington, S. W

Dear Mr. Day, 5th January, 1912.

" I thank you for the congratulations of your Literary Society on my having received the *Kaisar-I-Hind* Medal.

" With best wishes for the New Year."

From Sir T. Madhava Rao, Kt., Dewan Sahib of Mysore

Dear Sir, Mysore, 30th June, 1910.

" Many thanks for the congratulations of your Society conveyed in your letter of the 24th instant."

Dedication

The Fortieth Annual Report

OF THE

CALCUTTA LITERARY SOCIETY

Is Dedicated by the kind permission

TO

Nawabzada Syed Ashraf-ud-din Ahmad Khan Bahadur,

Matwali of Hooghli Imambara, since 1875, (or, for forty-one years),

Fellow of the University of Calcutta, Trustee of the Aligarh College, Honorary Magistrate of Hooghli, Secretary, Hooghli National Mahamedan Association, etc , etc., etc.

IN RECOGNITION OF

HIS GREAT TALENTS, LITERARY ABILITY, ACTIVE ENCOURAGEMENT OF POPULAR ENTERPRISE, CHARM OF MANNER AND ACCOMPLISHMENT, DEVOTION TO THE CAUSE OF LEARNING

AND

HIS KEEN INTEREST FOR THE ADVANCEMENT OF THE MORAL CULTURE

OF

THE YOUNGER GENERATIONS OF HINDUSTHAN.

GRACIOUS MESSAGES TO THE SOCIETY.

From Her Most Excellent Majesty Queen Alexandra of England :

MARLBOROUGH HOUSE,
PALL MALL.
2nd June, 1914.

Dear Sir,

I beg to acknowledge the receipt of your letter of the 14th ultimo, and have submitted to Queen Alexandra the copy of the 38th Annual Report of the Calcutta Literary Society, which Her Majesty is graciously pleased to accept.

The Secretary,
CALCUTTA LITERARY SOCIETY,
24, Nimtola Street,
CALCUTTA.

I am, dear Sir,
YOURS FAITHFULLY,
HENRY STREATFIELD, *Colonel*,
Private Secretary to H. M. Queen Alexandra.

From Her Most Gracious Majesty Queen Alexandra of England :

MARLBOROUGH HOUSE.
4th August, 1915.

Dear Sir,

I am desired by Queen Alexandra to thank you for the copy of the Thirty-ninth Annual Report of the Calcutta Literary Society, which Her Majesty has read with interest.

The Secretary,
CALCUTTA LITERARY SOCIETY,
24, Nimtola Street,
CALCUTTA.

I am, dear Sir,
YOURS FAITHFULLY,
HENRY STREATFIELD, *Colonel*,
Private Secretary to H. M. Queen Alexandra.

From Her Imperial Majesty Queen Alexandra of England :—

MARLBOROUGH HOUSE.
8th May, 1916.

Dear Sir,

I beg to acknowledge the receipt of your letter of the 14th ultimo, and have submitted to Queen Alexandra the copy of the Fortieth Annual Report of the Calcutta Literary Society, which Her Majesty is graciously pleased to accept.

The Secretary,
CALCUTTA LITERARY SOCIETY,
24, Nimtola Street,
CALCUTTA.

I am, dear Sir,
YOURS FAITHFULLY,
HENRY STREATFIELD, *Colonel*,
Private Secretary to H. M. Queen Alexandra.

From His Excellency the Right Hon'ble Sir Frederic John Napier Thesiger, Baron Chelmsford, M.A., G.C.M.G., G.M.S.I., G.M.I.E., **Viceroy and Governor-General of India, &c., &c., &c. :—**

18, QUEEN'S GATE PLACE, S.W.
16th February, 1916.

Dear Sir,

Lord Chelmsford asks me to thank the members of the Calcutta Literary Society for their kind messages of congratulation on his appointment as Viceroy of India. * * * *

The Founder-Secretary,
CALCUTTA LITERARY SOCIETY,
24, Nimtola Street,
CALCUTTA, INDIA.

Believe me,
YOURS FAITHFULLY,
RALPH VERNEY, *Major*.

From His Excellency the Right Hon'ble Sir Frederic John Napier Thesiger, Baron Chelmsford, M.A., G.C.M.G., G.M.S.I., G.M.I.E., **Viceroy and Governor-General of India, &c., &c., &c. :**

VICEROY'S CAMP, INDIA.
12th April, 1916.

Dear Sir,

I am desired to acknowledge, on behalf of His Excellency the Viceroy, the receipt of the Address of Welcome and also the abstract of the proceedings of the extraordinary general meeting held by the Calcutta Literary Society.

His Excellency much appreciates the goodwill of your Society, and I am to thank you for your communication.

Sham Lall Day, Esq.,
Secretary,
CALCUTTA LITERARY SOCIETY,
24, Nimtola Street, CALCUTTA.

Yours truly,
J. L. MAFFEY.

The following illustrious personages, (amongst others), bear high testimony to the efficiency of the works of the Calcutta Literary Society :—

rom His Royal Highness The Duke of Connaught and Strathearn, K.G., Kt., K.P.,P.C., G.C.B., G.C.S.I., G.C.I.E., G.C.M.G., G.C.V.O. :—

SIR, July, 22nd., 1905.

I am desired by H.R.H. The Duke of Connaugnt to thank you for sending to him the Report of the Calcutta Literary Society from 1875 to 1904.

MR. SHAM LALL DAY, Secretary, Calcutta Literary Society, 24, Nimtola Street, Calcutta.

I am, Yours very faithfully, Alfred Egerton,

From H. R. H. The Duke of Northumberland :

SIR, 10th September, 1905.

* * You have my best wishes for the prosperity of the Society and of its Members.

SHAM LALL DAY, ESQ., Secretary, Cal. Lit. Society.

I am, Sir, Your Obedient Servant, Northumberland.

From the Right Hon'ble Viscount Warwick :—

DEAR SIR, September, 19th., 1905.

* * the Calcutta Literary Society, which I wish every success.'

SHAM LALL DAY, ESQ., Calcutta Literary Society.

Yours faithfully, Warwick.

From the Right Hon'ble the Earl of Clarendon :

SIR, October, 3rd., 1905.

* * I need scarcely say that I sympathise very heartily in the objects, which the Society has in view.**

SHAM LALL DAY, ESQ., Calcutta Literary Society.

Your Obedient Servant, Clarendon.

From the Right Hon'ble the Field-Martial Earl Roberts, Bart, M.P., K.G., K.P., V.C., G.C.B., G.C.S.I., G.C.I.E., D.C.L., LL.D., &c., &c., &c.

DEAR SIR, August, 14th. 1905.

* * the Society is doing good work on which I congratulate you, as the Founder-Secretary.

SHAM LALL DAY, ESQ., The Calcutta Literary Society.

Yours very truly, Roberts, *F.M.*

From the Right Hon'ble Baron Tweedsmouth :

DEAR SIR, 28th April, 1908.

* * fully sympathise with the objects of the Calcutta Literary Society.

SHAM LALL Day, ESQ., Founder-Secretary, Cal. Lit. Society.

Believe me, Yours faithfully, H. V. STANLEY.

From the Right Hon'ble the Marquis of Ripon, Bart., M.P., K.G., P.C., G.C.S.I., G.C.I.E., Ex-Viceroy and Governor-General of India :—

DEAR SIR, June, 30th., 1880.

* * Every effort for the furthering of intellectual culture, and the promotion of social intercourse between Europeans and Natives of India, must command His Lordship's most cordia sympathy.

BABU SHAM LALL DAY. Hon'y. Secy., Cal. Lit. Society.

I remain, Dear Sir, Yours faithfully, H. M DURAND, offg. Private Secy.

From the Right Hon'ble Lord Glasgow, M.P.:—

DEAR SIR, 4th. October, 1905.

* * The objects of your Calcutta Literary Society are altogether admirable.

SHAM LALL DAY, ESQ., 24, Nimtola Street, Calcutta.

Believe me, Yours truly, Glasgow.

From the Right Hon'ble Lord Charles Beresford, Field-Martial, M.P., Admiral :—

DEAR SIR, 8th. October, 1905.

* * I heartily wish your Society every success in the patriotic efforts, which you have in view.

SHAM LALL DAY, ESQ., The Calcutta Literary Society, Calcutta.

Yours faithfully, Charles Beresford, *Admiral.*

From the Right Hon'ble the Marquis of Dufferin and Ava, M.P., G.C.S.I., G.C.I.E., Ex-Viceroy and Governor-General of India :—

SIR, 31st., December, 188

* * His Excellency understands that the objects of the Society is to foster social union between Europeans and Natives of India, and he has no doubt, after reading the list of distinguished persons who are Members of the Society, that the laudable object proposed, will be gradually and surely attained.

It is specially gratifying to His Excellency to observe that among the distinguished Members of the Society are several Native ladies and he trusts that he may consider this fact as a significant indication of a growing desire among Native ladies for wider literary culture.

I have to request that you will have the goodness to communicate this, at your convenience, to the Honourable Members of the Society.

BABU SHAM LALL DAY, Founder-Secretary, Calcutta Literary Society, Calcutta.

I have the honour to be, Sir, Your Obedient Servant, D MACKENZIE WALLAC Private Secretary to the Vicero

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From the Right Hon'ble Lord Wolverton, M. P.

DEAR SIR, 24th. September, 190

* * wish success on your efforts to further intellectual culture and to promote social union between European and Indians.

SHAM LALL DAY, ESQ., 24, Nimtola Street, Calcutta.

Believe me, Yours faithfull Wolverton

From the Right Hon'ble Sir George Stewart white, V.C., K.C.B., G.C.I.E., Ex-Commander in-Chief of His Majesty's Forces in India :-

DEAR SIR, 17th. April, 189

***With the Commander-in-Chief's best wishes for the success of the Society,

The Founder Secretary, Calcutta Literary Society, Calcutta.

I remain, Dear Sir, Yours very truly, Eaton A. TRAVERS, MAJO *Interpretor.*

From Sir Henry Norman, G.C.B., G.C.M.G C.I.E., Ex-Governor-General of Q eensland :-

SIR, 2nd. November, 189

***Trusting that your Soeiety will prosper in its wor and with my best regards to yourself.

From General R. F. patterson, Consul General of the United States of America :-

DEAR SIR, Calcutta, September, 1st, 190

I have your very kind letter of the 30th. ultimo, with the Report of the Calcutta Literary Society, from 1875 to 1965, for which I thank you.

The Reports show that the Society has done a wonderful amount of good in being able to have so many lectures by distinguished men on so many interesting and instructive subjects, which must have been of great interest and source of education to those who heard them.

I trust the Society may have still greater prosperity in the future and continue to be the means of doing still greater good in its educational work.

SHAM LALL DAY, ESQ., Founder Secretary, Calcutta Literary Society.

I remain, Yours Sincerely, R. F. PATTERSON, *American Consul-General*

From His Honor Sir Edward Norman Baker K.C.S.I., I.C.S., Lieutenant-Governor of Bengal

DEAR SIR,

***He has always been much interested in the work of your Society.

The Secretary, Calcutta Literary Society, 24, Nimtola Street, Calcutta.

Yours faithfully, Cecil Allanson, *Capt. Private Secretary.*

From the Hon'ble Sir Francis Maclean Kt, Q.C., K.C.I.E., Ex-Chief Justice of Bengal

Calcutta, December, 26th, 1905

The Chief Justice of Bengal sends his best thanks to the Calcutta Literary Society** and wishes every success to the Society.



Nawabzada Syed Ashraf-ud-din Ahmad Khan Bahadur,

Mutwali of Hooghli Imambara, since 1875, (or, for forty-one years ;

Fellow of the University of Calcutta, Trustee of the Aligarh College,

Honorary Magistrate of Hooghli, Secretary, Hooghli National Mahamedan Association

Honorary Member of the Calcutta Literary Society, &c., &c., &c.,

Born **Saturday, 6th January, 1855, and took charge of the Hooghli Imambara, in 1875.**

History of the Grand Hooghli Imambara.

Nawabzada Syed Ashraf-ud-din Ahmad Khan Bahadur is the present *Mutwali* of Hooghli *Imambara*. He was born on Saturday, the 6th January, 1855, and is the eldest son of the late Nawab Ameer Ali Khan Bahadur, C.I.E., who so much distinguished himself in several spheres of life. He was appointed as *Mutwali*, by Government on the nomination of the late Syed Karamet Ali Sahb, (who was the recognised head of the Mahamedan community), on Friday, the 25th June, 1875. He took charge of the *Imambara*, in 1875. He is a Fellow of the *University of Calcutta*, a Trustee of the *Aligarh College*, an Honorary Magistrate, and Secretary, *Hooghli National Mahamedan Association*.

His good services, in the public cause, have been much appreciated by the Government, and subsequently the Distinction of *Khan Bahadur* has been conferred on him. He is a quiet man, and he has been discharging his duties in a manner, which quite becomes the head of a religious Institution. He has one son and two daughters, and all of them are married. From his daughter's side, he has three grand-sons and two grand-daughters. His son is Sub-Registrar of Buth, in Patna District. His youngest brother is the Hon'ble Mr. A. Ahmed, C.S., I.S.O., Commissioner of Excise and Salt and Inspector-General of Registration in Behar and Orissa. His other relatives are Sir Ali Imam, K.C.S.I., the Hon'ble Mr. Justice Imam, and the Hon'ble Mr. Justice Sheraffuddin and several others.

During the rule of Murshid Kuli Khan, Governor of Bengal, a Persian merchant, named Aga Mahammed Mutahar, came down with his family and settled in Hooghli and purchased the site of the present *Imambara*. In 1717 A.D., he built thereon an ordinary one-storied house, which he dedicated to God, calling it *Nazargah Hosein*.

In 1735 A.D, his son-in-law, Mirza Saleh-ud-din Mahammed Khan, (*alias* Mirza Saleh), extended the building, by adding a portion, which he termed *Tazea Khana*. It was upon the ruins of this ordinary looking-house that the present grand edifice was erected. He was a good Persian Poet.

Aga Mahammed Mutahar, bequeathed his whole property to his only daughter, Mannoo Jan Khanum, to whom he was most tenderly attached. This Mannoo Jan Khanum was married to Mirza Sahib, the founder of *Tazea Khana*.

The widow of Aga Mahammed Mutahar married Haji Faizulla, the nephew, (sister's son), of her late husband. She had only one son, by his second husband, and he was *The Great Muhammed Moshin*, the founder of the *Imambara*. He was born in 1732 A.D. Haji Faizulla died in 1818, after attaining a ripe old age.

Mahammed Moshin grew up under the fostering care of his mother. He was an intelligent boy and soon became well-educated in all the branches of study. He wrote a very good hand, a specimen of his hand-writting has carefully been preserved in the *Hooghly College Library* and which is highly praised by the *Moulvis*.

He had a taste for *music* and could play very well on the *Sitar*. He was also a good hand at the most attractive of the *fine arts*, that *hath charms to soothe the savage beast*. He seemed to find great pleasure in walking long distances and could dexterously play with the sword. His words were of the purest. He became a strict, religious man and was more an ascetic than a man of the world. Being of a contemplative turn of mind, he left his abode and set out on travels. His travels had a wide range, and included even Arabia. He thus acquired a valuable stock of knowledge, which could not have been got together by the mere study of books. The property of his affectionate sister Mannoo Jan Khanum was being looked after by her able husband.

He had an eager desire to pass his days in this way, but, on the sudden death of Mirza Saleh, the husband of Mannoo Jan Khanum, in 1754 A.D., his plans had to be changed, and, at the earnest request of Mannoo Jan Khanum, he had subsequently to return home, accompanied by two chosen friends, Rajab Ali Khan and Sakar Ali Khan, (the latter was the son-in-law of the former) His return was the occasion of great rejoicings amongst the inhabitants of the place. As for Mannoo Jan Khanum, her joy knew no bounds.

Mannoo Jan Khanum was an intelligent lady and she at once selected her brother, *The Great Muhammed Moshin*, as a worthy heir to this immense estate, and, accordingly, bequeathed her whole estate to him, as she had no nearer heir.

Soon after the death of this pious lady, *The Great Mohammed Moshin* became the sole owner of this vast property, but, he never cared to spend more money than was necessary for his maintenance in the most ordinary style.

In spite of this vast acquisition, he remained what he was—*an intensely pious man*. He had no heir or kinsmen to inherit his vast property and he made *God and man his heirs*. He, however, did not forget his two staunch friends, who had accompanied him from abroad, and appointed Rajab Ali Khan, (son of Shekh Mahammed Sadik); and Sakar Ali Khan, (son of Ahmed Khan), as *Mutwali*, (trustees or supervisors), of the said endowed State.

The Great Muhammed Moshin has, by his educational benefactions, left his own imperishable monument in Bengal. To him *Moslim Education* is more indebted than to any other individual, living or dead.

The noblest building in Hooghli is its *Imambara*, with its splendid river-revetment. It is situated on the banks of the river and the view from the river Ganges, or from the roadway, is as imposing as the interior of the edifice is charming.

The late Babu Bhola Nath Chunder, author of *Travels of a Hindu*, wrote thus regarding the *Imambara* :—

"*The courtyard is spacious and grand. The trough in the middle is a little-sized tank. The two storied buildings, all around, are neat and elegant. The great hall has a Royal magnificence. But, it is profusely adorned, in Mahamedan taste, with chandeliers and lanterns and wall-shades of all the colours of the rain-bow. The surface of the walls is painted in blue and red inscriptions from the* Koran. *Nothing can be more gorgeous than the doors of the gateway. They are richly gilt all over, and upon them is inscribed, in golden letters, the date and history of the* Musjeed."

But, this splendid *Imambara*, as it stands to-day, is not the one, which was built by *The Great Muhammed Moshin*. The credit of the construction of the present day mansions is due to Syed Keramut Ali, the then *Mutwali* of the *Imambara*, who commenced the work in August 1845, and completed it in May 1848. The original estimate of costs of the building was Rupees two lacks and eighty-five thousands and the revetment Rs. 60,000 and the tower clock cost Rs. 11,721.

The deed, after giving some account of the founder and of the property, which formed the subject of the endowment, went on to state that the proceeds were to be divided into *nine equal shares* of which *three shares* were to be applied to the celebration of the *Maharam*, (the greatest festival among the Mahamedans), and other festivals and feasts and the repairs of the *Imambara* Buildings, and the cementary, (which is situated in a garden adjoining the *Hall*), attached thereto.

Two-ninths to be allotted as remuneration of the two *Mutwali*, appointed to supervise the affairs of the endowment, and the remaining four-ninths to be devoted to the expenses of the establishment and the pensions and allowances.

The *Mutwalis* were given ample powers, and it was also provided that, in the event of either of them finding himself unable to conduct the business of the endowment, he might appoint a fit and competent person to act in his place.

This deed of Endowment, the beneficial effects of which are still enjoyed by the people, was executed on the 9th *Baisack, 1213 B.S.*, corresponding to Sunday, the 20th April, 1806 A.D., some six years before the death of the endower.

Learned man as he was, *Mahammed Mohsin* was not slow in providing means for the education of others. He established a school, where *Persian* and *Arabic* were taught by two well-known *Munshis*. It was, of course, a free institution and was open both to Hindus and Mahamedans. *Mahammed Moshin* died on Sunday, the 29th November, 1812, A.D., after attaining his eightieth year.

The remains of *The Great Mahammed Moshin* were interred in the *Imambara* gardens, close to the tombs of Aga Mutahar, Haji Faizulla, Mannoo Jan Khanum and Mirza Saleh-ud-din. The *Mukhura* is lighted every night and passages from the *Koran* are read morning and evening, for the spiritual benefit of the departed souls.

After his death, the two *Mutwalis*, appointed by him, continued to act in harmonious concert for some months. They established the *Imambara School*, which was afterwards amalgamated with the Hooghli College, in 1836 A.D. When

Sometime after, Rajab Ali, on his part, appointed his son, Wasik Ali, *alias* Mogul Jan, to act on his behalf. These two persons, the sons of the first *Mutwalis*, did not, however, agree together, and mismanagement followed; as a necessary consequence, the *Board of Revenue* interfered, and, on Friday, the 10th November, 1815 Nawab Ali Akbar Khan Bahadur was appointed *Visitor*, to report abuses and check the *Mutwalis* in the management of the *Trust Fund*. The Local Agents at Hooghli were also asked to make a full and searching enquiry into the affairs of the *Imambara*, in concert with Ali Akbar Khan Bahadur.

Pending the enquiry, Rajab Ali died, leaving his son, Wasik Ali, his sole heir. The result of this enquiry disclosed a misappropriation of the *Trust Fund* by the aforesaid two *Mutwalis* and on Friday, the 13th September, 1817, it held that Baker Ali was unfit to hold the office of *Mutwali*, and Wasik Ali, was also found unfit to succeed the vacant *Mutwaliship*, besides, the office was not hereditory.

The Government, in confirming those orders, on Monday, the 15th September, 1818, constituted itself one of the *Mutwalis* and another *Mutwali* was appointed to administer the religious function, in the person of Nawab Ali Akbar Khan, who had enjoyed this office for a pretty considerable time.

At last, when it was found that he, too, like his predecessors, had misappropriated the *Trust Funds*, he was made to share their fate. The Government dismissed him in 1836, when the *Local Agents* took temporary charge of the Institution.

On Tuesday, the 3rd January 1837, the Government appointed Moulvie Syed Karamet Ali, of Jaunpur, to the vacant post, on a fixed salary of Rupees five hundred a month, together with any surplus, which the one-ninth share might yield over and above that amount.

He joined the appointment on Tuesday, the 18th April, 1837, Moulvie Zamuddin Hossein Khan having acted as the *Sish Mutwalis*, till his arrival.

Moulvie Syed Karamet Ali was a great favorite with Government. He was a very able and learned man and was the recognised head of the Mahamedan Community. He was instrumental in bringing about the amalgamation of the *Bara Imambara* with the *Mohsin Imambara*, in 1864. He died on Friday, the 10th September, 1875, at a good old age.

The *Imambara Hospital* was established in 1836. The number of patients, who have received treatment in it, have never been less than seven thousand and not more than ten thousand. The patients receive medical advice and medicines *gratis*. The establishment also contains sufficient accomodation for a goodly number of *indoor* patients, and, as a matter of fact, it is never without some such patients.

Thus, the princely charity of the *Great Mahammed Mohsin* has had a very wide range. It has contributed not only to the glorification of God, but, also, to the mental and physical welfare of God's noblest creatures.

The income of the *Imambara* properties is not enormous. But, the way, it is appropriated, is really commendable. The Chittagong, the Dacca, the Rajshahi and the Hooghli Madrasas, as also the Jorehat Branch Madrasa and the Mahamedan Hostel at Hooghli are supported from the *Mohsin Funds*.

Besides, one-half, and in some instances, two-thirds, of the school-fees of almost all the Mahamedan boys, along with the pay of the Persian teachers, in the Schools and Colleges all over Bengal, are contributed from the same funds. There are also *Mohsin Scholarships* for the encouragement of Mahamedan education.

The following is the English translation of the Deed of Endowment of the Great Mahammed Mohsin :—

"Hajee Mahammed Mohsin, son of Hajee Fyzoollah, son of Aga Fuzloollah, inhabitant of Bunder Hooghli, in the full possession of all my senses and faculties, with my own free will and accord, do make the following legal declaration; *viz.* :—

"That the Zemindari of Pargunna Quismut Sreedpur, appendant to Zillah Jessur and Pargunna Sobhnal, also appendant to the Zillah aforesaid and one house situated in Hooghli, known and distinguished as *Imambara* and *Imam Bazar* and *Hat* (market), also situate in Hooghli, and all the goods and chattels, appertaining to the *Imambara*, agreeably to a separate list; the whole of which have devolved on me by inheritance; and of which the proprietory possession I enjoy up to the present time.

"And I have no children, nor grand-children, nor other relatives, who would become my legal heirs, and as I have full wish and desire to keep up and continue the usages and charitable expenditure (*Murasum-e Ukhrawat-i-Husneh*) of the *Fateha*, &c., of the *Huzrat* (on whom be blessings and rewards), which have been the established practice of this family, I, therefore, hereby give, purely for the sake of God, the whole of the above property, with all its rights, immunities and privileges, whole and entire, little or much in it, with it, or from it, and whatever (by way of appendage) might arise from it, relate or belong to it, as a permanent appropriation for the following expenditures.

"And I have hereby appointed Rajab Ali Khan, (son of Shekh Mahammed Sidiq), and Sakar Ali Khan, (son of Ahmed Khan), who have been tried and approved by me, as possessing understanding, knowledge, religion, probity, *Mutwalis*, Trustees or Superintendents), of the said (*wuqf*, or (appropriation), which I have given in Trust to the above two individuals, that aiding and assisting each other, they might consult, and advise and agree together in the joint management of the business of the appropriation, in manner, as follows :—

"That the aforesaid *Mutwalis*, after paying the revenues of Government, shall divide the remaining produce of the *Mehals*, afore-named, into nine shares, of which—

"Three shares they shall disburse in the observance of the *Fateha of Huzrat Syad-i-Kayunat*, (Head of Creation), the last of the prophets and of the sinless Imams, (on all of whom be the blessings and peace of God), and in the expenditures appertaining to the *Ushra of Muharrum-ool-Haram*, (ten days of the sacred Mohurrum), and all other blessed days of feasts and festivals; and, in the re-buildings of the *Imambara* and cementery.

"Two shares, the *Mutwalis*, in equal portions, shall appropriate to themselves for their own expenses, and,

"Four shares shall be disbursed in the payment of the establishment, and of those, whose names are inserted in the separate lists, signed and sealed by me.

"In regard to the daily expenses, the monthly stipends of the stipendiaries, respectable men, *Peades*, and other persons, who, at this present moment stand, appointed by me, aforenamed, after me, have full power to retain, abolish, or discharge them, as it may appear them most fit and expedient to. I have publicly committed the appropriation to the charge of the two above-minded individuals.

"In the event of a *Mutwali* finding himself unable to conduct the business of the appropriation, he may appoint any one, whom he may think most fit and proper, as a *Mutwali* to act in his behalf.

"For the above reasons, this Document is given, in writing, this *Nineteenth day of Bysakh*, in the year of *Hijree*, 1221, corresponding with the Bengali year, 1221 B.S., that whenever it be required, it may prove a legal deed.

"The net income from *Mehals*, in Jessore, has been about Rupees Sixty-four thousand, one hundred and thirty-five. Out of this amount, the *Mutwali* receives one-ninth share, as his own portion, three-ninth share of it is devoted to the religious purposes of the *Imambara*, and another one-sixth share, called the *College share*, under the control of Government, is for education; and, out of the remaining four-ninth share, Rupees ten thousand six hundred and fifty-three and twelve annas, is for the secular establishment of the *Imambara* and *Committee* :

"Rupees eight thousand and ninety, Annas twelve and Pies five, for the *Imambara* Dispensary.

Rupees six hundred and forty-nine, Anna one and Pies nine, for local agency :

"Rupees sixty-one for pension, and the remainder in the hands of Government, for secular purposes."

Proceedings of the Fortieth Anniversary General Meeting of the Calcutta Literary Society held, with great *eclat*, at the hall of the Bengal Theosophical Society, 4-3A., College Square, East., on Tuesday, the 4th January, 1916, at 4-30 p.m., under the presidency of Dr. Henry Stephen, M.A., D.D., Professor, Calcutta University.

(*Vide*, *Empire*, 5th, *Bengalee* and *Amrita Bazar Patrika*, 7th January, 1916.)

As previously announced in *Amrita Bazar Patrika*, 3rd, *Bengali* and, *Indian Mirror*, 4th January, 1916, the *Fortieth Anniveasary General Meeting of the Calcutta Literary Society* was held, with great *eclat*, at the hall of the *Bengal Theosophical Society*, 4/3A, College Square, East, on Tuesday, the 4th January, 1916, at 4-30 P.M., precisely.

The hall was handsomely decorated and the Meeting was very largely and influentially attended. The Members of the Society, the Graduates and under-Graduates of the Calcutta University and other gentlemen of the *metropolis* and suburbs composed the bulk of the audience. Bouquets of beautiful flowers were placed upon the Chairman's table.

On the motion of Mr. Sudhindra Nath Tagore, Zemindar and *Vakil* of the High Court, and seconded by *Kaviraj* Raja Prasanna Sen, *Vidyabenada*, land-holder, etc., Dr. Henry Stephen, M.A., D.D., Professor, Calcutta University, was voted to the chair, amidst cheers.

On the venerable Chairman taking his seat, Mr. Radha Shyam Dutt entertained the audience with a welcome song. The Chairman was then garlanded amidst deafening cheers. Mr. Kali Prasanna Pyne, Publisher, *Kuru-Pandava Kahini*, then read a Bengali Poem composed by him, in honor of the Chairman, which was greatly appreciated.

Mr. Sham Lall Day, the *Founder of and Secretary to the Calcutta Literary Society*, then addressed the Meeting thus:

Address by the Founder Secretary to the Society:—

Mr. Chairman,

I feel great pride and honour in welcoming you here. It is most gratifying that you have honoured the Calcutta Literary Society with your kind presence, as Chairman of the Fortieth Anniversary General Meeting of the Society, in spite of your fully occupied time. The Patrons and Members of the Society hereby tender you their warmest thanks for the honour done to the Society.

Before submitting the Fortieth Annual Report of the Society, I beg to express my best thanks to the Almighty Disposer of Events, through Whose Grace the Society has this day been able to complete the Fortieth year of its existence.

Gentlemen, before commencing the usual proceedings of the Meeting, it is my melancholy duty to express the Society's most heart-felt grief caused by the sad death of the following illustrious personages, *viz.*:—

(1). The Right Hon'ble James Keir Hardie, M.P., Chairman of the Independent Labor Party, who died in London, on Sunday, the 26th September, 1915, about 5 P.M.

He was one of the great leaders of the Labor Party in England. He visited India in 1906 and made a tour through Bengal. He was one of the staunchest friends of the Indian cause in England.

The Office of the Society remained closed for one day, in honour of the memory of the late illustrious deceased.

A letter of condolence was duly forwarded to lady Lillie Keir Hardie, to which the following reply was received:—

Lochnorris, Gumnock.
Dear Sir, Ayrshire, November 1st, 1915.

Thanks for your very nice letter of sympathy. My husband was indeed a true friend of India. His one regret is that he could do so little for the suffering millions.

Kindly convey to the members of the Calcutta Literary Society my heart-felt thanks for the honour done to my husband's memory in the closing of the Society on hearing his death.

He had been ailing in health for sometime but the end came suddenly and it has been a dreadful shock to us all.

By this mail I am sending a copy of the Labour Leader with a very good *Photo*, for framing. I hope it will reach you safely.

Kind regards and many thanks.

(*Vide*, *Amrita Bazar Patrika* and *Indian Mirror*, 4th December, 1915.)

(2). The Right Hon'ble Sir Charles H. Todd Crosthwaite, M.P., K.C.S.I., C.I.E., an illustrious Member of the Calcutta Literary Society since 6th June, 1883, (or, for upwards of thirty-three years), who died in London, on Monday, the 31st May, 1915.

The Office of the Society remained closed for one day in honour of the memory of the late illustrious deceased.

A letter of condolence was duly forwarded to his family, to which the following reply was received from his son, Mr. Elaine Nelson:—

Lory Acre. Shamby Green.
Dear Sir, Guildford, September 15th, 1915.

I wish to thank you for your kind letter of sympathy and to ask you to convey to the Calcutta Literary Society, on behalf of myself and the other members of my family, our thanks for their kind condolences and expressions of sympathy with us on the occasion of our great loss in the death of my father Sir Charles Crosthwaite.

We appreciate their kind thought for us at this sad time.

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(3). The Hon'ble Sir Henry Cotton, K.C.S.I., who died in London, on Saturday, the 23rd October, 1915, at his seventieth year.

A letter of condolence was duly forwarded to his son, Mr. H. E. A. Cotton, *Barrister-at-Law*, to which the following reply was received:—

County Hall. London.
186, Aklaido Road. N.W.
My Dear Sham Babu, November 18th, 1915.

Very many thanks for your kind and sympathetic message.

I am very glad to see that the Calcutta Literary Society still flourishes. May it long prosper.

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(4) The Hon'ble Sir Pherozeshah Merwanji Mehta, M.A., K.C.I.E., who died in Bombay, on Friday, the 5th November, 1915, at 1 P.M.

A letter of condolence was duly forwarded to lady Aimini P. M. Mehta, to which the following reply was received:—

Nepean Sea Road. Malabar Hill.
Bombay, 1st December, 1915.

I am to thank you on behalf of your Society for your kind message conveying to me the resolution of sympathy and condolence.

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(5). The Hon'ble Sir Herbert W. Carnduff, Kt., C.I.E., Judge of the High Court, who died at his residence in Hungerford Street, Calcutta, on Friday, the 22nd January, 1915, at 10-30 P.M.

A letter of condolence was duly forwarded to lady Carnduff, to which the following reply was received:—

Sir, Calcutta, 31st January, 1915.

With heart-felt thanks for kind sympathy.

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(6). The Hon'ble Sir Patrick Playfair, Kt., C.I.E., who died in England, in November, 1915.

A letter of condolence was duly forwarded to Messrs Barry & Company, to which the following reply was received by them:—

5, Lyon's Range.
Dear Sir, Calcutta, 20th November, 1915.

We thank you for your letter of sympathy on the death of Sir Patrick Playfair.

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(7). The Hon'ble Sir Arthur Ker, Kt., C.I.E., M.V.O. who died at Simla, on Saturday morning, the 2nd October, 1915.

A letter of condolence was duly forwarded to lady Comine Ker, to which the following reply was received:—

Chapslee.
Dear Sir, Simla, November 4th, 1915.

I have been ill or would have written before to thank you and the Calcutta Literary Society for their kind expressions of sympathy in my deep sorrow.

I thank you all now and am glad to feel you all liked him so well.

(8) The Hon'ble Mr. Gopal Krishna Gokhale, C.I.E., Bombay Representative of the Viceroy's Legislative Council, who died at Poona, on Friday, the 19th February, 1915, at 10-25 P.M.

A letter of condolence was duly forwarded to Mr. H. S. Deva, Secretary, *Servants of India Society*, to which the following two replies were received, *viz* :—

(*a*) **From Miss Kashibai Gokhale**:—

Ambrai Camp. Poona City.
Dear Sir, 11th March, 1915.

I feel deeply grateful for your kind message of sympathy with us in our bereavement. Great as is my sorrow, it is mitigated by the thought that the whole nation shares it with me.

(*b*) **From Mr. H. S. Deva, Secy., Servants of India Socy.**:—

Poona City.
Dear Sir, 11th March, 1915.

Numerous messages of sympathy have been received by the Servants of India Society, its secretary and individual members, in the loss they have sustained. The members feel deeply grateful for these expressions of sympathy and would tender their hearty acknowledgments.

(*Vide*, *Calcutta Budget*, 19th March, 1915.)

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(9). His Highness Maharajah Sir Chatrasinghji Gambhirsinghji Sahib, K.C.I.E., Ruler of Rajpipla State, who died at Poona, on Sunday night, the 26th September, 1915.

A letter of condolence was duly forwarded to his son and successor, Kumar Shree Vijaya Singhji Sahib, to which the following reply was received :—

Rajpipla State.
Dear Sir, Nandod, 6th October, 1915.

I thank you heartily for your kind letter of sympathy with me and my family in the great loss sustained by us by the sudden and untimely death of my revered father Sir Chhatrasinghji, Maharajah Sahib.

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(10). The Hon'ble Sir Khawjah Salim-ul-lah Khan, G.C.I.E., K.C.S.I., Nawab Sahib of Dacca, who died at 53, Chowringhee Road, Calcutta, on Saturday, the 17th January, 1915, at 2-30 A.M.

A letter of condolence was duly forwarded to his son and successor, Nawabzada K. Habibulla Khan Sahib, to which the following reply was received :—

No. 75. *The Ahsun Munzil.*
Dear Sir, Dacca, 18th February, 1915.

On behalf of myself and the members of the bereaved family I offer you and the members of your Society our sincere thanks for the kind expression of sympathy and good wishes, conveyed by your letter of the 17th of January last.

Apologising for the delay in replying to your exceedingly kind condolence letter.

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(11) The Hon'ble Rajah Dinendra Narain Roy Bahadur, Hony. Presidency Magistrate, who died in his residence at Jorasanko Rajbati, on Thursday, the 26th August, 1915, at 11 A.M.

A letter of condolence was duly forwarded to his son and successor, Kumar Rajendra Narain Roy Bahadur, to which the following reply was received :—

Jorasanko Rajbati.
Dear Sir, Calcutta, 28th August, 1915.

I thank you sincerely for the kind letter of sympathy which you have been so good to address to me on the death of my father the late Hon'ble Dinendra Narain Roy.

(*Vide*, *Empire*, 27th, *Bengali* and *Amrita Bazar Patrika*, 28th August 1915.)

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(12) Kumar Gobinda Prasanna Roy Bahadur, Zemindar of Narail Estate, who died at his Narail House, Cossipur, on Tuesday, the 14th September, 1915, at 10 A.M., at his early age of thirty.

A letter of condolence was duly forwarded to his widow, to which the following reply was received from his younger brother Kumar Shyama Prasanna Roy Bahadur :—

Narail House.
Dear Sir, Cossipur, 24th September, 1915.

My elder brother's widow is grateful to you for your kind message of sympathy at her bereavement.

(13) Rai Nagendra Nath Pal Chowdhury Bah Zemindar of Ranaghat, who died at his Rana residence, on Thursday evening, the 7th October, 1 in his sixty-third year.

A letter of condolence was duly forwarded to his son, Amarendra Nath Pal Chowdhury, to which the foll reply was received :—

Ranaghat.
Dear Sir, 20th October, 1

I do'nt know how adequately to express my gratefu for your kind letter communicating the condolence of Calcutta Litarary Society at the death of my father Bahadur Nagendra Nath Pal Chowdhury.

Sympathy from such useful and respected Institu as yours is indeed a great consolation in our sa bereavement.

Thanking you again.

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(14) Dr. Aghore Nath Chattropadhya, PH.D., who di Ballygunge—Calcutta, on Thursday, the 28th Jan 1915, at 10-45 A.M., of heart-failure.

A letter of condolence was duly forwarded to his son B. Chattropadhya, to which the following reply received :—

Hyderabad—De
Chattoraj Hou
5th March, 19

I am deeply grateful to you for your sincere and letter of sympathy and your condolences in my r bereavement for which please accept my best thanks.

I fully appreciate your kindness at this time of grief

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(15) Mr. Golap Chandra Sarkar Shashtri, M.A., *Vakil*, High Court, who died in Calcutta, on Tu morning, the 24th August, 1915, at his age of sixty-nin

A letter of condolence was duly forwarded to his Mr. Jatindra Nath and Mr. Rishindra Nath Sarkar, B.L., *Vakil*, High Court, to which the following reply received :—

20, Sankariatola East, Intally,
Dear Sir, Calcutta, 28th August, 1

Accept our sincere thanks for the kind letter of c lence sent by you on behalf of your Society of which are the worthy Founder and Secretary.

We need hardly tell you that it is a great consolati us to feel that our sorrow is shared by such well k Society as The Calcutta Literary Society.

(*Vide*, *Empire*, 27th, *Bengali* and *Amrita Bazar Pat* 28th August, 1915.)

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(16) Mr. Raj Chandra Chunder, *Vakil*, High C who died in Calcutta, on Monday, the 5th July, 1915.

A letter of condolence was duly forwarded to his Mr. Nirmal Chandra Chunder, to which the following was received :—

23, Wellington Str
Dear Sir, Calcutta, 21st July,

May I ask you to be kind enough to convey to Society a grateful appreciation of the kind words of pathy and condolence addressed to my brother and m

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Gentlemen, we have assembled here this afternoo celebrate the Fortieth Anniversary General Meeting of Calcutta Literary Society and I beg to offer a hearty come to you all and to our patrons, members and fri in particular, who have graced the assembly with their presence.

The Calcutta Literary Society was founded in the Eighteen hundred and seventy-five by the humble dividual, who is now standing before you, with the hel some of his young friends—the advanced pupils of va educational institutions of the city—who were then a ciated with him in the work in the very year when His la lamented Majesty Edward VII, King of England Emperor of India, (then His Royal Highness The Pr of Wales), visited these shores and to-day we meet her celebrate its Fortieth Anniversary.

Gentlemen, I have the honour of being its Founder Secretary since its foundation in 1875 and I am glad be able to say that the Society has been marching

Gentlemen, the main objects of the Society are :—

(*a*) To hold friendly gathering of members of both European and Indian communities.

(*b*) To discuss literary, scientific and social subjects.

'he means hitherto adopted have been the convening of lic meetings for lectures and discourses in English and ian Vernaculars, on subjects of literary, historical and quarian interest, presided over by eminent representa- s of all classes of His Imperial Majesty's subjects, and, this respect, the Society has now achieved a fair sure of success.

lot only lectures were delivered, but, messages of con- ulations and condolences were sent, from time to time igh personages in India and England, to which gracious nowledgments have duly been received.

entlemen, it is a matter of sincere congratulation that Society has passed through so many years of its exist- , during which period, it has weathered many a storm.

/e cannot let this opportunity slip away, without express- our heart-felt gratefulness to the Almighty Disposer of nts, for His unusual kindness that has been vouchsafed he Society.

entlemen, I shall not dwell at length on the work done he Institution, the printed proceedings of its various lic meetings, published in the leading local daily news- rs for the last forty-years bear ample testimony to it.

he Society has enrolled among its Patrons and Mem- the flower of the Eastern and Western communities. have now the honour of submitting to you a synoptical ort of the transactions of the Society for the year 1915 :

-A) The Calcutta Literary Society convened an extra- nary open-air public meeting in Beadon Square Park, don Square, on Sunday, the 3rd January, 1915, at 7 A.M.—

To offer Intercessory prayers

or the speedy termination of the Great European War for the victory of the British Arms.

de, Empire, 4th, *Bengalee*, *Amrita Bazar Patrika* and *an Mirror*, 5th January, 1915.)

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he proceedings of the Meeting were forwarded to His ellency the Right Hon'ble the Governor of Bengal, .I.E., K.C.M.G., to which the following acknowledg- t was received :-

m His Excellency the Right Hon'ble Thomas David Baron Carmichæl of Skirling, G. C. I. E., K. C. M. G., First Governor of the Presidency of Fort William 'n Bengal, &c., &c., &c. :—

D. O. 124. Government House. Barrackpore.

r Sir, The 6th January, 1915.

am desired to acknowledge with thanks the receipt of letter dated the 5th January, 1915.

-B) As previously announced in *Bengalee*, 11th, *Empire Calcutta Budget*, 12th, *Englishman*, *Amrita Bazar Pa- r* and *Indian Mirror*, 13th January, 1915, respectively, Thirty-ninth Anniversary General Meeting of the Calcutta rary Society was held, with great *eclat*, at the hall of Uttarpara Government High School, on Saturday, the 1 February, 1915, at 3-30 P.M., under the presedency of Highness The Princess Maharani Sri Tara Devi iba of Napal.

he school house was very prettily decorated and meeting was very largely and influentially attended. Patrons and Members of the Society, the Graduates under-Graduates of the Calcutta University, the elite of rpara and other gentlemen of the suburbs composed bulk of the audience.

he arrival of Her Highness at the hall was marked by playing of a concert.

Ir. Sham Lall Day, the Founder of and Secretary to Calcutta Literary Society, having read the Thirty-ninth ual Report of the Institution, which was a record of all- id progress, and of its having been duly confirmed, the President called upon Dr. H. L. Ganguly, D.SC.O., to ver his lecture on—

The Mighty Potentialities of the Thought World.

he Presidential nice speech was then read by Her Rajah Manmatha Nath Roy Chowdhury Bahadur of Santosh, F.R.C.S, proposed a vote of thanks to the chair in a fine little speech, which kept the audience spell-bound for ten minutes. Roy Mahendra Chandra Lahiri Bahadur, M.A., B.L., Government Pleader of Serampur, seconded the proposal and which was carried by acclamation.

The proceedings of the meeting terminated with the *National Anthem*. After which the whole party, with Her Highness in the middle, was photographed.

(*Vide, Englishman, Empire, Bengalee*, and *Amrita Bazar Prtrika*, 16th, *Calcutta Budget*, 18th, and *Indian Mirror*, 21st February, 1915.)

Gentlemen, on Friday, the 16th July, 1915, a copy of the printed Thirty-ninth Annual Report of the Society was forwarded to Her Imperial Majesty Queen-Mother Alexandra of England, to which the following gracious reply was received :—

From Her Majesty Queen-Mother Alexandra of England :—

Marlborough House.

Dear Sir, 4th August, 1615.

I am desired by Queen Alexandra to thank you for the copy of the Thirty-ninth Annual Report of the Calcutta Literary Society, which Her Majesty has read with interest.

(*Vide, Empire, 26th, Bengalee, 27th and Indian Mirror*, 28th August, 1915.)

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(2) Following the sudden and untimely sad death of the Hon'ble Mr. Gopal Krishna Gokhale, C.I.E., Member of the Viceroy's Legislative Council, etc., on Friday, the 19th February, 1915, at 10-25 P.M., an extra-ordinary meeting was convened by the members of the Society, in College Square Park, College Square, on Saturday, the 30th February, 1915, at 2-30 P.M.,—

To express profound sorrow at his melencholy death.

The Office of the Society remained closed for one day, in honour of the memory of the late illustrious deceased,

A letter of condolence was duly forwarded to the Members of the *Servants of India Society*, at Poona.

(*Vide, Amrita Bazar Patrika*, 23rd, *Empire*, 25th, *Bengalee* and *Indian Mirror*, 26th February, 1915.)

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(3) The Third Public Meeting for the fortieth session of the Society was held at the hall of City College, 13, Mirzapur Street, on Saturday, the 27th February, 1915, at 5 P.M., under the presidency of Kumar Manindra Chandra Sinha Bahadur of Paikpara Raj, when Mr. Prafulla Kumar Basu delivered a lecture on—

Religion.

(*Vide, Indian Mirror*, 28th February, *Empire* 1st and *Calcutta Budget*, 2nd March, 1915.)

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(4) The Fourth Public Meeting for the fortieth session of the Society was held in College Square Park, College Square, on Thursday, the 11the March, 1915, at 5 P.M., when Mr. Chandra Sekar Shanne, *Bar-at Law*, delivered his first lecture on—

Pleasure and Pain.

(*Vide, Empire, Bengalee, Amrita Bazar Patrika* and *Calcutta Budget*, 12th and *Englishman*, 13th February, 1915.)

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(5) The Fifth Public Meeting for the fortieth session of the Society was held in Cornwallis Square Park, Cornwallis Square, on Friday, the 12th March, 1915, at 5 P.M., when Mr. Chandra Sekar Shanne, *Bar-at-Law*, delivered his second lecture on—

Time and Space.

(*Vide, Bengali, Amrita Bazar Patrika*, 13th March, 1915.)

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(6) The Sixth Public Meeting for the fortieth session of the Society was held in College Square Park, College Square, on Saturday, the 13th March, 1915, at 5 P.M., when Mr. Chandra Sekar Shanne, *Bar-at-Law*, delivered his third lecture on—

Karma.

(*Vide, Empire, Amrita Bazar Patrika* and *Calcutta Budget*, 15th, and *Bengalee*, 16th March, 1915.)

On Thursday, the 18th March, 1915, the Calcutta Literary Society congratulated His Excellency the Right

G.C I.E., K.C M.G., First Governor of the Presidency of Fort William in Bengal—

On His Excellency's attaining the Fifty-sixth year of his age.

to which the following reply was received :—

From His Excellency the Right Hon'ble Thomas David Baron Carmichœl of Skirling, G.C I.E., K.C M.G., First Governor of the Presidency of Fort William in Bengal, &c., &c., &c. :—

No. Do. 703. Government House. Barrackpur.

Dear Sir, The 25th March, 1915.

I am desired to acknowledge with thanks the receipt of your letter dated the 18th March, 1915.

(*Vide, Indian Mirror,* 30th March, 1915.)

(7) The Seventh Public Meeting for the fortieth session of the Society was held at the hall of the Mahammed Laik's Jubilee Institution, 29, Mirzapur Street, on Thursday, the 25th March, 1915, at 5 P.M., when Mr. Chandra Sekar Shanne, *Bar-at-Law*, delivered his fourth lecture on—

Monsur—The Great Mahamedan Seer.

(*Vide, Bengalee, Amrita Bazar Patrika* and *Indian Mirror*, 26th and *Englishman* and *Empire*, 27th March, 1915.)

(8) The Eighth Public Meeting for the fortieth session of the Society was held at the hall of the Ripon College, 24, Harrison Road, on Saturday, the 27th March, 1915, at 2 P.M., under the presidency of Dr. Henry Stephen, M.A., D.D., Professor, Calcutta University, when Mr. Prafulla Kumar Basu delivered his second lecture on—

The Progress of the World and Humanity.

(*Vide, Empire* and *Calcutta Budget*, 29th, and *Englishman* and *Bengalee* 30th March, 1915.)

(9) The Ninth Public Meeting for the fortieth session of the Society was held in College Square Park, College Square, on Wednesday, the 31st March, 1915, at 5 P.M., under the presidency of Kumar Manindra Chandra Sinha Bahadur of Paikpara Raj, when the Revd. Anagarika H. Dharmapala of Ceylon delivered his first lecture on—

What is True Emancipation.

(*Vide, Empire, Bengalee, Amrita Bazar Patrika and Calcutta Budget*, 1st April, 1915.)

(10) The Tenth Public Meeting for the fortieth session of the Society was held at the hall of the Metropolitan College, 22, Sankar Ghose's Lane, Cornwallis Street, on Tuesday, the 6th April, 1915, at 4-30 P.M., under the presidency of Dr. Kartick Chandra Dutta, I.M.S., (formerly Assistant Surgeon under His Highness the Nizam Sahib of Hyderabad-Deccan and the Government of India), when the Revd. Anagarika H. Dharmapala of Ceylon delivered his second lecture on—

The Principles of Brahmacharyya Life.

(*Vide, Empire, Bengalee* and *Amrita Bazar Patrika*, 7th April, 1915.)

(11) The Eleventh Public Meeting for the fortieth session of the Society was held at the hall of the Bangabasi College, 24-1, Scott's Lane, on Wednesday, the 6th April, 1915, at 5-15 P.M., under the presidency of Mr. J. Chowdhuri, M.A., *Bar-at-Law*, when the Revd. Anagarika H. Dharmapala of Ceylon delivered his third lecture on—

Karma.

(*Vide, Empire, Bengali* and *Amrita Bazar Patrika*, 8th April, 1915.)

(12) The Twelfth Public Meeting for the fortieth session of the Society was held at the hall of the Mahammed Laik's Jubilee Institution, 29, Mirzapur Street, on Friday, the 9th April, 1915, at 4-30 P.M., under the presidency of Nawab Nasirul Mamalak Mirza Shajat Ali Beg Sahib, Consul for Persia, when the Revd. Anagarika H. Dharmapala of Ceylon delivered his fourth lecture on—

Nirvan.

(*Vide, Empire*, 10th, *Bengalee*, 11th, *Amrita Bazar Patrika*, 12th and *Indian Mirror*, 13th April, 1915.)

(13) The Thirteenth Public Meeting for the fortieth session of the Society was held at the hall of the Victoria Memorial Boarding Institution, 100, Sham Bazar Street on Saturday, the 10th April, 1915, at 2-30 P.M., under the presidency of Mr. Pijush Kanti Ghose, Sub-Editor, *Amrita Bazar Patrika*, when Pandit Jatindra Nath *Kavya Tirt* delivered a lecture on—

Religious Education.

(*Vide, Amrita Bazar Patrika* and *Calcutta Budget*, 12 April, 1915.)

(14) The Fourteenth Public Meeting for the fortieth session of the Society was held in College Square Park College Square, on Thursday, the 6th May, 1915, at 7 A.M.

To commemorate the Fifth Anniversary of the death of His late Majesty Edward VII, King of England and Emperor of India.

When speeches were delivered by Mr. P. K. Roy and others suitable to the occasion.

(15) The Fifteenth Public Meeting for the fortieth session of the Society was held in Cornwallis Square Park Cornwallis Square, on Monday, the 24th May, 1915, 6-30 A.M.—

To celebrate the Empire Day.

When speeches were made, suitable to the occasion, Mr Sham Lall Day, the Founder-Secretary to the Society and others.

(*Vide, Empire* and *Calcutta Budget*, 24th and *Englishman, Bengalee* and *Indian Mirror*, 25th May, 1915.)

The proceedings of the meeting were forwarded to His Imperial Majesty Queen-Mother Alexandra of England, which the following gracious reply was received :—

From Her Majesty Queen-Mother Alexandra of England :—

Marlborough House.

Dear Sir, 21st June, 1915.

I have submitted your letter of the 24th May last to Queen Alexandra, and am desired by Her Majesty to say that she sincerely appreciates the loyalty of the Calcutta Literary Society in again holding a public meeting on May 24th, in commemoration of *Empire Day*.

(*Vide, Bengalee* and *Indian Mirror*, 15th July, 1915.)

(16) The Sixteenth Public Meeting for the fortieth session of the Society was held in College Square Park College Square, on Wednesday, the 26th May, 1915, 6-30 A.M., under the presidency of Rai Baikuntha Nath Basu Bahadur, Honorary Presidency Magistrate and Dewan of His Majesty's Mint in Calcutta—

To celebrate the Forty-ninth Anniversary of the Birthday of Her Imperial Majesty Queen Mary of England and Empress of India—

When Mr. R. Palit of Howrah, Mr. P. K. Basu and others delivered congratulatory speeches suitable to the occation.

(*Vide, Empire*, 26th, *Bengalee* and *Amrita Bazar Patrika* 28th May, 1915.)

(17) The Seventeenth Public Meeting for the fortieth session of the Society was held in Cornwallis Square Park Cornwallis Square, on Thursday, the 3rd June, 1915, 6-30 A.M., under the presidency of Rai Baikuntha Nath Basu Bahadur, Honorary Presidency Magistrate and Dewan of His Majesty's Mint in Calcutta—

To celebrate the Fifty-first Anniversary of the Birthday of His Imperial Majesty George V, King of England and Emperor of India—

When Mr. P. K. Basu and others delivered congratulatory speeches suitable to the occasion.

The Society distributed alms to the poor without distinction of caste, color or creed.

(*Vide, Empire*, 4th, *Englishman* and *Bengalee*, 5th and *Indian Mirror*, 6th June, 1915.)

(18) The Eighteenth Public Meeting for the fortieth session of the Society was held in College Square Park College Square, on Saturday, the 19th June, 1915, at 7 A.M. when Mr. R. Palit of Howrah delivered a lecture on—

Our duty in the Present Crisis in Europe.

(*Vide, Empire*, 19th June, 1915.)

(19) The Nineteenth Public Meeting for the fortieth session of the Society was held in College Square Park, College Square, on Sunday, the 20th June, 1915, at 6-30 A.M.

To celebrate the Fifty-eighth Anniversary of the Birthday of His Excellency the Right Hon'ble Baron Charles Hardinge, of Penshurt, P.C., G.C.M.G., G.C.V.O., G.C.B., G.M.S.I. G.M.I.E., Viceroy and Governor-General of India—

When congratualatory speeches were delivered by the Founder-Secretary to the Society and others, suitable to the occasion.

Prayers were also offered for His Excellency's long life, health, peace and prosperity

(*Vide, Empire*, 21st, *Bengalee*, *Amrita Bazar Patrika* and *Indian Mirror*, 22nd June, 1915.)

(20) The Twentieth Public Meeting for the fortieth session of the Society was held in College Square Park, College Square, on Wednesday, the 23rd June, 1915, at 7-30 A.M., under the presidency of *Mahamahapadhya* Dr. Satish Chandra *Vidyabhushan*, M.A., Ph.D., M.R.A.S., F.A.S.E., Principal, Government Sanskrit College, Secretary to the Board of Sanskrit Examinations, Fellow and Member of the Syndicate and Examiner of the Calcutta University.—

To celebrate the Twenty-first Anniversary of the Birthday of His Royal Highness The Prince of Wales—

When prayers were offered for His Royal Highness' long life, health, peace and prosperity.

(*Vide, Empire*, 23rd, *Amrita Bazar Patrika* and *Indian Mirror*, 24th June 1915.)

(21) The Twenty-first Public Meeting for the fortieth session of the Society was held in College Square Park, College Square, on Wednesday, the 4th August, 1915, at 7-30 A.M., under the presidency of *Mahamahapadhya* Dr. Satish Chandra *Vidyabhushan*, M.A., Ph. D., M.R.A.S., F.A.S.E., Principal, Government Sanskrit College, Secretary to the Board of Sanskrit Examinations, Fellow and Member of the Syndicate and Examiner of the Calcutta University.—

To celebrate the First Anniversary of the Declaration of War between England and Germany—

When Mr. R. Palit of Howrah delivered a stirring speech. Prayers were also offered for a speedy and successful termination of the War, in favour of His Imperial Majesty the King of England and Emperor of India and the Allies.

(*Vide, Empire*, 4th, *Bengalee*, *Amrita Bazar Patrika* and *Indian Mirror*, 5th August, 1915.)

The proceedings of the Meeting were forwarded to Her Imperial Majesty Queen-Mother Alexandra of England, to which the following gracious reply was received :—

From Her Majesty Queen-Mother Alexandra of England :

Marlborough House.

Dear Sir, 30th August, 1915.

I beg to acknowledge the receipt of your letter of the 7th instant, enclosing a copy of the *Empire* newspaper, which I have had the honour of submitting to Queen Alexandra.

Her Majesty has read, with much interest, the account of the Open air Public Meeting which was held by the Calcutta Literary Society on the 4th August, to celebrate the first Anniversary of the Declaration of War.

(*Vide, Amrita Bazar Patrika*, 24th September, 1915.)

(22) The Twenty-second Public Meeting for the fortieth session of the Society was held in College Square Park, College Square, on Wednesday, the 1st December, 1915, at 7-30 A.M., under the presidency of *Mahamahapadhya* Dr. Satish Chandra *Vidyabhushan*, M.A., Ph. D., M.R.A.S., F.A.S.E., Principal, Government Sanskrit College, Secretary to the Board of Sanskrit Examinations, Fellow and Member of the Syndicate and Examiner of the Calcutta University—

To celebrate the Seventy-second Anniversary of the Birthday of Her Imperial Majesty Queen-Mother Alexandra of England.—

When Mr. R. Palit of Howrah, Mr. P. K. Basu and Mr. Kali Prasanna Pyne, Publisher, *Kuru Pandava Kahini*, delivered congratulatory speeches, suitable to the occasion.

Prayers were also offered for the welfare of Her Imperial Majesty Queen-Mother Alexandra and of Her Majesty's illustrious son, H. M. George V., King of England and Emperor of India and all the Members of the Royal Family.

(*Vide, Empire*, 1st, *Bengalee*, *Amrita Bazar Patrika* and *Indian Mirror*, 3rd December, 1915.)

A Message of Congratulation was also forwarded to Her Imperial Majesty Queen-Mother Alexandra of England, to which the following gracious telegram was received :—

From Her Majesty Queen-Mother Alexandra of England :

Telegram No. 00307).

Dated, 1st December, 1915.

"Queen Alexandra thanks Calcutta Literary Society for kind congratulations"

(*Vide, Indian Mirror*, 4th December, 1915.)

The proceedings of the Meeting were forwarded to Her Imperial Majesty Queen-Mother Alexandra of England, together with a Message of Congratulation on the happy recovery of Her Majesty's illustrious son, His Majesty George V., King of England and Emperor of India, on His Majesty's recent accident, to which the following gracious reply was received :—

From Her Majesty Queen-Mother Alexandra of England:

Marlborough House.

Dear Sir, 29th December, 1915.

I have submitted your letter of the 1st instant, with enclosure, to Queen Alexandra, and am desired by Her Majesty to request that you will be good enough to convey to the Calcutta Literary Society her sincere thanks, for their message of congratulation upon the occasion of her birthday ; and also for their kind expressions in regard to the recovery of His Majesty The King from his accident.

(23) The Twenty-third Public Meeting for the fortieth session of the Society was held in College Square Park, College Square, on Sunday, the 12th December, 1915, at 8 A.M., under the presidency of *Mahamahapadhya* Dr. Satish Chandra *Vidyabhusan*, M.A., Ph.D., M.R.A.S., F.A.S.E., Principal, Government Sanskrit College, Secretary to the Board of Sanskrit Examinations, Fellow and Member of the Syndicate and Examiner of the Calcutta University.—

To celeberate the Third Anniversary of the Delhi Coronation Durber Day—

When Mr. R. Palit of Howrah, Mr. Prafulla Kumar Basu and Mr. Kali Prasanna Pyne delivered speeches suitable to the occasion.

Prayers were also offered for the success of His Imperial Majesty's arms and the Allies of the British Government.

(*Vide, Empire, Englishman and Amrita Bazar Patrika*, 13th December, 1915.)

Gentlemen, the Society desires to place on record its deep sense of the great loss the country has sustained by the deaths of His Highness Rajah Sir Ranbir Singh Sahib, K.C.S.I. of Patiala State and Mr. Dhirendra Nath Dutt, in December 1915, and of *Kaviraj* Sasi Bhushan *Kabi-Kantha-Bharan*, (*Swami Dharmananda*), who died of small-pox, at No. 10, Rasik Mitra Lane, Sham Bazar Street, on Friday, the 23rd March, 1915, at 3 P.M., at his advanced age of sixty five !!

Gentlemen, I am glad to announce to you that the following illustrious personages have graciously been pleased to become Members of the Calcutta Literary Society during the year under review ; *Viz* :—

	NAMES :—	DATES :—
(1)	The Right Hon'ble A. Henderson, M. P., President of the Board of Education in England ...	9-7-1915.
(2)	The Right Hon'ble Walter H. Long, M.P., President in the Local Government Board in England ..	7-7-1915.
(3)	The Hon'ble Mr. Basanta Kumar Mullick, I.C.S., Judge, High Court, Calcutta	4-5-1915.

Gentlemen, the Society is founded especially upon the principle of strict adherence to the British Crown and the Institution has thus been the means of bringing together the rulers and the ruled on one common platform.

Letters from Eminent Personages to the Calcutta Literary Society, addressed to its Foun Secretary, Mr. Sham Lall Day, during the year 1915; viz:—

From The Right Hon'ble A. Henderson, M. P., President of the Board of Education, in England, etc.:—

Whitehall. London. S.W.
Dear Sir,, 9th July, 1915.

In reply to your letter of June 17th, I am desired by Mr. Henderson to say that he has much pleasure in becoming an Honorary Member of the Calcutta Literary Society.

From The Right Hon'ble Walter H. Long, M. P., President of the Local Government Board in England:—

Local Government Board.
Whitehall. S.W.
Dear Sir, 7th July, 1915.

In reply to your letter I am desired by Mr. Walter Long to say that he has much pleasure in allowing his name to be enrolled as a patron and honorary member of the Calcutta Literary Society.

From Monsr. J. Shinobu, Consul-General of Japan :—

Consulate-General of Japan.
Dear Sir, Calcutta, 12th November, 1915.

I am in receipt of your letter dated the 10th instant and thank you most heartily for the expression of cordial sentiments for His Majesty, my august Sovereign, on this auspicious occasion of the Coronation.

From His Excellency the Right Hon'ble Thomas David Baron Carmichael of Skirling, G.C.I.E., K.C.M.G., First Governor of the Presidency of Fort William in Bengal. &c., &c., &c.:—

No. D. O. 2176. Government House.
Dear Sir, Calcutta, 6th September, 1915.

I am desired to acknowledge with thanks the receipt of your letter dated the 2nd September, 1915.

From His Excellency the Right Hon'ble Thomas David Baron Carmichael of Skirling, G.C.I.E., K.C.M.G., First Governor of the Presidency of Fort William in Bengal, &c., &c., &c. :—

No. D. O. 3173. Government House.
Dear Sir, Calcutta, 27th December, 1915.

I am desired by His Excellency to acknowledge with thanks the receipt of your letter dated the 25th December, 1915.

From Her Excellency Lady Willingdon of Bombay :—

Government House.
Ganeshkhind.
Dear Sir, 9th June, 1915.

Her Excellency Lady Willingdon desire to me to thank you and the Calcutta Literary Society very much for your very kind letter of congratulation on receiving The *Kaisar-I-Hind Medal.*

From Lady Isabel Carlyle :—

Strawberry Hill.
Dear Sir, Simla (E), June 9th, 1915.

I am much obliged to you for your kind congratulations for the *Kaisar-I-Hind Gold Medal,* which I have received.

From the Hon'ble Sir Hercourt Butler, K. C. S. I., C. I. E., Education Member of the Imperial Legislative Council, on his appointment of the Lieutenant-Governor-ship of Burma :—

Education Member of Council.
My dear Sir, Delhi, 8th January, 1915.

Many thanks for your kind congratulations.
I wish you a happy New Year.

Form the Hon'ble Sir William Mayer, K. C. S. I., Finance Member, Government of India, on his receiving the Listinction of K.C.S.I. :—

The Retreat. Simla.
My dear Sir, The 7th June, 1915.

Many thanks to yourself and the Calcutta Literary Society for your kind congratulations.

From the Hon'ble Sir W. H. Clark, K. C. S. I., Commerce Member. Government of India, on his receiving the Distinction of K.C.S.I. :—

Windcliffe.
Dear Sir, Stmla, 9th June, 1915.

Please convey to the Calcutta Literary Society my thanks for their congratulations upon the honour conferred on me by His Majesty the King-Emperor.

From the Hon'ble Sir Lawrence Hugh Jenkins, at., K.C.I.E., K.G., Chief Justice of Bengal, etc, :—

2, Short Street,
Dear Sir, 12th January, 1915.

Permit me to thank you for your letter of kind congratulation on my birthday.

From the Hon'ble Sir Lawrence Hugh Jenkins, Kt., K.C.I.E., K.G., Chief Justice of Bengal, &c. :—

2, Short Street.
My dear Sir, 8th August, 1915.

With every good wishes for your Society's prosperity.

From the Hon'ble Sir Lancelot Sanderson, K.C., Chief Justice of Bengal :—

Ward House. Ellel.
Dear Sir, Lancaster, August 20th, 1915.

I beg to acknowledge the receipt of your letter dated the 16th of July and to thank you for your kind words of congratulation upon my appointment to the office of Chief Justice of Bengal.

I appreciate very much your kind invitation to become a member of the Calcutta Literary Society and I shall be glad if you will allow me to postpone my answer until my arrival in Calcutta.

Will you please convey to the members of the Society my sincere thanks for their good wishes

From the Hon'ble Sir Lancelot Sanderson, K C, Chief Justice of Bengal, on his Lordship's arrival in Calcutta :—

2, Short Street.
Dear Sir, November 18th, 1915.

The Chief Justice asks me to acknowledge your letter of the 17th instant, and to thank you for your kind congratulations and wishes.

From the Hon'ble Sir Lancelot Sanderson, K.C., Chief Justice of Bengal, &c. :—

7, Middleton Street,
Dear Sir, Calcutta, 26th December, 19

The Chief Justice and Lady Sanderson desire me to acknowledge your letter of the 25th instant, and to thank the Calcutta Literary Society for their very kind wishes Christmas and the New Year.

From the Hon'ble Sir J. G. Woodroffe, Kt., Bar-at-Law, Judge of the High Court, Calcutta :—

3, Outram Street
Dear Sir, 7th June, 1915

I thank you and your Society for the kind letter congratulation which you have sent me on my *Knighthood.*

From the Hon'ble Sir J. G. Woodroffe, Kt., Bar-at-Law Judge of the High Court, Calcutta, on his Lordship's return to Calcutta :—

4, Camac Street.
Dear Sir, 18th November, 1915.

I thank yourself and your Society for the congratulations which you have kindly sent me and my wife.

From the Hon'ble Mr. H. R. H. Coxe, I.C.S., Judge of the High Court, Calcutta :—

Chowringhee Mansions
Dear Sir, 11 January, 1915.

My sincere thanks to your Society for its sympath

From the Hon'ble Mr. J. B. Brunyate, C. S I., Secretar to the Government of India, Finance Department on his receiving the Distinction of C.S I. :—

The Mythe.
Simla, the 10th June, 191

Mr. Brunyate thanks Mr. Sham Lall Day for so kind writing to congratuiate him on his recent appearance in th Birthday Honour's List.

From the Hon'ble Mr. G. R. Lowndes, I.C.S., on his appointment of the Law Member-ship of the Viceroy Legislative Council :—

Legislative Department, Indi
Delhi, 26th December, 1915.

Mr. G. R. Lowndes begs to thank the Founder-Secretar of the Calcutta Literary Society for his Kind letter of th 21st instant.

Letters from Eminent Personages to the Calcutta Literary Society, addressed to its Founder-Secretary, Mr. Sham Lall Day, during the year 1915; viz:—

From Sir L. G. Dunbar, Kt., Treasurer, Bank of Bengal, on his receiving the Distinction of Knight-hood :—

3, Esplanade, West.

ar Babu Sham Lall Day, 6th January, 1915.

ery many thanks for your kind congratulations which much appreciate.

With every good wishes for the New Year.

om the Hon'ble Mr. H. J. Maynard, C. S. I., C. S., Commissioner, Lahore Division, on his receiving the Distinction of C.S I. :—

Dalhousie.

ar Mr. Sham Lall Day, 12th June, 1915.

Please accept my cordial thanks for the congratulations good wishes of the Calcutta Literary Society.

om the Hon'ble Mr. W. M. Hailey, C. S. I., C.I.E., Chief Commissioner of Delhi, on his receiving the Distinction of C.S.I.:—

Chief Commissioner, Delhi.
Flagstags House.
Delhi, 8th June, 1915.

Mr. Hailey is much obliged for the kind letter of congulation received by him from the Calcutta Literary iety.

om the Hon'ble Lieutenant-Colonel C. J. Windham, C. I. E., Resident of Western Rajputana States, on his receiving the Distinction of C I.E :—

Western Rajputana States Residency, Jodhpur.
Mount Abu.

ar Sir, 10th June, 1915.

much appreciate the kind message sent me by your nguished Society, and tender you my best thanks and good wishes.

om the Hon'ble Mr. Basanta Kumar Mullick, I.C.S., Judge of the High Court, Calcutta :—

ar Sir, Calcutta, 4th May, 1915.

shall be happy to become a member of the Calcutta rary Society. Kindly enroll my name to that effect.

om Sir Satyendra Prasanna Sinha, Kt, Bar-at-Law, on his receiving the Distinction of Knight-hood :—

17, Elysium Row.

dear Sham Lall Babu, 3rd January, 1915.

lany thanks for your kind congratulations * *

om Dr. Sir Rash Behary Ghose, Kt., M.A., D.L., C.I.E, on his receiving the Distinction of Knight-hood :—

46, Theatre Road,
Calcutta.

ar Sir, The 10th July, 1915.

Allow me to thank you for your very kind congratula ns.

om the Hon'ble Shifa-ul-Mulk Lyunlalidem Sahib, Sheriff of Madras, :—

Hakeem Munzil. Popham's Broadway.

ar Sir, Madras, 22nd, December, 1915.

Please convey to the Calcutta Literary Society my grate thanks for their kind congratulations and good wishes my appointment as the Sheriff of Madras.

am extremely proud to receive them.

om E. Carter, Esq., on his receiving the *Kaisar-I-Hind* Gold Medal :—

National Council.
Young Men's Christian Associations
India and Ceylon.
86, College Street, Calcutta.
On tour, Bangalore.

ar Sir, 8th July, 1915.

Pardon my delay in acknowledging the kind message of ngratulation from your Society.

I am glad that the Association in India has received s fitting recognition from Government.

om Captain Nawab Malik Mahammed Mubarik Khan, Tiwana, Rais-i-Azam, Sahib of Jahanabad :—

Jahanabad.

ar Sir, Dated, 6th January, 1915.

In reply to your kind letter, I am highly grateful to you the congratulations on the title of *Nawab*, as gra usly conferred on me by the Supreme Government.

I am really very much delighted to see a friend and well-her like yourself to take so much interest and pleasure this happy occasion.

From Colonel His Highness Maharajah Sir Shahu Chhatrapati Maharaj Bahadur, G.C.S.I., G.C.I.E., G C.V.O., LL. D., (Canab), M. R. A. S., Ruler of Kolhapur State, on His Highness' receiving the Distinction of Colonel :—

No. 8 of 1915. Kolhapur City.
Old Palace.
Private Secretary's Office.

Dear Sir, Monday, 5th January, 1915.

In reply to your letter of the 1st instant, I am directed by His Highness the Chhatrapati Maharajah Sahib of Kolhapur to thank you very much for the good wishes that you have shown.

From Lieut-Colonel His Highness Maharajah Sawai Sir Jey Singhji Sahib, K. C. S. I., K C I.E., of Alwar State, on His Highness' receiving the Distinction of Lieutenant-Colonel :—

No 53. Alwar.

Dear Sir, Dated, 7th January, 1915.

I am in receipt of your letter dated the 1st January, conveying congratulations of the Calcutta Literary Society for the Distinction of *Lieutenant Colonel* conferred on His Highness by His Majesty The King Emperor.

In reply, I write to thank you and the Members of the Society for the kind thought and good wishes conveyed therein.

From His Highness the Thakur Sahib of Gondol, G.C.I.E.

Huzur Office.

Dear Sir, Gondol, 13th November, 1915.

I am desired by His Highness the Thakore Sahib to thank the Society most sincerely for their cordial congratulations offered on His Highness's 51st Birthday.

From His Highness Rajah Sir Amar Prakash Singh Sahib, K.C.S.I., Ruler of Sirmur-Nahan State, on His Highness' receiving the Distinction of K.C.S.I. :—

Sirmoor Secretariat.

Sir, Dated, Nahan, 10th June, 1915.

As desired by His Highness, I have the honor to convey his best thanks for your kind congratulations.

From His Highness Sir V. R. Krishna Yaehendra, G.C.I.E., Maharajah Sahib of Venkatagiri Town, on His Higuness' receiving the Distinction of G.C.I.E. :

Venkatagiri Town.

Dear Sir, Dated, 6th January, 1915.

I sincerely thank the Calcutta Literary Society for its kind congratulations conveyed through you.

From His Higness Sir Sri Kantirava Narain Wadiyar Sahib, G C.I.E., Yuvaraja of Mysore State, on His Highness' receiving the Distinction of G.C.I.E. :—

The Palace.

Dear Sir, Bangalore, 8th January, 1915.

Under direction of H. H. the Yuvaraja of Mysore, I convey his thanks to you and the other Members of the Calcutta Literary Society for your congratulations to him on the new honour His Highness has received.

His Highness thanks you also for your kind wishes and New Year Greetings.

From Sir M. Visvesvaray Sahib, K.C.I E., B.A, L.C.E., M.I.C.E., Dewan of Mysore State, on his receiving the Distinction of K.C.I E. :—

Lake View. Mysore.

Dear Sir, 29th June, 1915

I write to thank you for your kind letter of congratulation and good wishes.

From Nawab Sir Faridoon Jung Bahadur, K.C.I.E., of Hyderabad-Deccan, on his receiving the Distinction of K.C.I.E. :—

Saifabad.
Hyderabad-Deccan.

Dear Sir, 9th June, 1915.

I am much obliged to you for your kind congratulations, which I greatly appreciate.

From Colonel Rajah Hari Singh Sahib, Heir-Apparent of Kashmir State, on the death of his Rani Sahiba :—

Dear Sir, Jamoo, 9th January, 1915.

Please convey to the Society my grateful acknowledgment of their kind condolence in my irreparable loss and bitterest grief.

Letters from Eminent Personages to the Calcutta Literary Society, addressed to its Found Secretary, Mr. Sham Lall Day, during the year 1915, viz. :—

From Rajah Sir Ranbir Singh Sahib, K.C.S.I., of Patiala State, on his receiving the Distinction of Rajah :—

No. 32

Dear Sir, Dated, 19th October, 1915.

I am desired by His Highness the Rajah Sahib to thank you for your letter of the 13th, congratulating him on his new title, which he highly appreciates.

From the Hon'ble Sir P. D. Pattani Sahib, K.C.I.E., Member, Bombay Legislative Council, on his receiving the Distinction of K.C.I.E. :—

Dear Sir, Poona, 9th June, 1915.

Please convey to the Members of the Calcutta Literary Society my best thanks for their most cordial congratulations.

From the Hon'ble Sir Siva Swami Aiyar Sahib, K.C.S.I., of Madras, on his receiving the Distinction of K.C.S.I. :—

Bombay House.
Ootacamand.

Dear Sir, 8th June, 19 5.

I request you will be good enough to convey to the Calcutta Literary Society my best thanks for their cordial congratulations on the birthday honour conferred on me.

From Sir Haji Mahammed Yusuf Sahib, Kt., of Bombay, on his receiving the Distinction of Knighthood :—

Nhava, Daryanagar, Kongan.

Sir, 9th June, 1915.

I thank the Society for their kind congratulations and good wishes.

From the Hon'ble Sir Rameswar Singh, G.C.I.E., Maharajah Bahadur of Darbhanga and Member of the Behar Legislative Council :—

Dear Sir. Darbhanga. 29th January, 1915.

I am desired by His Highness to convey his sincere thanks to you for your letter of congratulation of 19th Instant.

From the Hon'ble Sir Rameswar Singh, G.C.I.E., Maharajah Bahadur of Darbhanga and Member of the Behar Legislative Council, on his receiving the Distinction of G.C.I.E. :—

Rajnagar.

My dear Babu Sham Lall Day, The 14th June, 1915.

I wish you to accept my most grateful thanks for your kind congratulations.

I hope you are keeping well.

From the Hon'ble Sir Rameswar Singh, G.C.I.E., Maharajah Bahadur of Darbhanga and Member of the Behar Legislative Council :—

1, Middleton Street.
Calcutta.

Dear Sir, The 12th July, 1915.

I am desired by His Highness the Maharajah Bahadur to thank you for your very kind letter of the 7th Instant and to say that His Highness greatly appreciates your kindness to come up here in deputation. * * *

From the Hon'ble Sir Bijoy Chand Mahtab Bahadur, K.C.I.E., K.C.V.O., Maharah-Dhiraj of Burdwan :—

Bijay Manzil.
6, Alipur Lane.

Dear Sir, 30th Semtember, 1915.

I am desired by the Maharajah-Dhiraj Bahadur of Burdwan to convey to you his thanks for your Society's kind congratulations for the birth of a Raj-Kumar.

The Maharajah appreciates your good wishes.

From the Hon'ble Sir Bijoy Chand Mahtab Bahadur, K.C.I.E., K.C.V.O., Maharajah-Dhiraj of Burdwan, on his attaining the thirty-first year of his birthday :

Bijay Manzil,

Dear Sir, Calcutta, 19th October, 1915.

I am desired by the Hon'ble the Maharajah-Dhiraj Bahadur of Burdwan to thank you for your good wishes.

From the Hon'ble Nawab Ihtisham-ul-Mulk Rais-ud-Daula Amir-ul-Omra Sir Amir Qudr Saiyyad Wasif Ali Mirza Khan Bahadur, Mahabat Jhangh, Nawab Bahadur of Murshidabad, K.C.S.I., K.C.V.O. :—

Private Secretary's Office.
The Palace. Murshidabad.

Dear Sir, The 20th February, 1915.

His Highness the Nawab Bahadur of Murshidabad desires me to thank you for your kind congratulations on his appointment as a member to the Bengal Legislative Council.

From the Hon'ble Sir Manindra Chandra Nandi Bahad K.C.I.E., Maharajah of Cossimbazar and Member the Viceroy's Legislative Council, on his receivi the Distinction of K C I E. :—

Cossimbazar Rajb

My dear Sham Lall Babu, The 6th June, 191

Please accept my sincere thanks for your kind cong tulations.

From the Hon'ble Ranajit Sinha Bahadur, Maharajah Nashipur, Member of the Imperial and Ben Legislative Councils, on the death of his son :—

Nashipur Rajb

Dear Sir, The 17th July, 19

The Hon'ble Maharajah of Nashipur desires me convey his grateful thanks to you and your committee your deep sympathy at his terrible shock.

From Maharajah Sir Pradyot Kumar Tagore Bahad Kt. :—

Tagore Castle.

Dear Sir, The 20th September, 19

I am directed by Maharajah Tagore to thank you the members of your Society for your kind letter of c gratulations on his nomination as a Commissioner of Corporation of Calcutta.

From the Hon'ble Rajah Rishicase Law Bahadur, C.I. Member of the Bengal Legislative Council, M chant and Zemindar Calcutta :—

65, Amherst Street,

Dear Sir, Calcutta, 16th July, 19

I have received your letter of the 15th instant, expre ing your sympathy and condolence at the death of son-in-law, which I highly appreciate.

From Rajah Jyot Kumar Mukerjea Bahadur of Utt para, on his receiving the Distinction of Rajah :—

Dear Sir, Uttarpara, 5th June, 19

Many thanks for your kind congratulations.

From Kumar Sree Panchanan Mukhopadhya Bahad I.Sc.O., of Uttarpara :—

Raj-Bhaban. Uttarpara.
Dusserah, 1322 B.S. (18th October, 191

My hearty *Dusserah Greetings* and All Good Wis May Fortune smile Her Sweetest on you and yours e more.

From Kumar Rajendra Narain Roy Bahadur :—

Jorasanko Rajbati.

My dear Sham Babu, Calcutta, 28th December, 19

Many thanks for your kindly sending me a copy of Report of the Calcutta Literary Society of which you the worthy Founder-Secretary.

The Society is a very useful organisation and is do really excellent works I hope that you will be spa long to continue your valuable works.

From Rai Sahib Pandit Shri Ram Nait, Dewan of B war, on his receiving the Distinction of Rai Sahil

(Telegram. No 03102)

Dear Sir, Dated, 5th January, 1915.

My hearty thanks for your congratulatory letter.

From Dadabhai Naoroji, Esq., (Grand Old Man Bombay) :—

Vesava.
(Via Andheri, Bombay).

Dear Sir, 15th October, 1915.

I have received your kind letter of 11th instant.

In the present state of my health, I am sorry I have been able yet to reply to all kind friends who hav me congratulations on my 91st birthday.

Kindly ask your Society to accept my best thanks.

I am not able to place my hands just now on your le of 4th September.

With best wishes

From Dadabhai Naoroji, Esq., (Grand Old Man Bombay) :—

Graham's Buildings Fort

Dear Sir, Bombay, 8th September, 19

I am instructed by Mr. Dadabhai Naoroji to ackn ledge your communication of the 4th Instant, toget with Printed copy of the Annual Report of your Soci to which, no doubt, he will reply in person, in due cours

I have also the pleasure to send you a copy of his pho graph with his autograph thereon.

Wishing your Society every success in the good w it is doing.

From Rai Kalendra Nath Mitra Bahadur, M.A., B.L., Government Pleader of Hooghly, on the death of his only son :—

My dear Sham Babu, 15th January, 1915.

Many thanks for your kind letter of condolence to me and my family for the irreparable loss which we have suffered. God's will has been done.

From Rai Dr. Amrita Lall Sirkar Bahadur, L.M.S., Secretary, Indian Association for the Cultivation of Science, etc., on the death of his eldest son, Mr. Manmatha Lall Sarkar, B.A. :—

51, Sankaritola,

My dear Sir, Calcutta, 1st March. 1915.

Please accept heartfelt thanks of myself and of my wife for your very kind letter dated, 19th February, 1915, conveying the deep condolence of the Calcutta Literary Society for the heavy loss that Providence has been pleased to put me into.

From Rai Dr. Chuni Lal Bose Bahadur, on his receiving the Distinction of Rai Bahadur :—

25, Mohendra Bose Lane,
Sham Bazar, Calcutta.

Dear Sir, The 8th June, 1915.

Kindly accept my best thanks for your congratulations and good wishes and convey the same to the members of the Society.

From Prafulla Kumar Basu, Esq :—

77, Garpar Road,

Dear Mr. Day, Calcutta, 7th September, 1915.

I have been much pleased with a copy of the Annual Report of the Calcutta Literary Society.

The book has been excellently made in all respects and the fine and elequent speeches of various learned speakers which it contains will certainly give great pleasure and benefit to its readers.

I greatly admire the assiduity and zeal with which you have been conducting the useful Institution, viz. :—The Calcutta Literary Society.

To the Patrons, Members, friends and well-wishers of the Society, I beg hereby to express my deep obligation for their unabated interest in the welfare of this Literary Society of Forty year's standing and to invite their attention to the fact that it has not yet secured a habitation of its own.

The *Calcutta Literary Society* is now the oldest and the only surviving *Literary Institution* of its kind in Bengal. We have grown grey in its service, and the day is not distant when a new generation will step into our shoes, and we, its oldest members, may be judged by the richness of the legacy we have left behind.

We have done our work in a workman's apron in an old fashioned work-shop, but, nothing will so much incite the new generation to work hard, and in the spirit of its ancient captains as modern equipment in the shape of a beautiful building of its own, a library of well-selected works and decent furniture for the accommodation of those intellectual pilgrims that will seek to elevate their souls under its peaceful roof.

Now, the grateful thanks of the Society are hereby submitted to Her Highness The Princess Maharani Sri Tara Devi Sahiba of Nepal, who was pleased to preside at our Thirty-ninth Anniversary General Meeting, to the gentlemen, who delivered lectures at its various public meetings, and to those who presided on the occasions, as well as to those, who lent their halls for holding its various public meetings, during the year, 1915.

The Society also records its appreciation of the kindness of the editors of the English and Vernacular newspapers, who have found space in their respective papers, for publishing the proceedings of the Society's various public meetings and letters connected with the Institution, during the year under review.

The grateful thanks of the Institution are also hereby tendered to the donors and subscribers, who helped the Society during the year 1915.

Gentlemen, let us now thank the Almighty Disposer of Events, by Whose fostering care the Institution has been able to complete *Forty years of its existence.*

May God continue to shower His choicest blessings upon us, grant us strength to continue in our work, and cheer [illegible] (*Cheers.*)

After Mr. Sham Lall Day, the Founder of and Secretary to the Calcutta Literary Society, had finished his Fortieth Annual Report of the Society, the learned Chairman, in confirming the Report, made a short address, in which he congratulated the Founder-Secretary of the Society, on the long continuanced of the Society founded by him.

It had already had a longer life of usefulness than any other one of the numerous literary societies, with which he had been acquainted in the city, and he hoped that its career of usefulness would continue for many years to come.

Swami Rambakwella *Siddhartha Sastravirarada Vinayacharyya* (a Buddhist Monk), then spoke a few words congratulating the Society.

The venerable Chairman then asked Mr. Prafulla Kumar Basu to deliver his lecture on

Peace on Earth.

The speaker very ably dwelt upon his subject for nearly half an hour and he was heard with rapt attention.

He said that the noble principle of right over might, (and not the barbarous and brutal principle of might over right), should prevail among the human race. The rights and privileges of every man and of every nation in the world should be respected and regarded by all.

If the nations of the world, in their dealings with one another, adhere to the principle of right over might, and, if they be not guided by base, mean and selfish motives, by unjust, unrighteous and unscrupulous ambition, there would be less wars, and less bloodshed ; and peace and progress would shine forth with bright radiance among the human race.

Religion—true religion—is one of the greatest means of establishing peace. It raises, ennobles and elevates the heart of man. Let the humen races trive for peace, that would secure and further the progress, improvement, welfare and prosperity of the nations. (*Cheers.*)

Mr. Kanai Lall Day, then very eloqoently addressed the assembly for nearly a quarter of an hour, in the course of which he said that in these days of International War in Europe, where sacrifices are being on the altar of Moloch it is high time that the Powers should declare peace.

Europe seems to have been swayed by the proverb that *might is right.* But, we should remember that *might* is not the criterian of civilization. It is the *might of the spirit* that wields a domination over the world, and our Aryan forefathers tried to make themselves strong in the strength of the spirit.

Peace is essential for the preservation of social polity and nothing hinders so much the progress of society as devastation and carnage. Man longs for peace amidst the dins of war.

After the speakers had finished their speeches, the learned Chairman addressed the meeting for nearly half an hour, in the course of which he said :—

Gentlemen, I feel great pleasure in presiding at the *Fortieth Anniversary General Meeting of the Calcutta Literary Society.* It is a matter for great satisfaction that the Institution has been carrying on its good work for *Forty years*, and its Founder and Secretary, Mr. Sham Lall Day, is, therefore, to be congratulated for that.

Though peace and goodwill on earth had been preached by the Prince of Peace, twenty centuries ago, His great ideal had not yet been realised, and the subject of to-day's lecture is a very appropriate subject for reflection at the present time, when the Greatest European War, the world has ever seen, is raging in the west.

I feel entire sympathy with the Calcutta Literary Society in its expressions of regret at the sad death of the great leader of the Labour Party, Mr. Keir Hardie, and of Sir Henry Cotton, whom I know to have been sincere friends of India.

I hope, the Calcutta Literary Society would continue to do its good work for many years to come. (*Cheers.*)

Mr. P. L, Roy having proposed a vote of thanks to the chair, which was seconded by Mr. S. Dutt, and carried by acclamation, the meeting dissolved at 6-30 P.M.

(*Vide, Empire*, 5th, *Bengalee* and *Amrita Bazar Patrika* 6th January 1916.)

REPORT

OF THE

CALCUTTA LITERARY SOCIETY,

(ESTABLISHED, 1875.)

Office:—24, Nimtola Street, CALCUTTA.

DEDICATION.

THE FORTY-FIRST ANNUAL REPORT

— OF THE —

CALCUTTA LITERARY SOCIETY

IS DEDICATED BY HIS KIND PERMISSION

— TO —

His Lordship the

Hon'ble Sir Lancelot Sanderson, Kt., K.C., M.A., LL.B.,

Chief Justice of the High Court of Judicature at

Fort William, in Bengal,

An illustrious Patron and Member of the Society,

President of the Forty-first Anniversary Meeting of the Institution, &c.,

IN HUMBLE RECOGNITION OF

His Lordship's great talents and abilities, active encouragement of popular enterprise, deep sympathy, charm of manner and accomplishments, devotion to

the cause of learning

AND

His Lordship's keen interest in the advancement of moral culture

AMONG

The younger generation of Hindustan

BY

SHAM LALL DAY,

Founder-Secretary to the Society.

GRACIOUS MESSAGES TO THE SOCIETY.

From Her Most Excellent Majesty Queen Alexandra of England :—

MARLBOROUGH HOUSE.
PALL MALL.
2nd June, 1914.

Dear Sir,

I beg to acknowledge the receipt of your letter of the 14th ultimo, and have submitted to Queen Alexandra the copy of the 38th Annual Report of the Calcutta Literary Society, which Her Majesty is graciously pleased to accept.

The Secretary,
CALCUTTA LITERARY SOCIETY,
24, Nimtola Street,
CALCUTTA.

I am, dear Sir,
YOURS FAITHFULLY,
HENRY STREATFIELD, *Colonel*,
Private Secretary to H. M. Queen Alexandra.

From Her Most Gracious Majesty Queen Alexandra of England :—

MARLBOROUGH HOUSE.
4th August, 1915.

Dear Sir,

I am desired by Queen Alexandra to thank you for the copy of the Thirty-ninth Annual Report of the Calcutta Literary Society, which Her Majesty has read with interest.

The Secretary,
CALCUTTA LITERARY SOCIETY,
24, Nimtola Street,
CALCUTTA.

I am, dear Sir,
YOURS FAITHFULLY,
HENRY STREATFIELD, *Colonel*,
Private Secretary to H. M. Queen Alexandra.

From Her Imperial Majesty Queen Alexandra of England :—

MARLBOROUGH HOUSE.
8th May, 1916.

Dear Sir,

I beg to acknowledge the receipt of your letter of the 14th ultimo, and have submitted to Queen Alexandra the copy of the Fortieth Annual Report of the Calcutta Literary Society, which Her Majesty is graciously pleased to accept.

The Secretary,
CALCUTTA LITERARY SOCIETY,
24, Nimtola Street,
CALCUTTA.

I am, dear Sir,
YOURS FAITHFULLY,
HENRY STREATFIELD, *Colonel*,
Private Secretary to H. M. Queen Alexandra.

From His Excellency the Right Hon'ble Sir Frederic John Napier Thesiger, Baron Chelmsford, M.A., G.C.M.G., G.M.S.I., G.M.I.E., **Viceroy and Governor-General of India, &c., &c., &c. :—**

18, QUEEN'S GATE PLACE, S.W.
16th February, 1916.

Dear Sir,

Lord Chelmsford asks me to thank the members of the Calcutta Literary Society for their kind messages of congratulation on his appointment as Viceroy of India. * * * *

The Founder-Secretary,
CALCUTTA LITERARY SOCIETY,
24, Nimtola Street,
CALCUTTA, INDIA.

Believe me,
YOURS FAITHFULLY,
RALPH VERNEY, *Major.*

From His Excellency the Right Hon'ble Sir Frederic John Napier Thesiger, Baron Chelmsford, M.A., G.C.M.G., G.M.S.I., G.M.I.E., **Viceroy and Governor-General of India, &c., &c., &c. :—**

VICEROY'S CAMP. INDIA.
12th April, 1916.

Dear Sir,

I am desired to acknowledge, on behalf of His Excellency the Viceroy, the receipt of the Address of Welcome and also the abstract of the proceedings of the extraordinary general meeting held by the Calcutta Literary Society.

His Excellency much appreciates the goodwill of your Society, and I am to thank you for your communication.

Sham Lall Day, Esq.,
Secretary,
CALCUTTA LITERARY SOCIETY,
24, Nimtola Street, CALCUTTA.

Yours truly,
J. L. MAFFEY.



President of the Meeting :—The Hon'ble Sir Lancelot Sanderson, Kt., Chief Justice of Bengal and an illustrious Patron of the Calcutta Literary Society, (in the middle).

On His Lordship's left :—(1) Mr. Sham Lall Dey, the Founder [illegible]

SHORT BIOGRAPHICAL SKETCHES
OF
The Hon'ble Sir Lancelot Sanderson, Kt., K. C., M. A., LL. B.,
Chief Justice of the High Court of Judicature at Fort William in Bengal.

THE Hon'ble Sir Lancelot Sanderson, Kt., K. C., M. A., LL. B., Chief Justice of the High Court of Judicature at Fort William in Bengal is, at present, in the full enjoyment of his powers of manhood, being fifty-three years of age.

HIS Lordship was born on Saturday, the 24th October, 1863, and is, the son of the late Mr. John Sanderson, Justice of the Peace for the counties of Westmorland and Lancashire, of Ward House, Ellel, near Lancaster.

Lordship was educated at Elastree, and Harrow, and finally graduated at Trinity College, Cambridge, where he obtained the Degrees of B.A. and LL. B., in 1885, and his M. A. Degree, in 1895.

HIS Lordship was called to the Bar at the Inner Temple, on Tuesday, the 26th January, 1886, and practised with success in London and on the Northern Circuit. He was elected to the General Council of the Bar, in 1895.

HIS Lordship was appointed a K. C., in 1903. He contested the City of Carlisle in the Unionist interest in 1905, He was a Member of Parliament for the Appleby Division of Westmorland in the Unionist interest from 1910 to 1915 and Recorder of Wigan, since 1901. Like his father, he is a Justice of the Peace for Westmorland and Lancashire.

HIS Lordship married Miss Edith Mabel, daughter of Mr. Alfred Fletcher, D. L., of Allerton, near Liverpool, in 1891, and has one son and a daughter. Lady Sanderson has earned distinction as an authoress of high literary attainments and is well-known for her sympathy with the poor and the afflicted.

HIS Lordship was appointed Chief Justice of Bengal, on Friday, the 19th November, 1915, and long may he adorn that high office.

AS regards His Lordship's career at the Bar, it was a uniformly successful one, he having a large and growing practice in London. He was an exceptionally hard worker, sound in his judgment and forceful in his argument and was highly respected by the Members of the Bench, before whom he appeared.

OF brilliant attainments, he repidly rose in his profession and his marked ability was recognised and rewarded by his being appointed King's Counsel, at the early age of thirty-nine.

HIS Lordship was of general popularity, being liked immensely by his colleagues and friends, as well as all those who came in contact with him.

THOSE, who know him well, speak of him as a sound lawyer and a man to inspire confidence and respect.

IN the field of sport, His Lordship also achieved distinction. He was an excellent cricketer and played in the Harrow School eleven as did the Hon'ble Mr. Justice Greaves, who was also a pupil of the famous school on the hill, and represented Cambridge in the Double Racquet match against Oxford, in 1885.

The Calcutta Literary Society,
24, NIMTOLA STREET,
Calcutta, 17th January, 1917.

SHAM LALL DAY,
Founder-Secretary to the Society.

PROCEEDINGS of the Forty-first Anniversary Meeting of the Calcutta Literary Society held with great eclat, in the hall of the Bengal Theosophical Society, 4-3-A, College Square, East, on Wednesday, the 17th January, 1917, at 5 P.M., under the presidency of the Hon'ble Sir Lancelot Sanderson, Kt., K.C., M.A., LL.B., Chief Justice of the High Court of Judicature at Fort William in Bengal and an illustrious Patron of the Calcutta Literary Society. (*Vide Empire* and *Statesman*, 18th, *Bengalee* and *Amrita Bazar Patrika*, 19th, and *Hindu Patriot*, 20th January, and 10th February, 1917, respectively.)

As previously announced in the *Empire*, 15th, *Englishman*, *Statesman*, *Bengalee*, *Amrita Bazar Patrika*, and *Indian Mirror*, 16th January, 1917, the *Forty-first Anniversary Meeting of the Calcutta Literary Society* was held, with great *eclat*, in the hall of the *Bengal Theosophical Society*, 4/3/A, College Square, East, on Wednesday, the 17th January, 1917, at 5 P.M.,

The hall was very beautifully decorated and upon the table there were heaps of nose-gays and *bouquets* of beautiful flowers, and it was crowded to suffocation A large number of people had to wait outside, for want of even standing space inside the hall.

The Patrons and Members of the Society, the Graduates and Under-Graduates of the University, and other gentlemen of light and leading composed the bulk of the audience. The meeting was very largely and influentially attended and amongst those present on the occasion were :—

Maharajah Bhupendra Chandra Sinha, *Sarma*, of Susang,
Rajah Manmatha Nath Roy Chowdhury, of Santosh,
Kumar Rajendra Narayan Roy, of Jorasanko *Rajbati*, Hony. Presidency Magistrate, &c.
Kumar Sree Panchanan Mukhopadhyaya, B.Sc O, F R.S.A., (*Lond.*) F. R. Met. S., (*Lond.*), &c. of Uttarpara,
Kumar Hari Prasad Roy, of Posta *Rajbati*,
Dr. Henry Stephen, M.A., Ph D., Professor, Calcutta University,
Mr. D. A. Kirkham, Secretary to the Hon'ble the Chief Justice of Bengal,
Rai Baikuntha Nath Basu Bahadur, ex-Dewan of His Majesty's Mint, and Hony. Presidency Magistrate,
The Revd. Anagarika H. Dharmapala of Ceylon,
Dr. Sarat Kumar Mullick, M.D., M.S., Founder and Secretary, *Bengalee Regiment Committee*,
Mahamahopadhyaya Dr. Satish Chandra *Vidyabhushan*. M A., Ph D., M.R.A.S., F.A.S B., Principal, Government Sanskrit College,
Mr J. Chaudhury, *M.A.*, *Barrister-at-Law*,
Mr. Shyam Lal Laha, M.A., B.L., (*Pleader*),
Mr. Satish Chunder Adhikari, B.A.
Mr. Mohit Lal Mozumdar, B. A.,
Mr. Kanak Krishna Chatterjee, B.A.,
Mr Ganan Mallik, (of the Pataldanga Mallik Family),
Mr. M. R. Ry. A Duraiswami Mudaliar, of Madras,
Mr. Teenkari Mukerjee, (*Author and Journalist*),
Mr Sachindra Nath Mukerjee, (*Vakil*),
Mr. Avinas Chandra Roy, (*Journalist*),
Mr. R. Palit, (*Journalist*),
Mr. Prafulla Kumar Basu, (*Author*),
Mr. Sarat Chandra Sen, B. L., (*Pleader*), and others.

Prior to the commencement of the meeting, the Hon'ble Sir Lancelot Sanderson, Kt., K. C., M. A., LL.B., Chief Justice of Bengal, (who, on arrival, was warmly welcomed by the Members of the Society) was photographed with others. The Hon'ble President was then conducted to the lecture hall and was received with deafening cheers by the distinguished audience.

Dr. Sarat Kumar Mullick, M.D., Secretary, *Bengalee Regiment Committee*, in proposing the chair, addressed the meeting thus :—

"*Lord and Gentlemen* :—It does not require many words from me to introduce the Hon'ble Sir Lancelot Sanderson. We most cordially welcome His Lordship, not only as the Hon'ble the Chief Justice of Bengal, but, as one of the most sympathetic friends and well-wishers of India. Sir Lancelot Sanderson, during the short time he has been here, has shown remarkable sympathy with our aspirations and has already made himself felt in Indian Society. I only wish that there were many others of his stamp amongst us, for, it may be said, without exaggeration, that it is character and nobility, such as his, which makes British Rule in India deservedly valuable (*Cheers.*)

The High Court of Calcutta has well been called the palladium of the liberties of the citizens. As a man in the street, I desire to pay my sincere tribute to the sagacity and the sturdy independence, with which he jealously guards the supreme interests, the dignity, and honour of this high tribunal. (*Cheers.*)

Gentlemen, without further speech, I now submit to your acceptance the proposal, that the Hon'ble Sir Lancelot Sanderson, Chief Justice of Bengal, do take the presidential chair, this afternoon. (*Cheers.*)

Mr. J. Chaudhury, *M.A.*, *Barrister-at-Law*, Editor, *Calcutta Weekly Notes*, in seconding the proposal, addressed the meeting thus :—

Gentlemen :—It gives me a great and genuine pleasure to second the proposal. The *Calcutta Literary Society* has been greatly honoured by the acceptance of th post of President at its *Forty-first Anniversary Meeting* by Sir Lancelot Sanderson As the Chief Justice of Bengal, he occupies a position in this Province, which is next to none except that of His Excellency the Governor of Bengal, (*Cheers.*)

He also occupied a very high position in England as a Member of Parliament and Recorder of Wigan, which latter he had served his predecessor in office as a stepping-stone to a High Court Judgeship in England. We are, indeed, fortunate in having for our Chief Justice, a Member of the English Bar, with such a splendid record behind him. (*Cheers.*)

Since coming out to India, he has made himself deservedly popular with every section of the community, and with none more than the sporting section of our youngmen. Being a good sportsman himself he has been ungrudging in his support and encouragement of the sporting spirit amongst the Indian youths, which has gone such a long way in developing an honourable and manly spirit amongst our young hopefuls. (*Cheers.*)

It gives us no less pleasure to find His Lordship to-day amongst an audience, chiefly composed of Graduates and Under-Graduates of the Calcutta University, who are no less keen in their search for knowledge and who have come here to receive some new light from our honoured Chairman, who, by his high position, uniform courtesy, great culture and sound judgment, is so eminently fitted to guide us with his words of wisdom and advice. I, therefore, most heartily second this proposition. (*Cheers.*)

Dr. Henry Stephen, M.A., Ph.D., Professor, Calcutta University, in supporting the proposal, remarked that the *Calcutta Literary Society* might well be proud of attracting the interest and sympathy of a gentleman of such noble distinction, as the Hon'ble the Chief Justice of Bengal. (*Cheers.*)

The Hon'ble Sir Lancelot Sanderson, Kt., K.C., M.A., LL.B., Chief Justice of Bengal, and an illustrious Patron of the *Calcutta Literary Society* then took the chair and was garlanded by the Founder-Secretary to the Institution, amidst Cheers.

A *Poem*, in English, dwelling on the qualities of head and heart of the Hon'ble the Chief Justice of Bengal, was read by its author, Mr. Sarat Chandra Sen, (B.L., *Pleader*), which greatly pleased the audience.

The Hon'ble President then asked Mr. Sham Lall Day, the Founder-Secretary to the Society, to read the Report of the Institution, for the year 1916.

The Founder-Secretary addressed the Meeting thus :—

Address by the Founder-Secretary to the Society :

Your Lordship and Gentlemen :—I feel great pride and highly honoured in welcoming you here. It is most gratifying that your Lordship has graciously been pleased to honour the *Calcutta Literary Society* with your Lordship's august presence, as *President of its Forty-first Anniversary Meeting*, in spite of your Lordship's fully occupied time, with your usual kindness towards this Literary Institution, of *Forty-one years' standing*, neither grudging your time nor pains. The Patrons and Members of the Society hereby beg leave to tender your Lordship their warmest thanks for the honour. (*Cheers.*)

At the outset, it is my melancholy duty to express the Society's heart-felt grief caused by the sad death of the following illustrious personages during the year 1916 : *Viz* :—

1. THE Right Hon'ble *Field-Marshall* Viscount Kitchener of Khartoum, *Bart.* K.G., G.C.S.I.,G.C.I.E.,G.C.B.,G.C.M.G., K.P., O.M., P.C., Secretary of State for War, since 1914, which tragic death occurred on Tuesday, the 6th June, 1916.

The Office of the Society remained closed for one day, in honour of the memory of the illustrious deceased. A letter of condolence was duly forwarded to his family, to which the following gracious reply was received :—

From the Private Secretary to the late Secretary of State for War :—

Secretary of State for War.
War Office, White Hall.
Dear Sir, 6th July, 1916.

On behalf of the family of the late Earl Kitchener, I beg to thank you very sincerely for the message sent by the Members of the Calcutta Literary Society, in which Lord Kitchener took so deep and constant an interest.

The Founder-Secretary,
The Calcutta Literary Society,
24, Nimtola Street, Calcutta.

I have the honour to be,
Sir,
Yours faithfully,
George Arthur.

Private Secretary to the late Secretary of State.

(*Vide, Empire*, 16th, *Indian Mirror*, 17th, and *Bengalee*, 20th August, 1916.)

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2. SUB-Lieutenant Gibson Carmichael, nephew and heir of His Excellency the Right Hon'ble Thomas David, Baron Carmichael, of Skirling, G.C.I.E., K.C.M.G., Governor of Bengal, which melancholy event occurred in action, on sub-marine duty, on Friday, the 1st September, 1916.

A letter of condolence was duly forwarded to His Excellency the Governor of Bengal, to which the following reply was received : –

From His Excellency the Governor of Bengal, G.C.I.E., K.C.M.G. :—

Government House, Calcutta.
Dear Sir, 5th September, 1916.

I am desired by His Excellency to thank the Members of the Calcutta Literary Society for their letter of sympathy.

The Secretary,
Calcutta Literary Society,
24, Nimtola Street, Calcutta.

Yours faithfully,
W. R. Gourlay.

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3. MAharajah Kumud Chandra Sinha, of Susang, who died at Susang, on Monday, the 2nd October, 1916, at 10 P.M., after a short illness. He was a Member of this Society since 8th June, 1902. The Office of the Institution remained closed for one day, in honour of his memory. A letter of condolence was duly forwarded to his son and successor, Maharajah Bhupendra Chandra Sinha, *Sarma*, to which the following reply was received : –

From the Maharajah Bahadur of Susang :—

Susang Rajbati.
Dear Sir, The 30th October, 1916.

I must thank you for the kindness with which you have written about my lamented father, Maharajah Kumud Chandra Sinha. My only consolation is to know how widely and deeply he endeared himself to all among whom he moved. I am still a mere student and quite inexperienced in the ways of the world. I need in every walk of my life, in a gre measure than before, that love, sympathy and affection help, which you all gave to my late father, and, I am confident that, you would give me them all most grudgingly. This is my humble prayer to you all.

I am so overwhelmed with grief, that I cannot write to anything more to-day. I humbly express my heart gratitude to you and the Society for the kind messa condolence.

Sincerely thanking you again,
Babu Sham Lall Day,
Founder-Secretary,
Calcutta Literary Society.

I am,
Yours Sincerely,
Bhupendra Chandra Sinha
Maharajah Bahadur of Sus

MR. Behari Lall Gupta C.I.E., *ex-Judge* of the H Court and *ex-Dewan* of Baroda State, who die Simultala, on Saturday, the 21st October, 1916, A.M., of heart-failure, at the age of sixty-eight. He a Member of this Society, since 7th October, 1909.

The Office of the Society remained closed for one day honour of his memory. Letters of condolence were d forwarded to his two sons, Mr. Satish Chandra Gu and Mr. Asoke Chandra Gupta, respectively.

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5. MR. Amarendra Nath Datta, died on Friday, 7th January, 1916, at 3 A. M., after a short illness.

A letter of condolence was duly forwarded to his el brother, Mr. Hirendra Nath Datta, M.A.,B.L., Attorn at-Law, to which the following reply was received : –

From Mr. Hirendra Nath Datta, Attorney-Law :—

139, Cornwallis Street,
Dear Sir, Calcutta, 14th January, 19

I have received your letter of condolence for which accept my best thanks.

Babu Sham Lall Day,
Founder-Secretary,
Calcutta Literary Society.

Yours truly,
H. N. Datta.

Gentlemen, we have assembled here, this afternoon, to celeb the *Forty-first Anniversary Meeting of the Calcutta Liter Society* and I hereby beg to offer a hearty welcome to all and to such of our Patrons, Members and frie as have graced the assembly with their presence.

The Calcutta Literary Society was founded in the Eighteen hundred and seventy-five, by the humble i vidual, who is now standing before you, with the help some of his young friends—the advanced pupils of vari educational institutions of the city—who were associated with him in the work, in the very year w His late lamented Majesty Edward VII., King-Empe of India, (then His Royal Highness The Prince of Wal visited these shores, and to-day we meet here to c brate its *Forty-first Anniversary*.

Gentlemen, I have the honour of being its *Founder Secretary* since its foundation, in 1875, and I am glad be able to say that the Society has been marching onw the path of progress, ever since its foundation.

The main objects of the Society are :—

(a) To hold friendly gatherings—of members of b European and Indian communities.

(b) To discuss literary, scientific and social subjects.

The means, hitherto adopted, have been the convening public meetings for lectures and discourses in and Indian Vernaculars, on subjects of literary, historic and antiquarian interest, presided over by men of li and leading, and, in this respect, the Society has n achieved a satisfactory measure of success.

Messages of congratulations and condolences were also se from time to time, to high personages in India and Englan to which gracious acknowledgments have also been receiv

Gentlemen, it is a matter of sincere congratulation that Society has passed through so many years of its existen during which period, it has weathered many a storm.

men, we cannot let this opportunity slip away, ithout expressing our heart-felt gratefulness to the lmighty Disposer of Events, for His unbounded kindness at has been vouchsafed to the Society.

emen, I shall not dwell at length on the work done by e Institution ; the printed proceedings of the various ublic meetings, published in the leading local daily ewspapers, for the last Forty-one years, bear ample stimony to it. The Society has enrolled among its atrons and Members the flowers of the Eastern and Western communities.

lemen, I have now the honour of submitting to you a noptical Report of the transactions of the Society, for he year 1916.

As previously announced in *Amrita Bazar Patrika*, 3rd, *engali*, *and Indian Mirror*, 4th January, 1916, the *Fortieth nniversary Meeting of the Calcutta Literary Society* was eld in the hall of the *Bengal Theosophical Society*, 4-3-A, ollege Square, East, on Tuesday, the 4th January, 916, at 4-30 P. M.

hall was very prettily decorated and the Meeting was ery largely and influentially attended. The Patrons and lembers of the Society, the Graduates and Under-raduates of the University, and other gentlemen of the ity and suburbs, composed the bulk of the audience.

the motion of Mr. Sudhindra Nath Tagore, B.L., *akil* and *Zemindar*, seconded by *Kaviraj* Girija Prasad en, *Vidyavinode*, (*landholder*) Dr. Henry Stephen, M.A., h.D., Professor, *Calcutta University*, was voted to the air, amidst cheers.

e Chairman's taking his seat, a welcome song, composed r the occasion, was sung by Mr. Radha Shyam Dutt, little boy of *seven summers*, which charmed the audience.

e Chairman was then garlanded, amidst shouts of joy.

ham Lall Day, the Founder and Secretary to the So-ety, then read the *Fortieth Annual Report of the Institu-n*, which was a record of all-round progress, and which aving been duly confirmed, the Chairman called upon Mr. rafulla Kumar Basu to deliver his lecture on—

Peace on Earth :—

learned lecturer very ably dwelt on his subject for early half an hour and he was heard with rapt attention. rged that the nations should be governed by the aws of righteousness. The different States should for-et their own petty interests for the sake of interna-ional peace.

mony among the different nations must be the asis of true civilization. If every person has his rights, hich are protected by laws against encroachment —so, in the case of a nation, its rights should not be iolated by a stonger power. Even, if wars are some-imes necessary, they should be conducted without needless and brutal cruelty.

uddhist monk and Mr. Kanai Lall Day also spoke a few ords on the subject.

Chairman then addressed the Meeting, in the course of hich he said that, he felt very great pleasure in presiding t the *Fortieth Anniversary Meeting of the Calcutta Liter-ry Society*. It afforded him great pleasure that the So-iety had been carrying on its good work for forty long ears and its indefatigable Founder-Secretary was, there-ore, to be warmly congratulated. (*Cheers.*)

igh peace and goodwill on earth was preached by the *Prince f Peace*, Twenty Centuries ago, His great ideal had not et been realized, and the subject of that day's lecture was a ery suitable one, specially at the present time, when the reatest European War, the world has ever seen, was raging n the world.

expressed great sympathy, on behalf of the *Calcutta Literary Society*, at the sad and untimely death of the reat *Labour Leader*, the late Mr. Keir Hardie and of Sir Henry Cotton, K.C.S.I., who were sincere friends of India. He fervently hoped that the Society would continue its good work for many years to come and wished the Institution every success. (*Cheers*)

P. L. Roy having proposed a vote of thanks to the Chair, which was seconded by Mr. S. Dutt and carried by acclamation, the Meeting dissolved at 6-30 P. M.

(*Empire*. 5th, *Bengalee*, and *Amrita Bazar Patrika*, 6th anuary, 1916.)

On Friday, the 14th April, 1916, a copy of the *Fortieth Annual Report of the Society* was forwarded to Her Imperial Majesty Queen Alexandra of England, and, I am glad to state that the copy has graciously been accepted, and the following acknowledgment was received :—

Form H. M. Queen Alexandra of England :—

Marlborough House.
8th May, 1916.

Dear Sir,

I beg to acknowledge the receipt of your letter of the 14th ultimo, and have submitted to Queen Alexandra the copy of the Fortieth Annual Report of the Calcutta Literary Society, which Her Majesty is graciously pleased to accept.

The Secretary,
Calcutta Literary Society,
24, Nimtola Street, Calcutta.

I am, dear Sir,
Yours faithfully,
Henry Streatfield, *Colonel*,
Private Secretary to Queen Alexandra.

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2. AN extraordinary public meeting was convened by the Society, in College Square, East, on Sunday, the 2nd January, 1916, at 7-15 A.M, under the presidency of *Mahamahopadhyaya* Dr. Satish Chandra *Vidyabhushan*, M.A., Ph.D., M.R.A.S., F.A.S.B., Principal, Government Sanskrit College, Fellow and Member of the Syndicate and Examiner of the Calcutta University,

To Offer Intercessory Prayers

For the speedy termination of the Great European War, and for the complete victory of the British Arms with its *Allies*, when Mr. R. Palit said :—

Gentlemen :—The old year has rolled away, leaving behind its doleful memories of a devastating war. A new year has dawned upon the world, with all the sweetness of an *angelic* smile. It is customary, at the dawn of a New Year, to take stock of the old and review its features.

No year in the history of mankind, had ever witnessed the grim spectacle of such a *Titanic* war. Its features are indelibly stamped upon the minds of all of us—crimes that can never be buried in oblivion and that will stand, for all time, an imperishable disgrace to Germany and the Germans.

Through all the chapters of this most eventful year in human history, there runs a deathless story of heroism and endurance that has no parallel in any time. The world is passing through a crisis, the outcome of which it is difficult to prognosticate. But one thing is certain that the cause of right and of justice, for which the *Allies* are fighting, will ultimately prevail, and that the rule of might will be crushed and overcome.

India has taken a prominent part in this war and she cannot be kept apart from the new ideas. They will permeate the rulers and the ruled alike. Any other supposition is wholly inconceivable. To imagine, that after this war, for justice and righteousness, for the defence of the weak against the wanton aggression of the strong, for the protection of national life and existence, England will continue her Indian administration precisely in the old style is a moral impossibility.

The British democracy, we are sure, will not tolerate it. Situated, as we are, at present, wherever we turn our eyes, we do not fail to see our national life cribbed, cabined and confined. Our aspirations must find their fulfilment in the atmosphere of British rule in India. The brand of inferiority that is stamped on our brow by the maintenance of a rigidly bureaucratic form of government has to be effaced. (*Cheers*)

Mr. P. K. Basu, and Mr. K. P. Pyne also addressed the Meeting.

The *Chairman* then made a nice little speech, suitable to the occasion.

The Meeting dissolved at 9 A. M., with a vote of thanks to the Chair.

(*Vide*, *Empire*, and *Amrita Bazar Patrika*, 3rd, and *Bengalee*, 4th January, 1916.)

The proceedings of the Meeting were duly forwarded to Her Imperial Majesty Queen Alexandra of England, to which the following gracious reply was received :—

From Her Imperial Majesty Queen-Mother Alexandra of England:—

Marlborough House.
Dear Sir, 29th January, 1916.

I have submitted your letter of the 3rd instant to Queen Alexandra, together with the account of the Meeting, which was held by the *Calcutta Literary Society* on the 2nd instant.

I am desired by Her Majesty to say that she fully appreciates the loyal sentiments expressed therein

The Secretary, I am, dear Sir,
Calcutta Literary Society,. Yours faithfully,
24 Nimtolla Street, Calcutta Henry Streatfield, *Colonel.*
Private Secretary Queen Alexandra.

(Vide, Amrita Bazar Patrika, 7th March, 1916.*)*

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3. THE Third Public Meeting, of the Forty-first session of the Society, was held in the hall of the *Bengal Theosophical Society*. 4-3-A, College Square, East, on Monday, the 28th February, 1916, at 5-30 P. M., under the presidency of *Nawabzada* Syed Ashraf-ud din Ahmed, *Khan Bahadur, Mutwali Sahib* of *Moshin Imambara at Hoogli*, Fellow of the Calcutta University, Hony. Magistrate and Municipal Commissioner, Secretary, *Hoogli National Mahommedan Association*, when Dr Vaman Baji Kulkarni, Medical Adviser, *Indian Alkaloidal Co.*, of Bombay, delivered a very interesting lecture on :—

The Extraordinary Virtues of Common Salt :-

The *Chairman*, in introducing Dr. Vaman Baji Kulkarni, Medical Adviser, *Indian Alkaloidal Co.*, of Bombay, to the meeting, said :—

Gentlemen, I have much pleasure in introducing the learned Doctor, who comes from Kagal in Kolhapur State, where the late lamented Mr Gopal Krishna Gokhale, C.I.E., came from.

He was educated in the same school as the late Mr. Gokhale, and after matriculating, he entered the *Bombay Medical College*, where he studied for several years, but, on account of serious breakdown in health he failed to secure the *Medical Diploma*

Be it noted here, that Dr. Vaman got scholarships in all the examinations—as a matter of fact, he paid his expenses with money that he got as scholarships. Then he began practising at Kolhapur and he was a great favourite of the late Dr. Bahadurji, from whom he learnt *Hydropathic* mode of treatment, and since 1898, he began to study the *Effect of Salt on the Human System*. He has made it his mission in life to impress upon the people the extraordinary properties of *Salt* and it is now eighteen years that he has been doing it. (*Cheers.*)

He then asked the Doctor to deliver his lecture on—

The Extraordinary Virtues of Common Salt :—

The learned Doctor, who, on rising, was received with cheers, then addressed the meeting thus :—

Gentlemen, the *uncommon virtues of common Salt* was the subject of that evening's lecture. When *Plague* first broke out in Bombay, he had a survey of the whole thing and resolved to combat *Plague* by Medical treatment. The lecturer, being trained under the late Doctor Bahadurji, had made a special subject of *Hydropathy* and he wanted to make *Hydropathy* a popular thing at Kolhapur, where he had medical practice.

The three principal factors were made popular : *viz* :— (1) *Vomitting*, (2) *Purging* 3) *Bathing* These are the three means used by any physician. Lavage of the stomach, high enemas and hot tub baths, followed by cold douche all over the body, were made a play-thing in his dispensary.

Patients, with *colic* fever, *skin-diseases*, and many a sick were relieved with wonderful results in a short time. People gave a verdict in fatal cases, that patient died, though he was given enema and bath, while, in the beginning, ignorant people said he died, because he was given enema.

But, the lecturer had observed some bad results of water in certain fever cases. Generally in all fe where the plain temperature, say, from 1 5 t but, before water-bath was given, there was l ing of the re-action took place, the temperature r 105. 5 or 106, and when there was great uneasines in healthy subjects re-action took place and this him hesitate to give bath in popular hands.

The lecturer had a *Cholera* case; which had suffered weeks before from *Typhoid*, where he gave n saline enemas. Four pints of hot water and a h of kitchen *Salt* were given every two hours, and no urine appeared for twenty-four hours, two dry were applied over the loins and the kid acted wonderfully, and the bladder poured out h bucket of urine.

Soon after, there appeared in the press the review book *Common Salt*, by Mr. Cumpel, which gav to his future work.

In *Plague*, Dr. Vaman tried in a few cases and h convinced of the efficacy of brine-baths. He explained the action of *Salt* on the secretion of and how the starchy food is converted in the m into sugar, and, how the process of digesti improved by fletcherism.

The world's miseries will be reduced by half, if p lessons were given to youths, to masticate the before swallowing. *Salt* will cure the diseas gums and bad teeth much more effectively *emetine hydrochloride*, and *Salt water* wash wi place all *dentifrices* of high prices.

The lecturer then explained the action of *Salt* on th tric juice of the stomach. Digestion in the sto depends on the quantity of *hydrochloric acid*. the chief source of which is *NaCl*. (*sodium Chlo* Chemical decomposition takes place with the fe tative acids of the stomach, chiefly *Butyric HCl* is evolved for the stomach and the *Soda* go to the *Liver* for the formation of *bile* and the organs of digestion are stimulated.

There is no disease of the stomach, where *NaCl* injuriously, and the lecturer gave instances of ul the stomach improved rapidly under *hot Salt* Vomiting, of all cases, is stopped in a short time, *Ch* vomiting of pregnancy, *poste-chloroform*, vom and all are relieved with wonderful results by *hot water drink*.

Liver functions improved and the bowels move nat and there will be no constipation and all the di arising from *auto-intoxication* are prevented.

The lecturer then explained the action of blood puscles, how the *Biconcave* red blood corpuscle distended and are unable to absorb oxygen or through lung capillaries and how deficient *oxy tion* takes place and sudden deaths occur, and they can be prevented by judicious and liberal *Salt-solution*. How the premature heart-fa occur and, if this point is looked to, how many may be saved!

The lecturer then explained how the *Bacteria* and *Ba* of various fevers invade the blood and if the corpuscles, red and white, are strong, they dige the Bacteria, but, if they are watery and diste the Bacteria find an entrance and kill the corpu

How the fight between the two can be arranged su fully and the blood may win is the problem of th and the lecturer proved that instead of going various physological serii to which the medical p sion is now resorting, can conveniently be displac one physological water or Artificial serum, other n for *Salt-solution*, or *Amritjal*, as the lecture named it.

ases, like *Plague, Cholera, Malaria, Typhoid, Smallpox,* and *Yellowfever*, must vanish, if regular se is made of *Salt-water*. Poisons are neutralized by *Salt-solution*. *Scorpion bite's* pain is easily relieved by drinking large amount of *Salt-water*, and putting a compress of *Salt-water*; so, in the ase of poisonous medicines. The Doctor dealt with ctive principles, which are deadliest poisons, and n his careful practice, he has observed the fact hat these drugs, though pushed a little more, do ot give poisonous effects, when the system is *thoroughly Salted* in the beginning.

nitine causes tingling sooner, when no *Salt* is given irst, *Struchmines* becomes more stimulating, when given without giving *Salt-water*.

lecturer then explained the action of *Alcohol* on the tomach, blood, brain and other organs and then uoted his cases of drunkards, relieved by *hot-Salt-water*, before their drink. The stomach is in an inflamed condition, and you get the same kind of npleasant sensation, as you get, when you have got tches or scabies on your palms. The man loses all shame and tries to scratch. Now, put some *Salt*, after scratching the palm, and you will find the itch cured.

the *Alcoholic* stomach, full of *mucus*, that causes the burning of the surface of ths stomach, a hot cup of one per cent *Salt-solution* will dissolve the *mucus* and the pure *mucus membrane* will be acted upon by *Alcohol* powerfully and a small amount of wine will satisfy the craving. With little will-power, the man can be a total abstainer from drink, which will enable him to be loyal and to follow King's order. The same is the case with other habits, formed by taking opium and too much of tea or coffee.

the fecundity of the world, the lecturer gave his cases where barren-women were fertile and gave birth to healthy sons, and discussed the controversial point of the theory of sex It depends more on the blood of the mother, than on the mind of the woman, that the sex question is settled.

It increases the power of blood, and we get male issues. The fecundity of the animals will increase, if they get liberal supply of *Salt*. On the mammary glands, *Salt* has stimulating action, and women get greater supply of healthy milk. In the vegetable world, *Salt* has the same action, and, hence, use of *Salt*, as manure, will be very productive. When you give *Salt*, you should give water and phosphates as well. *Salt* has got destructive action on lower organisms, hence manuring the soil with *Salt* will prevent zymotic diseases, if they are from the soil.

depends upon the organic decomposition of animal droppings, but, if animals get liberal *Salt*, their excreta will have the *bactericidal* property. If gutters of towns were flushed by sea-water, the lecturer expects a great deal of improvement in public health.

e lecturer then explained the causes, where *Salt* is withheld with a superstitious feeling in *Bright's disease, epilepsy* and in *Lactic acid therapy*. Dechlorination theory he wants to upset and wants to prove that dropsy cases and epilepsy cases will be cured very easily with liberal supply of *Salt* by mouth, by baths, or, injections *rectal* or *intravcins*. *Salt* and medicines will work wonders, but, if one is asked to choose either, he will choose the *sub Ras-Salt*. He will require no medicine, but, one santonine or anything that will expel the worms from bowels.

le lecturer made a bold remark, that they are dying not of *Plague, Malaria*, or *Cholera-germs*, but, of round worms. Cancer is reported by Capil Rost, *L.M.S.*, to be cured by *Salt* alone. If man is given a hot brine-bath, when death is certain, he will get death in communion with *Ram* or *Rahim* asthe case may be.

he lecturer implored the professional men and the scientists, to study *common Salt* with greater vigilance and bring to the land health and plenty, to which has disappeared by their indifference the mineral food. *(Cheers.)*

After the learned Doctor had finished his speech, the venerable Chairman addressed the assembly with a nice little speech. He thanked the lecturer and congratulated the Society for its having secured such an able Doctor, to lecture on such a very important subject that evening.

The Manager of *Wandell's Vacuum Washer* then stepped near the *dais* and explained his experience of *hot-Salt-water-drink*. He used to be out of breath with small exertions, but, he was feeling vigorous day by day.

Some of the audience were given lemonade bottles, with a half-tea-spoon of *Salt*, and the verdict of those was that they had never tasted such a pleasant drink before.

The Meeting dissolved after 7 P.M., with the usual votes of thanks to the Chair and the learned lecturer.

(*Vide, Bengalee*, 27th, and *Amrita Bazar Patrika*, 28th February, and 6th March, 1916, respectively.)

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4 The Fourth Public Meeting, of the Forty-first session of the Society, was held at *Cornwallis Square*, on Tuesday, the 4th April, 1916, at 7 A.M., under the presidency of Rai Baikuntha Nath Basu Bahadur, *ex-Dewan* of His Majesty's Mint in Calcutta, and Hony Presidency Magistrate—

To welcome the arrival of His Excellency, the Right Hon'ble Sir Frederic John Napier Thesiger, Baron Chelmsford, G.M.S I., G.M.I.E., Viceroy and Governor General of India:

The *Chairman*, on taking his seat, amidst cheers, asked Mr. R. Palit, (*Journalist*), of Howrah, to address the Meeting. Mr. R. Palit addressed the assembly thus:—

Gentlemen, at the instance of the *Calcutta Literary Society*, we have assembled here, this morning, to give expression to our loyal greetings, on the assumption of the most exalted office of Viceroy and Governor-General of India, by His Excellency the Right Hon'ble Baron Chelmsford, G.M.S.I.,G.M.I.E. (*Cheers.*)

The exalted position, which His Excellency now occupies, as Representative of the Crown of England, is invested with a degree of responsibility, which, we believe, will make His Excellency follow in the wake of those liberal Statesmen, who, by their benevolent administration, have endeared themselves to the teeming millions of India. (*Cheers.*)

The debt, which India owes to Britain, for what she had done in this respect in the past, is nothing to what she (India) may reasonably hope for in the future, and we earnestly pray, that Almighty God, in His infinite Mercy, may perpetuate in India the beneficent protection of England, so that the two streams of learning—the *Oriental* and the *Occidental*—may flow uninterruptedly, each nourishing and enriching the other, ultimately, to form one mighty stream, hitherto unparalleled in the annals of the intellectual world.

Loyal, as we are, we look upon the King, as the veritable embodiment of Divinity, and our veneration for him borders on such worshipful reverence, as can scarcely be found among other nations of the earth. (*Cheers.*)

Loyalty with us is not a mock conventionality, but it is a spontaneous overflowing of that Divine feeling, which lifts humanity—to the position of gods. Those of our valiant men, who have had to drink the bitter cup of untold hardships in the present titanic struggle in Europe, have given tangible evidence of their *loyalty to the Crown*. How easy it is to rule India, if those, who rule over us, could only touch the sentimental side of our nature. *(Cheers.)*

The removal of the capital of British India, from Calcutta to Delhi, has taken away from our midst, much of that swing and swirl of life, which attracted many a magnate from all parts of India.

Since the British occupation of India, the head of the Government has always resided in Calcutta, and, thus gained the advantage of acquiring a first-hand knowledge of all things appertaining to the administration of India. In the circumstances, we believe, His Excellency the Viceroy would make it a point to visit Calcutta, at least once in the year—residing, in our midst, for a few months in the cold weather, which, we venture to hope, would be prolific of immense good to His Excellency's administration. (*Cheers.*)

The people of India are over-burdened with heavy taxations, in some shape or other, and they do not know what it is to have two meals a day! They look forward to His Excellency, in the hope that His Excellency will do something, before His Excellency lays down the reins of his high Office towards relieving them of this burden of taxation and thereby enshrine His Excellency's name in the grateful recollections of our countrymen. (*Cheers.*)

Of all the countries in the world, the largest percentage of illiteracy prevails in India. Education is the war-cry of India at the present moment. It was a Divine dispensation that linked India with England into a bond of comradeship, and, as such, India to-day looks forward to England to hold forth the torch of knowledge to those of our countrymen pining away in the darkness of ignorance.

We hope, before His Excellency lays down the reins of government, His Excellency will have signalized his *regime* by a liberal grant of money for the diffusion of education all over India. We look upon the illiteracy of India as a blot on the escutcheon of England. India educated, would not only be a sourceof strength to England, but a great moral victory to her.(*Cheers.*

His Excellency's career, as Governor of Queensland and of New South Wales, and, subsequently, as Governor-General of Australia, has enabled His Excellency to study questions affecting justice and administration of the lands, upon which depends the welfare of the subjects.

The political training of His Excellency will, we believe, be productive of much good to the administration of India. Besides, His Excellency does not come to India, as a new man. His Excellency's stay in Jutogh, last year, in connection with His Excellency's regimental duties, has afforded His Excellency singular opportunities of coming into personal contact with the princes and people of this country, and thereby of acquiring a first-hand knowledge of their desires and aspirations.

His Excellency's participation in the deliberations of the *London County Council* has enabled His Excellency to acquire a thorough knowledge of those civic duties, which, we hope, will stand His Excellency in good stead in giving the boon of *Self-government* to India, wherein lies the real unity and solidarity of the united Indian nation. Ours must always be a composite nationhood.

The Indian nation must be a federal nation. It will be a new type of nationhood, approaching more closely, than any existing European type has been able as yet to do, to the ultimate ideal of that universal humanity, towards which human history and evolution have been moving since the dawn of history. We believe, His Excellency will give such facilities to our countrymen as will help their ideas to expand, and this would, no doubt, be an invaluable blessing to the Indian community.

In conclusion, let us pray to God to vouchsafe to His Excellency long life, health, peace and prosperity. (*Cheers.*)

The chairman's speech:—

Gentlemen, about this hour, (7 A.M.), this morning, His Excellency the Right Hon'ble Baron Chelmsford, accompanied by Lady Chelmsford, arrives at Bombay and in the course of the day, assumes charge of the Most Exalted Office of Viceroy and Governor-General of India. (*Cheers.*)

The Patrons and Members of the Calcutta Liter Society, at whose instance this Meeting is being h and on whose behalf, I have the honour of address you, are unable, (in flesh), to join the crowd t assembles at Bombay to greet Their Excellenc but they will do the next best thing. They w through this public Meeting, offer them, in spirit, t loyal and respectful welcome.(*Cheers*).

Lord Chelmsford's appointment, as Viceroy and Gover General of India, is marked by exceptional featu With the exception of Sir John (afterwards L Lawrence, the civilian Viceroy, who had served many years in India, prior to his appointment, Lord Curzon who had travelled in the East, includ India, sometime before he was appointed as Vic and Governor-General of India, no one ever came to India with a fresher knowledge of the country and people than His Excellency Lord Chelmsford. (*Che*

For a period of a year and a half preceding the annou ment of his appointment, he was in India in connec with his regimental duties near Simla. As a matte fact, scarcely had he gone out of sight from the bour of Bombay, on his voyage back home, when country rang with the news of his *Vicereyal* appintm

It must be remembered that, during his stay here, he come into personal contact, not only with the U Ten, but also with the Lower Ninety, of Indian soci and made himself acquainted with their wants aspirations, and had studied some of the outstan questions of the day.

Gentlemen, as you all know, he was Governor of Que land and of New South Wales, and, for some Governor-General of Australia, and had excepti opportunites of studying educational question Member of the *London County Council.*

We feel, therefore, that we have every right to expr hope that under his rule, India will thrive in a va of ways. It is a matter of regret that Her Excell Lady Chelmsford will not accompany him to Calc on the 11th April, 1916, when His Excellency c here, on only a three days' visit.

That His Excellency will be here even for such a s time, undertaking an uncomfortable journey, in grilling weather, is practical proof of the fact th does not ignore Calcutta's claims on his attention.

May his rule, supported, as it surely will be, by sympathetic co-operation of Lady Chelmsford, a blessing to India, and may Providence showe both, the blessings of health and happiness, is united prayer of the people placed under their tection and care. (*Cheers.*)

The following Address of Welcome was then read unanimously adopted at the Meeting;—

To His Excellency the Right Hon'ble Frederic Napier Thesiger, Baron Chelmsford, *Of Ch ford, in the County of Essex, P.C., G.C. Chancellor of the Order of St. Michael and St. G Fellow of the All Souls College, M.A. (Oxon.), K Grand Master of the Most Exalted Order of the of India and Knight Grand Master of the Eminent Order of the Indian Empire, Viceroy Governor-General of India, &c., &c., &c:—*

MAY IT PLEASE YOUR EXCELLENCY,

The *Calcutta Literary Society* craves leave to approach Excellency with a most cordial welcome on Your lency's arrival here and Your Excellency's assumpt the Most Exalted Office of *Viceroy and Governor-G of India*, which His Most Gracious Majesty The Emperor has called upon Your Excellency to fill.

The *Calcutta Literary Society*, which is an Institution of *one years' standing*, has had the privilege and hon counting among its Patrons, Members and well-w some of the illustrious representatives of British Pow

The main objects of the Society are:—

(*a*) To hold friendly gatherings of members of European and Indian communities.

(*b*) To discuss literary, scientific, and social subje

eans, hitherto adopted, have been the convening of public etings for lectures and discourses in English and Indian rnaculars, on subjects of literary, historical, and *anti-arian* interest, presided over by eminent representatives all classes of His Imperial Majesty's subjects, and, in s respect, the Society has achieved a fair measure of ccess.

Excellency's career, as Governor of Queensland, and of w South Wales, and, subsequently, as Governor-General Australia, has enabled Your Excellency to study ques-ns affecting justice and administration, both civil and litary, with an advantage that falls to the lot of a few ntesmen.

ng the last year and a half, Your Excellency's stay in ntogh, near Simla, in connection with Your Excellency's gimental duties, and Your Excellency's travels in some of e principal cities of India, afforded Your Excellency sin-lar opportunites of coming into personal contact with the inces and people of this country and of acquiring a first-nd knowledge of their wishes and aspirations.

Excellency has, for sometime, been in Delhi with Lord ardinge Your Excellency's distinguished predecessor in fice, and, while there, Your Excellency must have quainted Yourself with some of the burning questions of e day, including those of education, that are awaiting nsideration.

Excellency's departure home from India, after closing our military career here, synchronised with the happy nouncement of Your appointment as *Viceroy and Governor-General of India.* No representative of the overnment sent out from among English statesmen, s come to rule the country with a wider knowledge of and a closer touch with its people. This is a circums-nce, which well justifies the hope, entertained by His ajesty's Indian subjects, that the rule begun will not il to succeed in popularising in India, more than ever ritish rule, broad-based, as it is, on their undying fection and unswerving loyalty.

Calcutta Literary Society also takes the liberty to asso-ate with this humble *Address of Welcome* the name of er Excellency Lady Chelmsford, to Whom it respectfully ffers its most cordial welcome, and to express a fervent ope that from Her place, at the head of Society, She will xert Her best influence to promote the welfare of the wo-en of this vast Indian Empire, not only by affording them elief from physical distress, but, also, by raising their tatus in the intellectual world.

the God of all nations shower His choicest blessings on Your Excellency, under whose benign care, Providence as been pleased to place the princes and people of this ncient land, and Your Excellency's Noble Consort !

Calcutta Literary Society,
24, Nimtola Street,
Calcutta, 4th April, 1916.

We have the honour to be,
Your Excellency,
Your Excellency's most devoted an humble servants.

Meeting dissolved with a vote of thanks to the Chair. (*Vide, Empire*, 4th, and *Amrita Bazar Patrika*, 7th April, 1916.)

Proceedings of the Meeting, together with a copy of the above *Welcome Address*, signed by Forty-six Members and well-wishers of the Society, were then forwarded to His Excellency the Viceroy and Governor-General of India, to which the following gracious reply was received :—

om H. E. the Viceroy & Govenor-General of India :

Viceroy's Camp. India.
12th April, 1916.

ar Sir,

m desired to acknowledge, on behalf of His Excellency the Viceroy, the receipt of the Address of Welcome and also the abstract of the proceedings of the extraordinary general meeting held by the Calcutta Literary Society. is Excellency much appreciates the goodwill of your Society, and I am to thank you for your communication.

Sham Lall Day, Esq,
Secretary,
Calcutta Literary Society,
24, Nimtola Street, Calcutta.

Yours truly,
J. L. Maffey.

THE fifth Public Meeting of the Forty-first session of the Society, was held at *Cornwallis Square*, on Saturday, the 6th May. 1916. at 7 A. M.. to commemorate the

Sixth Anniversary of the Death of His Majesty the late Edward VII., King-Emperor of India :—

UNDER the presidency of the Founder-Secretary to the Society, when Mr. P. K. Bose made appropriate remarks on the career of His late Majesty, who had the greatest sympathy for his Indian subjects, in whose welfare His Majesty always took a keen interest.

The Chairman also made similar observations.

The Meeting dissolved with a vote of thanks to the Chair.

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6. THE Sixth Public Meeting, of the Forty-first session o the Society, was held at *Cornwallis Square*, or Wednesday, the 24th May, 1916, at 7 A. M., under th presidency of Rai Baikuntha Nath Basu Bahadur, *ex Dewan* of His Majesty's Mint in Calcutta, and Hony Presidency Magistrate—

To celebrate the Empire Day :—

WHEN Mr. R. Palit, (of Howrah), said among other things thus :—

"*Gentlemen*, another year has gone on its cycle, since we addressed you last year, under the shadow of a devastating war. We had hoped then, that the din o war would merge ere long into universal peace, bu our expectations have ended in smoke, and the war i being continued with as much vigour to-day, as wher it began.

Gentlemen, one great lesson we have derived from thi great War. It is the mighty strength of the soul be fore the prodigious munitions of war. Perhaps, yo ever remember well, with what tenacity of purpose, th enemy tried to storm the fortress at Verdun, an what mighty engines of war were brought int action to crush the *Allies*, who, on the other hand fought with undaunted spirit and thereby exhibi ted to the world at large, what mighty potenc the soul of man is possessed of.

The brute strength of the Huns bowed before th mightiness of the soul. It is the strength of the sou that triumphs over the brute strength of man. An this has proved true to the very letter at the battl at Verdun.

On this *Empire Day*, we meet here to show our loyalt to the British Crown. When England will hold aloft th olive branch of peace, and the din of War will b hushed in silence, we believe, the help, thus rendered b the Indians, in the present war, will surely be compen sated by the grant of some *boons* by our benig Government——*boons* that will go to uplift Ind in the scale of nations.

Wherever floats the banner of England, there runs th spirit of freedom. Will not she hold aloft the banne of freedom to benighted India, and thereby enshrin her name in the grateful recollections of the teemin millions of India ?

May she be guided by that spirit and may the presen War bring Victory to England is our fervent praye on this *Empire Day*. (*Cheers.*)

The *Chairman* then asked Dr. Vaman Baji Kulkarn Medical Adviser, *Indian Alkaloidal Co.*, (of Bomba to address the Meeting. The Doctor spoke very high of the day, which gave birth to the Lady, who ha played the greatest part in the history of mankin The British Empire, to-day, stands first among th nations of the world, and, no nation has excelled th British Empire in the past.

The Empires biult by the Romans, Greeks, and Mogu do not come to the level of the British Empire, n only in physical extension, but, in the moral develo ment of mankind. It was, during the long reign Queen Victoria, that the moral and intellectual pr gress of the Fmpire had taken place in a remarkab measure. One hundred years ago, a *Marhatta* fr Bombay would have been looked upon with gr suspicion in Bengal, but, to-day, we are the best friends. (*Cheers.*)

This auspicious day, which is held sacred by the Empire, has got peculiar value in cementing the ties of brotherhood. He thanked the *Chairman* for having given him the opportunity to express his feelings of veneration towards the Angel, who had kept the peace of the world, during her lifetime, and, who, if she were alive to-day, would not have allowed her grandsons to struggle with each other. *(Cheers.)*

The *Chairman* then addressed the assembly thus:—

Gentlemen, for more than six decades, the *Twenty-fourth of May* has been associated with the beloved name of Her late Imperial Majesty Queen Victoria—the Good, the Anniversary of Her Birthday being celebrated on that day.

Since Her lamentable demise, this day has come to be styled *The Empire Day*, and very rightly, too, for it was, during her glorious reign, that the *British Empire* reached its high-water mark—an *Empire*, over which, figuratively and literally, the *Sun never sets*, —an Empire, broad-based on the people's affection and good-will.

It was a happy idea of the Right Hon'ble Lord Meath to help in founding this day, when all the peoples, who have the proud privilege of calling themselves British subjects, can meet under the *Flag* and express their gratitude to the Almighty, who has given them such a high place among the nations of the world.

The *Empire Day* is the bond that knits together British subjects who live scattered all the world over. The bond has been tightened by the Great European War, which has convulsed the world, for British subjects, irrespective of their geographical location, are actuated by one common wish, namely, the success of Britain and her noble *Allies*, and the maintenance and advancement of her prestige and power. *(Cheers.)*

May God vouchsafe to us for all time to come the *Pax Britannica*, so that, under its benign shade, we and ours, for generations unborn, may live and thrive and send up a prayer to Him, for the uninterrupted prosperity of an Empire, the existence of which, both as an abstract idea and a concrete fact, we are met to celebrate this morning. *(Cheers.)*

The Meeting dissolved with a vote of thanks to the Chair.

(Vide, Empire, 24th, *Englishman*, and *Amrita Bazar Patrika* 25th May, 1916.)

7. THE Seventh Public Meeting, of the Forty-first session of the Society was held in *Cornwallis Square*, on Friday, the 26th May, 1916, at 7 A. M., under the presidency of Rai Baikuntha Nath Basu Bahadur, *ex-Dewan* of His Majesty's Mint, in Calcutta, and Hony. Presidency Magistrate—

To Celebrate the Golden Jubilee of Her Majesty Queen Mary of England and Empress of India.

When Mr. R. Palit, (of Howrah), addressed the Meeting thus:—

Gentlemen, the name of our Queen is associated with those womanly virtues, which have played so conspicuous a part at the asylums of wounded soldiers. The solicitude and motherly tenderness, shown to the wounded and the maimed, have made her name a household word among the Indians.

Our veneration for the womankind borders upon that worshipful reverence, which can hardly be witnessed among any other nations of the earth. She has been a veritable incarnation of Mother to the people of India, and her sentiments of kindliness—an exhibition of which she gave to our men, when she came to this benighted land of ours—shall ever remain engraved on the tablets of our memory. *(Cheers.)*

Our rejoicings, to-day, have been marred by the present war, at the altar of which the flower of the Indian army have sacrificed their lives. Their fealty to the British Crown is unquestionable, for they have sacrificed their all to bring victory to the British nation.

Our hearts are really heavy to-day, at the thought those stalwart sons of England, who have smilingl offered their lives at the altar of the *Moloch* as th sponsors of universal freedom. *(Cheers.)*

Gentlemen, We cannot but regard with unmitig abhorrence a people, whose *kultur* is synony with the meanest savagery. The brutality of Huns reached its high-water mark when that m tering angel Miss Cavel met with her doom. And was her fault? She was instrumental in giving sh to the wounded Belgian and English soldiers.

May our Gracious Queen Mary live long and reign Her vast Dominins is the united prayer of to-day. *(Cheers.)*

The *Chairman* then asked Mr. Bhuban Krishna Mit address the Meeting. Mr. Mitra rose and spoke words dilating upon the many womanly virtue Her Imperial Majesty Queen-Empress Mary.

The *Chairman* then addressed the Meeting thus:—

Gentlemen, we are met here, this morning, to offer loyal congratulations to Her Most Gracious Ma Queen Mary, of Great Britain and Ireland, Empress of India, on the auspicious occasion o *Golden Jubilee*, or, *the Fiftieth Anniversary of Imperial Majesty's Birthday. (Cheers).*

Queen-Empress Victoria was born on the 24th of and Queen-Empress Mary on the 26th. Is not closeness to each other of the dates of their typical of the closeness to each other of the vi possessed by them?

Queen Victoria—The Good, for, that is the name, we light to call her by—was to the people of distant I an abstract object of worship. Empress Mar concrete figure, for the Indian people have ha inestimable good fortune to see Her Majesty her two different occasions; *viz*:—(1) as Prince Wales and (2) as Empress of India. *(Cheers.)*

And, what ineffable impressions of dignity, amiab and kindness has she left on their minds! And, outbursts of enthusiastic loyalty were evoke Her gracious presence among them! She lives ally up to the peet's utterance:

"'Tis only noble to be good,
Kind hearts are more than coronets."

She is a model Consort, a model Mother, a model Mis and a Model Queen. She is the queenliest of w and the womanliest of queens. The Great that is now raging in Europe, has brought to fore several latent traits in her character. She shown in abundance—

"The reason firm, the temperate will,
Endurance, foresight, strength, and skill."

And verily she has proved—

"A perfect woman nobly planned,
To warm, to comfort, and command."

She has proved a worthy help-mate to our beloved I Emperor, in these days of storm and stress.

While we pray fervently to God, for Her health happiness, during the year, into which she has ste to-day, we join the poet in addessing the bells—

"Ring out old shapes of foul disease,
Ring out the narrowing lust of gold,
Ring out the thousand wars of old,
Ring in the thousand years of peace."

The Meeting dissolved with votes of thanks to the and the learned speakers.

(Vide, Empire, 26th, *Englishman*, and *Indian Mirror*, May, and *Amrita Bazar Patrika*, 6th June, 191

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8. THE Eighth Public Meeting, of the Forty-first sess the Society, was held, in *College Square* on Sat the 3rd June, 1916, at 7. A.M., under the presiden *Mahamahopadhyaya* Dr. Satish Chandra *Vidyabh* M.A., Ph.D., M.R.A.S., F.A.S.B, Principal, Goverr Sanskrit College, Secretary to the Board of Sa Examinations, Fellow and Member of the Syndicat Examiner of the Calcutta University, to celebrate—

Fifty-second Anniversary of the Birthday of His Imperial Majesty George V., King of England and Emperor of India :—

Mr. Prafulla Kumar Basu addressed the Meeting thus :—
emen, we assemble here, this morning, to celebrate
e *Fifty-second Anniversary of the Birthday of His ost Gracious Majesty George V., King of England nd Emperor of India.* We all know the great oubles that England has had to face in the present readful War. But this War has shown how all the everal parts of the British Empire have stood ravely and manfully by England, in her dreadful truggle with her foe, and how they have helped her o the utmost of their power with men and money.

re all well aware, what great help India has now endered to England, and how the people of India ave stood by her side. We hope that our benign Government would grant the most loyal request of the people to have them enlisted as soldiers in the British Army, that they may fight for their noble King.

the Almighty God grant a long life to our beloved King-Emperor and His noble Consort, and may He shower His choicest blessings upon them. (*Cheers.*)

R. Palit then addressed the Meeting thus :—

tlemen amidst the deepening gloom of a devastating War, we witness to-day, in the horizon of the conflict, he streaks of a rising dawn. The gallantry of the *Allies*, at Verdun, brings home to our mind that ictory is near at hand (*Cheers.*)

ing this great War, His Imperial Majesty has set orth an ideal example in the cause of *Temperance.* Ie has prohibited the sale of *Alcoholic liquor* all over he United Kingdom. His feelings of kindliness to our people are still green in our memory. (*Cheers.*)

e are other traits of His Majesty's character, which ave brought him, during this War, to the fore-front of orld-wide reputation like the Great King *Yudhisthira* f old. (*Cheers.*)

his happy 52nd Anniversary of the Birth-day of His Majesty, I should like to ask, *Are you conscious, o-day, of the great responsibility that rests upon you as individual subjects of the Crown?*

quite certain that no one can estimate, in the very best degree, the effect that this desolating conflict is going to have upon the peoples of the world—and, more especially, upon India.

people, even in India, I am afraid, realize fully the significance of the part, India is playing in the War. She is, whatever the reasons may be,—whether it is from any particular affection for the English people, or, whether it is merely, because, she recognises that her interests are bound up inseparably with the interests of the British Empire—she is asserting her right to be treated as a portion of the Empire, and to take her share in the responsibilities of that Empire—to be treated as a partner and not as a mere dependent.

short, India, to-day, is vindicating the principle of *Nationality*—a principle round which are entwined the sweetest dreams of our life. (*Cheers.*)

member, that there is a great responsibility that rests upon you, as individual members of society. Your very utterances—nay, your movements, are very likely to colour, in a great degree, the position that you will hold in India, in the near future.

r brothers are mingling their best blood, with the *Allies*, upon the battle-field, in the various theatres of this great European War, and this will considerably weigh in the balance, when questions concerning the future of India will come up before the public opinion of the world. (*Cheers.*)

y His Majesty The King-Emperor of India long reign over his vast Dominions, and may this titanic War be brought to a speedy termination, in favor of the British and their *Allies*, is our fervent prayer to-day. (*Cheers.*)

Chairman then made a nice little speech. He congratulated the *Calcutta Literary Society* for holding such Meeting every year, and offered up a prayer to the Almighty Disposer of Events for the long life of His Imperial Majesty and his beloved Consort, and for the speedy termination of the War and for the complete victory of the British Arms with their noble *Allies*.

The Meeting dissolved with a vote of thanks to the *Chair*. Alms were then distributed to the poor.

(*Vide, Empire, Englishman*, and *Amrita Bazar Patrika*, 5th June, 1916.)

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9. The Ninth Public Meeting, of the Forty-first session of the Society, was held in *College Square*, on Friday, the 23rd June, 1916, at 7. A. M., under the presidency of *Mahamahopadhyaya* Dr. Satish Chandra *Vidyabhushan* M.A.,Ph. D., M.R.A.S., F. A. S. B., Principal Government Sanskrit College, Secretary to the Board of Sanskrit Examinations, Fellow and Member of the Syndicate and Examiner of the Calcutta University, to celebrate—

The Twenty-second Anniversary of the Birthday of His Royal Highness the Prince of Wales :—

When Mr. R. Palit, (of Howrah), addressed the Meeting thus :—*Gentlemen*, we have assembled here, this morning, to celebrate the *Twenty-second Anniversary of the Birthday of His Royal Highness The Prince of Wales*—A Birthday with an Englishman is always a day for joy and merriment. (*Cheers.*)

But, to-day, our hearts are heavy, for a gloom of sorrow seems to have settled over every English home Those places in Europe that had, ere this, been strewn with flowers of peace and contentment, have, of late been converted into hunting grounds for the demon of War.

During this great War, His Royal Highness The Prince of Wales, born of a *Royal lineage*, and nursed on the best examples of noble heroism, has sacrificed his life to-day for the ministration of the wounded soldiers in the battle-field. (*Cheers.*)

He has been raising subscriptions to provide the best medical treatment and comfort to those warriors of humanity, who have shed undying lustre on English civilization by their deeds of heroism. Such self-effacement has a great educative value.

The destiny, the character, the life of India—are at this moment, in the crucible. Into what mould will that future life issue? It depends very largely upon the respective roles, that you play to-day on the stage of *Aryyavarta*.

May His Royal Highness live long and grow in the wisdom of this spirit is our fervent prayer, this morning, to the Almighty God, and may this titanic War be brought to a speedy termination in favour of the British and their *Allies*. (*Cheers.*)

The venerable *Chairman* then prayed for the long life of His Royal Highness The Prince of Wales, and for the complete victory of the British Arms with their *Allies*. (*Cheers*).

The Meeting dissolved with a vote of thanks to the *Chair* (*Vide, Empire*, 23rd, *Englishman*, and *Amrita Bazar Patrika*, 24th June, 1916.)

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10. The Tenth Public Meeting, of the Forty-first session of the Society, was held at the hall of the *Bengal Theosophical Society*, 4-3-A, College Square, East, on Thursday, the 13th July, 1916, at 5-30 P. M. :—

To Congratulate the Hon'ble Mr. Ambika Charan Mazumdar, M.A.,B.L., Vakil, Faridpur Bar, President of the Thirty-first Indian National Congress etc :—

On his election to the *Bengal Legislative Council.*

The Meeting was well-attended. On the motion of Mr. Jnana Chandra Roy, B.L. seconded by Kumar Hari Prasad Roy of Posta, Dr. Sarat Kumar Mullick, M.D., M.S., Principal *National Medical College and Secretary, Bengalee Regiment Committee*, was voted to the *Chair*, amidst applause.

On the *Chairman* taking his seat, Mr. Sham Lall Day, the *Founder-Secretary to the Society*, read the following *Address*, which was very nicely printed on gold.

To

THE Hon'ble Babu Ambika Charan Mazumdar, M. A., B. L., *Vakil*, Faridpur Bar, Member of the Legislative Council of His Excellency The Right Hon'ble the Governor of Fort William in Bengal, &c :—

SIR,

ONCE before, in 1904, (*i.e.*, on 21st August, 1904), the *Calcutta Literary Society* offered you its most sincere congratulations on your election for the first time as a Member of the *Bengal Legislative Council*, under the presidency of the late lamented Mr. Lalmahan Ghose, *Barat Law*, and before a distinguished assembly, and, now, twelve years after, we beg leave again to offer you our heartfelt congratulations on your election to the Legislative Council of His Excellency the Right Hon'ble the Governor of Fort William in Bengal.

THE people of this country are dumb and voiceless : and you, with others, have been elected as their chosen and accredited spokesman. This is a high honour ; but, in your case, you fully deserved it.

FOR Forty years and more you have been intimately associated with the public life of India and have given to your country of your very best. You began work in the heyday of youth, in the full vigour and strength of life. The shades of evening are begining to close in now over the path : but you are still at the post—alert and watchful as ever—the old pilot, weather-beaten, wind-buffeted, but staunch and faithful till the last.

THE record of your life is glorious ; and we can touch only upon portions of it here. After a brilliant educational career, you joined the Faridpur Bar and at once distinguished yourself by your sturdy independence and your remarkable professional skill. Since then you have been closely associated with every phase of life and movement in your district, and have justly earned the title of *The Grand Old Man of East Bengal.*

YOU have been one of the pillars of the *Indian National Congress* from the inception of the national movement. Often has your noble eloquence rung forth from the platform of our *Indian Parliament* ; and your country has shown its appreciation of your services by twice electing you as President of the *Bengal Provincial Conference.*

YOU successfully led the movement against the *Legal Practitioners' Bill*, which threatened the independence of the *Mofussil Bar*, and seriously affected the interests of the *Mofussil public.*

AGAIN, in 1894, when the independence of the *Bengal Municipalities* was threatened by the *Mofussil Municipal Amendment Bill*, your efforts materially contributed to the abandonment of the more objectionable features of that Bill.

WHEN East Bengal was visited by a famine, you did yeoman's service by raising large sums of money and distributing them for the relief of the distressed people.

LAST, though not the least, you fought strenuously for the annulment of the *Partition of Bengal*—a measure, the iniquity of which was so patent, that it was ultimately set aside by His Most Gracious Majesty George V., King-Emperor of India, in 1912.

ALSO, you were one of the foremost leaders of that *Swadeshi Movement*, which has been prolific of such beneficial results throughout the country.

YOU have ungrudgingly sacrificed your wealth, health and time for the service of the *Mother-land*—and, we doubt not, that in the fullness of time, you will be rewarded by full fruits for your labours.

NOW, in your old age, when men retire from the affairs of life, you have again come to the *Bengal Legislative Council*, and, that at a time, when great efforts will have to be made for the re-adjustment of the *Indian Administration*. We sincerely hope and trust that in you, Sir, we shall ever find a staurdy champion of popular rights in the *Bengal Legislative Council.*

MAY God bless you with long life. May peace and prosperity be your constant companion, and may the Omnipotent continue to endow you with those virtues, which have made you such a strong champion of our country, and gained for you such dear love from our beloved countrymen.

The Calcutta Literary Society,
24, NIMTOLA STREET,
Calcutta, 13th July, 1916.

Yours Obediently,
Sham Lall Day,
Founder-Secretary to the Society.

The *Chairman* having submitted the aforesaid *Address* to the Hon'ble *host* of the evening, the Hon'ble M Ambika Charan Mazumdar, M. A., B.L., addressed th assembly thus:

Dr. Mullick and Gentlemen.

I use no language of mere convention, when I say, tha I find no words adequately to thank you for the grea honour you have done me this evening. It would b the barest pretension, for even the most modest amon us to say, that he is either indifferent or impervio to such a demonstration, as the one, in the midst which I am placed this evening ; but, just believe m that my only regret is that I cannot honestly say t myself that I deserve the compliment, you have lavishly bestowed upon me and the many kind thing you have in your beautiful *Address* said regardin myself.

Gentlemen, you have referred to my past services. Bu what are they ?—not even a drop—in comparison to th vast field of work, which is lying altogether barre before us ! What have we done in the past to faith fully discharge our duty to our country, in ameliorat ing the condition of our people, and in safeguardin their rights and liberties ?

Demonstrations, like this, are, no doubt, intended to serv one useful purpose. They may serve as an incentiv to public life—a great invigorative to public activity But, gentlemen, there is a limitation in nature, beyon which even the immortals cannot go.

You cannot whip a jaded horse to run, when it has nearl run out its course and is almost down on its knee God grant it may be vouchsafed to me at this evenin of my life faithfully to wait on my country till th moment of my release. For, as the Poet says *the also serve, who stand and wait.*

Gentlemen, you certainly expect me to say somethin about the *burning topics of the day.* But, I canno abuse the hospitality of the *Calcutta Literary Societ* by treading upon the forbidden ground of *politics.*

Politics have fallen on evil times and on evil tongue They are condemned, even by those, who do not de in them, as well as those, whose very existence won have been wiped out, but, for *political* consideration It was, indeed, an angel of mercy, who would not allo the grand-father to kill the *blue-bottle*—because, sh wished to kill it herself. Not many years ago, th Lord Mayor of London had to preside at a *non-politi cal function.*

On rising, to open the meeting, he said :—*Gentlemen*, is a *non-political function*, but I know of no subje which is wholly divorced from *politics*, so, all I c do, is to sit down.

Gentlemen, I am almost tempted to follow the precede of the Lord Mayor. My only difficulty is that, I a not the Lord Mayor, nor is Calcutta, London.

Leaving *politics* aside, there are a number of questio which are agitating the public mind in this count We are in the midst of a great transition. It is t beginning of modern Indian Renaissance evolved of a providential contact between Western and Easte culture—a struggle between matter and mind, an race between science and philosophy. It is, therefo quite natural—nay, almost inevitable—that the pub mind in this country should be in a state of ferment such a period.

Now, the first and foremost among these burning qu tions is that of *Education.* One hundred and fi years of British rule have established a State re lated system of public education, which has been su cessful in developing education throughout t country.

That development is, no doubt, remarkable and t question now is,—Is it, or is it not, adequate for t growing demands of the country ? Reviewing t present situation, a cry has been raised, in certa quarters, that we are getting too many people ed cated, and people are not wanting who would cry ha

low, if education means only a passport for entrance into the State services, it need not be disputed that the number of educated people, even in this country, is far in excess of the demand of the State. But, is there any country in the world, where education is regulated by this standard? Is there any Government, which can profess to absorb more than an infinitesimal fraction of its educated population?

that were the condition of the growth and development of education, even the most advanced countries in Europe would have remained up to this time steeped in darkness and ignorance.

gentlemen, *education* has a value of its own, and, it is the most important factor in evolving the civilization of a people, in developing its moral and material strength, and, in determining its position in the scale of nations. Judged by this test, it must be admitted that India occupies a very low place among the civilized nations of the world.

education is very poor. Whether the number of educated men be either too many or too few, it is a fact that only six per cent of the vast population are literate and ninety-four per cent have been allowed to grow in dense ignorance.

to go further, it may be pointed out that this proportion of literacy and illiteracy is exactly reversed in the small principality of *Baroda State*. We cannot afford to be very proud of this educational progress during a period of more than one hundred and fifty years.

tlemen, on the other hand, a cry has been raised among us as to the future of our young men. What are their prospects? And what are our educated men to do? This is often said to be a great problem of the day.

mbly venture to say that this question seems to be wholly un-important and beside the real issue. It is practically the same question, to which I have already referred, and which proceeds upon the assumption that we have got a larger number of educated men than we can provide for.

at the future prospects of our children will be—the future alone can solve. It is not for us to provide suitable berths for each of them, before sending them to school.

have to give them a *liberal education*, store their minds with useful knowledge and properly equip them for the battle of life. If we have done that, we shall have done our duty. It will be then *their* duty to find out *their* own way.

man's life-chart can be pre-arranged and drawn to scale and compass. It cannot be regulated to the precision of a *Utopia*. On a railway platform there often appear to be a much larger number of passengers than a train can apparently carry. But, all the same, when the train starts, none is left behind. The passengers may bustle and jostle for a time; ultimately, all are accommodated and they proceed on their journey.

are sometimes asked—what are our *Graduates* and *Under-Graduates* to do?—Where will be the *Matriculates*?—Why?—they will be in the shops, in the fields, in the factories and many other places, where the ignorant are now working indifferently.

will be a glorious day for the country, when the carpenter, the smith, the artizan, and the cultivator will be all more or less educated, and the dignity of labour established throughout all classes of people.

hen, gentlemen, if we have to provide for our children, there is the vast field of industries, which we can build and leave to them as a legacy. Here, again, a cry has been raised that India is essentially an agricultural country and the people should turn rather to the fields than to the factories, or, in other words, India should produce only *raw materials* out of the soil, leaving the more finished articles to be manufactured by other countries.

I would like to see the covenant of Providence which contains this clause disinheriting the Indians from participating in the illimitable bounties of science and art. There never was a classification of this kind in the past history of the world, nor can there be such a *pigeon-hole* arrangement in the future.

The economic problem of every country is to develope its resources, whether natural or artificial, to the utmost advantage of its Government and its people. And, in this, both the Government and the people of a country should be united, helping and co-operating with each other to solve this problem.

India is admitted to be the poorest country in the world. More than one-fifth of the population, in normal years, live on the verge of starvation, while the authoritative accounts, record more than twenty famines within the last forty-two years.

The Public services and the professions are too few and over-crammed. Where is the vast population to go for their existence? Surely, the industries must come to their rescue. And, in this, the Government of this country is naturally expected to come to their assistance as far as practicable.

The history of modern Japan is often cited as a precedent: but, I confess, I do not know much about the actual condition of Japan's economic development, although the extent and rapidity of that extraordinary development are visible on all sides.

The *Royal Commission* that has recently been appointed is expected to throw some light on this subject and help the industrial problem in this country. No doubt, the people have grown sceptic of commissions and committees: but, I hope, something will come out of the *present Royal Commission*. (*Cheers.*)

It seems to me that if Government cannot, and, if it be also undesirable for Government, to build industries, it can, at any rate, show the way to the people for each industry suited to any particular locality, and when the people under its guidance should have started any industry, it can guarantee a certain percentage of profit until it is able to stand on its own legs.

This will go a great way to help the people and I hope at least something of this nature will result from the labours of the *Royal Commission*. (*Cheers.*)

Then, gentlemen, there are quite a number of *Social* questions demanding our earnest attention, and it seems to me that one of the foremost among them is the growing evil of *Marriage Doweries*, which is eating into the vitals of our social system, impoverishing one half of the people and leading to the tragic deaths of our innocent girls.

It is an inhuman and extortionate practice, and what is still more regrettable is that it is more prevalent among the educated people. There seems to be no justification for this mean and nefarious practice.

You educate your son at considerable expense, no doubt, but you do so for your own benefit. His earnings return to your pocket and not of his father-in-law. Then, why should you fleece that father-in-law for your son's education?

You are not *Nairs* that your sons are incorporated upon their marriage into their father-in-law's families. It is perhaps useless to appeal to the *Shylocks*, who have made it a veritable traffic of their male children.

I appeal to the bright young faces, whom I see before me. You *Graduates* and *Under-Graduates* of the University, to you I appeal to maintain the honour and dignity of our race, to save the situation, and preserve the integrity and purity of our social organization.

I ask you to stand up and protest. Assert your rights as human beings and refuse to be sold to the highest bidder as chattles or live-stock in the market.

One word more and I have done. Gentlemen, lawlessness has tarnished the fair fame of Bengal. Try to erradicate this evil. In no age and in no country has

any righteous cause been served by dastardly methods. Grievances we have, but, they cannot be removed by dark and foul deeds. (*Cheers.*)

"Beware of desperate thoughts: The darkest day,
Live till to-morrow, will have passed away" (*Cheers.*)

The *Chairman* then asked Mr. Sachindra Nath Mukerjea, *Vakil*, to address the Meeting.

Mr. Sachindra Nath Mukerjea, *Vakil*, said:—Mr. *Chairman* and *gentlemen*; We are met together here this afternoon to pay the tribute of our respect and regard to the Hon'ble Mr. Ambika Charan Mazumdar, whose election to the *Bengal Legislative Council*, for the second time is indeed a matter of *national* congratulation. (*Cheers.*)

He is a veteran in the field of public life, having behind him a splendid record of public services extending to more than *thirty years*—a clean and glowing record of which any public man may be proud. (*Cheers.*)

He is our political sage—a *Rishi* in appearance and character, wisdom, and foresight, who has consecrated his life to the servicesof his country. The love, esteem, and confidence of his countrymen, he enjoys in ana bundnt measure for his admirable qualities of headand heart.

His statesmanlike insight and mellow wisdom, his broad outlook and large vision, his patriotic devotion to the best interests of the country and the sacrifices, which he has willingly made to fulfill his life's vocation, as a teacher of the community. (*Cheers.*)

The Hon'ble Mr. Ambika Charan Mazumdar lives his daily life far away from the maddening crowd's ignoble strife. Had he been more in evidence before the public eye and made pushing in his nature, he would have long ago been acclaimed to the highest honours by the united suffrages of his countrymen, for, there is, indeed, no honour too high for this gifted leader. (*Cheers.*)

He has just written a book, which is a masterpiece in our political literature, showing his intimate acquaintance with our political conditions and his keen and penetrating insight into our political requirements.

His book is a *vade mecum* of all earnest students of Indian politics, for it gives in a nutshell the whole political history of India of our own times.

Sir, to my mind, it is a supremely inspiring sight to see the Hon'ble Babu Ambika Charan Mazumdar, bent down under the weight of years and bodily infirmities, crushed under the heavy burden of family cares and bereavements, still in harness for the good of his country and giving the best of himself to the services of his people. (*Cheers.*)

Age has failed to lay its withering hand on his great powers or throw a wet blanket on his robust enthusiasm. His ardour and optimism, again, are never chilled by any difficulty. Undaunted by difficulties, before which any ordinary man would have quailed, he has never allowed himself to go in sackcloth and own any defect.

He is our war-scarred veteran, the hero of a hundred fights, the leader, who holds his sway over the hearts of his people by the magic of his personality and character, and who has brought over the altar of his country's cause the gift of reverent thought and the burning and glowing love that rejoices in service.

God grant him long life, so that the great work in which he is engaged, the work in which he nas spent himself with a supreme disregard of his personal interests, may be carried on by him with the fullest measure of success. Here's, Sir, to you and yours, May you live and prosper. (*Cheers.*)

The *Hon'ble* Rai Radha Charan Pal Bahadur, Mr. Jnan Chandra Roy, B. L., and Mr. Parfulla Kumar Basu also spoke at the Meeting.

The Chairma's Speech :—

The *Chairman* then addressed the Meeting. He said that Babu Ambika Charan Mazumdar was always practical in all he says and that was the reason why in this dethroned city he has been enthrorned in our heart.

The speaker said that he saw many young men before him and he asked them to drink deep from the fountain of wisdom, which their leader Ambika Babu provided.

He asked them to consider why it was that India was a country without much industry. It cannot be said that, because, a country was agricultural, it could not be industrial as well. In fact, it was more natural that a country that produced raw material would be in a better position to turn out the finished article.

Much had been said about the industrial movement in Japan, and they were asked to take Japan as a model to be followed. But, it ought to have been quite the other way about.

India had been under the tutelage of the greatest industrial country in the world. For, there was none to beat England for industry, and, by right, India should have been the leader of the Eastern world in matters commercial.

However, there is a great industrial revival, and Government as well as the people are combining to make India attain her rightful place in the comity of nation.

Our people require some help to create confidence in a new enterprise. That confidence could be created by Government in various ways, direct and indirect. One simple example was the *Government Aided Light Railways* and Dr. S. K. Mullick ventured to say that capital would show no shortage, but would come in amounts more than required.

He could not do better than refer the audience to the protective and legislative methods adopted by England in the early days to create her industry.

The *Chairman* then thanked, on behalf of the audience the *Hon'ble* Babu Ambika Charan Mazumdar for his brilliant speech, and he felt sure that the new openings of life he indicated would be followed by our young men.

Dr. Mullick added that at no distant date, the militia profession would also be opened to *Bengalis*, and he had every confidence that *Bengalis* would prove themselves courageous and resourceful in the field of battle, as they had done times without number in the discharge of the highest civic duties. He looked forward to a great revival of *Bengali* enterprise in the furtherance of the best of national advancement. (*Cheers.*)

Let us pray to God that He may grant to Ambika Babu many more years of active life, so that he may serve his country and country-men with that unflinching zeal and devotion, which characterized his activities. (*Cheers.*)

The *Meeting* dissolved with a vote of thanks to the Chair at 7 P. M.

(*Vide*, *Bengalee*, 14th, *Amrita Bazar Patrika*, 14th and 20th July, 1916.)

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11 The Eleventh Public Meeting, of the Forty-first session of the Society, was held at the hall of the *Bengal Theosophical Society*, 4-3-A, College Square, East, on Thursday the 13th July, 1916, at 7 P. M., under the presidency of Dr. Sarat Kumar Mullick, M.D..M.S., Principal, *National Medical College and King's Hospital, and Secretary, Bengalee Regiment Commitee*, when Mr. Prafulla Kumar Basu delivered an extempore lecture on—

Technical Education in India.

The lecturer dwelt upon his subject for nearly a quarter of an hour. He said that *Technical Education in India* is now very essentially necessary to the full and development of *commerce* and *industry* in India.

Small *Technical* Institutions should be established in the villages in India, with special evening classes for the agriculturists and artisans, while big *technical* institutions should be opened in the principal towns where higher *technical* education should be imparted

serving students should be sent to foreign countries for the acquirement of higher *technical* learning and training, and when they would return to their mother-land, their *technical* learning and training must be fractionally utilised for the benefit of the country.

ills and factories should be established all over the country, where practical *technical* learning and training may be acquired and practical experts may be turned out.

ome *technical* education, especially to the women, is a very great and important necessity in this country.

he *Meeting* dissolved with a vote of thanks to the Chair. (*Vide, Bengalee*, and *Amrita Bazar Patrika*, 14th July. 1916.)

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(2) The Twelfth Public Meeting, of the Forty-first session of the Society, was held at the *Alfred Theatre*, 91, Harrison Road, on Friday, the 14th July, 1916, at 5 30 P.M.,—

o Congratulate the Hon'ble Rai Radha Charan Pal Bahadur, Hony. Presidency Magistrate, Municipal Commissioner of the Corporation of Calcutta, on his re-election to the Bengal Legislative Council :—

he Meeting was largely attended. On the motion of Kumar Rajendra Narayan Roy of *Jorasanko Rajbati*, seconded by Kumar Hari Prasad Roy of *Posta Rajbati*, the Hon'ble Mr. Ambika Charan Mazumdar, M. A., B. L., *Vakil*, Faridpur Bar, and Member of the *Bengal Legislative Council*, was voted to the *Chair*, amidst applause.

n the *Chairman* taking his seat, Mr. Sham Lall Day, the *Founder-Secretary to the Society*, read the following *Address*, which was very nicely printed in gold.

The Hon'ble Rai Radha Charan Pal Bahadur, *Member of the Legislative Council of His Excellency The Right Hon'ble the Governor of Fort William in Bengal.*

e, the members of the *Calcutta Literary Society*, beg to offer you our sincere congratulations on your re-election to the *Bengal Legislative Council*, as the representative of the City of Calcutta.

e feel double gratification on this occasion, for not only you, but your illustrious father, the late Hon'ble Rai Kristodas Pal Bahadur, C.I.E., who was an well-wisher of the Society, and to whom the Society is indebted for much valuable help, advice and guidance in its early career.

e feel, therefore, that in honouring you, we honour the memory of the great and good man, who was a glory to Bengal,—nay, to the whole of India.

orthy son of a worthy father, you have maintained the traditions of the great name you bear. It is not often that we find in our country the descendant of a great man following in the foot-steps of his ancestor and consecrating his life for the good of his fellow-countrymen. ut, in your case, you have shown an example how a worthy son can successfully maintain the name and fame of his father. You are not only the inheritor of a great name, but you are also the inheritor of many of his virtues.

ike your noble sire, your motto is *Loyalty to the Crown and stice to your fellow-men*. Like him, you have correct-realised that the salvation of our poor country pends upon the good-will, sympathy, and generosity of e *British Rule*. And you have consistently worked to at end.

ughly independent and out-spoken and fully sensible the wants and wishes of our countrymen, you have voted your life to the ventilation of their grievances, d to fight for them, individually or collectively, as the se demands.

ave thrown yourself heart and soul into the civic affairs the *Premier City of India*. You entered the *Corporan of Calcutta*, not long after you had passed your teens, d your wonderful success in the *Municipality of Calcutta*, d in the *Improvement Trust* has been a matter of great tisfaction, not only to your friends and relatives, but o to your father's friends and admirers. Of you, it may said, without exaggeration, that you are pre-eminently e *peoples' man* Whether in the *Corporation of Calcutta*, on the *Calcutta Improvement Trust*, you are foremost fighting for any aggrieved person. You are, at the esent moment, one of the most popular men in Calcutta.

The transcendental talents, abilities, depth of learning, wise and far-seeing statesmanship, combined with moderation, tact and temper, made your father the foremost leader of Indian thought and aspiration, and his services embraced the whole of India.

But, in Calcutta, in the sphere of *Municipal* and *parochial politics and activity* you are not the less a true friend and representative of the people. India would be distinctly benefitted if there were a larger number of publicists, like yourself, in every city, in every village, and in every hamlet.

In conclusion, we again offer you our sincere felicitations on your re-election to the *Bengal Legislative Council*, where you have already established a reputation, and where your presence and activity would be highly serviceable in the forthcoming deliberations over the *Calcutta Improvement Act Amendment* and the *Calcutta Municipal Act Amendment Bills*.

May you live long and be more and more useful to your fellow-citizens is our sincere prayer.

The Calcutta Literary Society. Yours Sincerely,
24, NIMTOLA STREET, Sham Lall Day,
CALCUTTA, 14th July, 1916. *Founder-Secretary to the Society.*

The *Chairman* having submitted the aforesaid *Address* to the Hon'ble *host* of the evening, the *Hon'ble* Rai Radha Charan Pal Bahadur addressed the assembly thus :—

Gentlemen, I do not know why I have been summoned here to receive, in a public manner, this mark of your approbation and confidence. Speaking frankly, I must confess, I am not a little blushed at the demonstration, when I consider your Society has honoured distinguished men, like our venerable and venerated Chairman and others, who have left their mark in the history of our country. (*Cheers.*)

I feel the smallness of my claim upon this great honour, which you are doing me. Before the august presence of our Chairman, I feel like a pigmy before a giant.

I do not know how to thank you adequately for the tribute that you have paid to my humble services in the *Address*, just read by my friend, Mr. Sham Lall Day, the indefatigable Secretary and Founder of the *Calcutta Literary Society*.

I thank you most heartily for the *Address* and for the kindly words in which it is couched. You have referred in your *Address* to my dear father. You acknowledge with gratitude the help and guidance of my father in the early days of your *Literary Institution*.

You allude to his services to the country and the devotion and zeal, with which he served our fatherland, and his great influence and his great personality. As a son, I naturally feel an emotion of pleasure and pride that, after thirty-one years of his exit from this world, his memory is remembered with gratitude, love and affection by the succeeding generation. (*Cheers.*)

I am fortunate to be the bearer of that great name and I can honestly and truthfully say that whatever success I have attained in my career, is due to the inspiration, which the life, character and writings of my dear father afforded to me and to the indulgent and sympathetic support of my beloved countrymen. (*Cheers.*)

The *Calcutta Literary Society* is one of the oldest *literary institutions* of this city. It can look back to a glorious past. Founded in the early seventies, by the patriotic and indefatigable Babu Sham Lall Day, it attracted the sympathy and co-operation of men of light and leading of the community and it soon became the centre of intellectual activity. (*Cheers.*)

Thanks to the unwearied exertions and devotion of its founder, it has not lost its vitality, on account of its age, nor showed any sign of decay or senility. It is in its full vigour and manhood, but we cannot expect the amiable and willing worker, I mean, the Founder-Secretary, to retain the vitality of youth and to sustain the burden of this *Literary Institution* for ever. (***Cheers.***)

I see around me young men, *the future hope of our country*, many of whom glowing with patriotic fire to serve the mother country. I invite them, not only to join this Society, but to make it the centre of *literary* and *social activity*. There ought to be a regular organization of lectures and social gatherings. Young men should join the discussion, and, by mutual interchange of views, uplift their thoughts and ideals to a higher plane. Thus, the Society will live—and live for ever and will continue as a medium for *diffusion of knowledge* and as a common ground for *social reunion*. (*Cheers.*)

Gentlemen, you have referred, in your *Address* to my work, to my labours in the *Calcutta Municipal Corporation*, and in the *Calcutta Improvement Trust*. I confess I am deeply interested in *Municipal* and *Parochial* work of this city, and I have made the affairs of the city of my birth my special study.

I do not soar high in the regions of higher politics,—I mean, the politics of the Empire. Not that I am not interested in the great political questions, which appertain to the great Empire, of which I am a humble citizen. I am as keen as the most ardent politician of my country for the consummation of those ideals of political progress and advancement, which constitute the birth-right of every subject of the great British Empire. (*Cheers.*)

What, in my humble opinion, is best conducive to the interest of the country—is the division of work. Local politics and local affairs, I grieve to say, are much neglected, as most of our capable and worthy men seem to be in pursuit of higher politics and are immersed in Imperial affairs.

If you analyse fully and carefully, you will find our happiness and comfort depend not a little upon the due administration of local affairs and larger and effective control of those affairs by the people themselves.

Local Self-Government, in its true and literal sense, is the lowest rung of the ladder of popular Government. We have not yet got that measure of *true Self Government*, which we have a right to expect, after nearly two centuries of British rule. (*Cheers.*)

We must strive to get it, and in the prospective change in the angle of vision our hope lies. In the constitutional struggle for larger powers for the administration of local affairs, none is better fitted to lead us than the venerable *Grand Old Man of Bengal*, whom we have fortunately got back in our *Provincial Council* this year. (*Cheers.*)

The attention of the country and our public men must be devoted to the development of *Local Self Government*, in the forthcoming battle on the *Calcutta Municipal Act Amendment Bill*.

As the *Hon'ble* Mr. Nathan Mathews justly observed; "The questions that will touch you oftenest and closest in your personal relations are questions of *Municipal*, rather than of *State* or *National Government*—the problem of *Local Self-Government*, or, democratic principles for great bodies of people congregated together, in a single neighbourhood and without the controlling power of a superior *Central Government*."

I would, therefore, ask your co-operation to strengthen the hands of your representatives in the Council, by unmistakeable expression of public opinion, from every nook and corner of the city, on this momentous question.

You have referred to the proposed amendment of the *Calcutta Improvement Act*. I believe that I echo the voice of the entire community, when I say that in the abstract, we do not object to the improvement of the city—structural or sanitary.

What we object to, is the practical autocracy or one-man-rule, despite what may be urged that the administration of the *Trust* is in the hands of the *Board*. Time will not permit me to expose the hollowness of the argument or the clever interposition of a sham board to cover the despotic sway of the Dictator.

Suffice it to say, that the autocracy is so thinly ve that any man in the street will tell you that it one-man show. I do not make any reflection upo individual. Human nature is human nature, however well-intentioned the man may be, he to retain powers in his own hand and tries to himself from the restraining influence of any po body, but the evil of such a constitution has a reaching effect when the Dictator is strong-wille unyielding and carries his own will, fully consci the fact that there is no tribunal or board of ar tion, whom the aggrieved party might approach.

The law is defective in this respect. Large are surplus land are taken and the poorer, middle people are threatened with extinction, if they do pay the exemption fee demanded. They cry, they their heads, they beat their breasts, they shed tears.

If they do not agree to submit to the exorbitant fee, are asked to quit. *Religious* attachment of people stands in the way. They bleed, yet they to it, though deeply discontented and dissatisfied.

The Act does not permit the unfortunate man to a to a tribunal, so that a third party might d whether the fee should be, say, six thousand or thousand, instead of, say, ten thousand.

I know there is a deep and wide-spread discon Government cannot for ever shut its eyes and Agitation, persistent and constitutional, shoul carried on to bring about an amendment of the la to break the autocracy of one-man-rule.

Gentlemen, before I sit down, I should like to sa word about the *Legislative Council*. You must build up high hopes on the reformed Council. My rience of nearly nine years has convinced me that can be done in carrying out the wishes of the p in the *Legislative Council*.

True, we have a *non-official* majority, but, if you ar the list of *Hon'ble Members*, it will be quite eas you to find that the Government has practically the standing majority.

Within our limited powers and scope, we can do very if the Government sets its face against our pro But, it must gratefully be acknowledged tha persistent agitation has awakened a sympatheti ponse in the hearts of the British nation an Government is now more willing to accede to p demands than in days gone by.

Do not lay the flattering unction on your soul tha that you have got the reformed Council, your and aspirations are bound to be fulfilled. I humble opinion, and as a humble worker, and hereditary publicist, I can say this, that much effective work is done and will be done by edu public opinion, by organising and strengthe public associations, by systematic and unceasin emphatic reiteration of public demands from every and corner of the country, by gathering in large larger volumes of the scattered expressions opinion of the country and, by proper organisatio loyal, respectful and united representation, and, all, by loyal and constitutional agitation, yo attain, though slowly, but surely, the goal yo aiming at.

Agitate, agitate, agitate, and the victory will be yours. *populi Vox Dei*. The genius of British rule is Justice dom and Humanity, and that genius is present wi Britannia unfurls her flag and that genius is never *Vox populi*.

It is that genius, in days of yore, the guardian angel of and Rome and now of England, which has raised th *populi* to *Vox Dei*. Trust that genius, worship that and, I am sure, that in the fulness of time, you wi your reward.

Gentlemen, I thank you once more for your kind cong tions this afternoon, and, I, with all my heart, wis Society every success. (*Cheers.*)

The *Hon'ble Chairman* then asked Mr. Sachindra Nath Mukherjea, *Vakil*, to address the Meeting.

Mr. Sachindra Nath Mukerjea, *Vakil*, said :—

Mr. Chairman and *gentlemen*, on the last occasion we met to pay the tribute of our respect and regard to the venerable personality of the *Hon'ble* Babu Ambika Charan Mazumdar, M.A.,B.L., the leader of the popular wing in the *Bengal Legislative Council*.

To-day, it has given us unbounded satisfaction to do similar honour to our friend, Rai Radha Charan Pal Bahadur. By so honouring our representatives in the Council, I need hardly say, we are but honouring ourselves. To my mind, it is no meaningless formality or empty convention that has brought us here this evening, but a duty that we owe to ourselves—a duty, which can only be partially discharged, that has imposed upon us the obligation of the present inadequate demonstration. (*Cheers.*)

Rai Radha Charan Pal Bahadur is essentially the representative of the people. High politics has never held forth any fascination for him. But he has gone in with all the enthusiasm of his robust and virile nature for such form of *Self-Government* as vitally affects the daily interests of the people.

Every day, he holds a sort of *levee* in his house, attended by hundreds of aggrieved rate-payers of this city, to whose grievance he lends a ready and willing ear.

Some go to him for advice affecting such questions as the *Municipal assessment*. Others, again, seek his help, who find it so hard to make the building department relax a little and sanction the plans for extensions and improvements of their premises, the *Municipality* setting itself as strongly as is its wont against building enterprise.

There is, again, quite an army of persons, who pour forth into his ears the tales of their woe brought about by the operations of the *Improvement Trust*, how the houses occupied by them for generations, with which are imperishably entwined their dearest and most cherished associations, are taken on the plea of improving the amenities of the city, which they think might not have been altogether improved away, how western methods of town-planning would be seen introduced with a disregard of the peculiar conditions and requirements of a pre-eminently Eastern city, thus causing the separation of ties upon which something of venerable sanctity was obtained.

All these find in him a veritable guide, philosopher and friend, —a wise councillor, ready to put his shoulders to the wheel and to do what in him lies for the redress for their grievances.

But I have not mentioned what a vast amount of good in the way of the relief of human suffering the *Rai Bahadur* does by stealth in his capacity as Secretary to the *Indian Committee of the District Charitable Society*.

Hundreds of poor and helpless widows, having none in this wide world to lend them a helping hand, invoke upon him the blessings of the Almighty for the little sunshine he has brought to their dreary and cheerless lives.

Rai Radha Charan Pal Bahadur is, in the truest acceptation of the expression, the worthy son of a worthy father. He tries to follow in the footsteps of his father as a filial duty sternly imposed upon him.

The duties and obligations of public life he has not accepted in an amaturist or light-hearted fashion, but as a solemn trust bequeathed from sire to son. To him, public life is no bed of roses, not a stepping stone to the main chance which has such a powerful attraction for the vulgar eye, but a chaplet of thorns, an avenue, it may be, to distinction and honour, but scratching the feet of the weary traveller with its hard stones and flints.

The road is long, the journey tiresome and tedious, and, no wonder, that the number of travellers is so few and far between. And among them, our honoured guest is well-known for the enthusiasm with which he has girded up his loins, the readiness with which he gives others the fruits of his labours.

Sir, to my mind, the best memorial of a man is a man. Not iron or brass or stone, nor the painter's, or the sculptor's art, but a man is the best memorial that a great man can have—a man to carry forth his name with veneration, to be true to his traditions, to be loyal to the lessons of his life, to continue his work from where he left it, to bear aloft the torch which has dropped from his frail hands.

Judged by this standard, Rai Kristo Das Pal Bahadur has left his memorial in the person of his son, who carries on his work in his spirit. (*Cheers.*)

May the word "success" be writ large upon his labours in the vanguard of public life! May the work which has been handed down to him by his father to which he has addressed himself with vigour and earnestness be carried forward to successful fruition! (*Cheers.*)

The Hon'ble Mr. Z. R. Zahid Suhrawardy, Mahamedan Representative in the *Bengal Legislative Council*, Mr. Jnan Chandra Roy, B. L., and others were then asked to address the meeting.

The Hon'ble Chairman's speech :—

The *Hon'ble Chairman*, in addressing the assembly, said, that he warmly greeted both Rai Radha Charan Pal Bahadur and Mr. Z.R. Zahid Suhrawardy. The latter was a worthy representative of the educated *Mahamedan community* and is a friend and co-adjutor of the leaders of the *Hindu community*. His election has strengthened the educated community and we look forward to him for much useful work in the *Bengal Legislative Council*. (*Cheers.*)

As regards the Hon'ble Rai Radha Charan Pal Bahadur, he paid a warm tribute to the memory of his father, to whom Bengal—nay, India owed much of its public life. More enduring than his marble statue is the memorial which he has bequeathed to his country in the person of his worthy son. (*Cheers.*)

Rai Kristo Das Pal Bahadur was not only the tribune of the people, but was the confidential and minister without *portfolio* to the Government of his day. He was called Her Imperial Majesty's opposition in India. Yet so great was his marvellous influence, that his voice was a potent factor in moulding the legislature and other measures affecting the administration for over a quarter of a century. (*Cheers.*)

Rai Radha Charan Pal Bahadur has inherited many of the good qualities of his father, and it might be truly said of him that he is the most popular man in Calcutta. Ever accessible to the rich and the poor alike, ever ready to help the people in distress, he is truly a *people's man*. (*Cheers.*)

No more suitable representative of the city of Calcutta could be selected than the hereditary legislator, who has established his claim upon the community.

We warmly congratulate him for the laurel that he has won. (*Cheers.*)

The *Hon'ble Chairman* also congratulated the *Hon'ble* Mr. Z. R. Zahid Suhrawardy, who was present at the meeting, on his election to the *Bengal Legislative Council*.

The *Hon'ble* Mr Z.R. Zahid Suhrawardy, in accepting the congratulation, said that he was not prepared for the honour, with which he was just greeted. He assured his countrymen that he was glad that he was in company with the *Hon'ble* Mr. Ambika Charan Mazumdar and the *Hon'ble* Rai Radha Charan Pal, Bahadur, that afternoon, both of whom were veteran public men. He was glad to be associated with such men and nothing will be wanting on his part to further the interest of his country. He wished the Society every success. (*Cheers.*)

The Meeting separated with a vote of thanks to the *Chair*.

(*Vide, Amrita Bazar Patrika*, 15th and 18th July, 1916.)

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(13) The Thirteenth Public Meeting, of the Forty first session of the Society, was held at the hall of the *Alfred Theatre*, 91, Harrison Road, on Friday, the 14th July, 1916, at 7 P. M., under the presidency of the Hon'ble Mr. Ambika Charan Mazumdar, M.A., B.L., *Vakil*, Faridpur Bar, the Grand Old Man of Bengal and Member of the *Bengal Legislative Council*, when Mr. P. K. Basu delivered an extempore lecture on—

The Growth and Development of Commerce and Industry in India.

The lecturer spoke on his subject for nearly a quarter of an hour, in the course of which he said that the *Growth and Development of Commerce and Industry* is the crying want in this country.

Special weaving classes should be opened for the artisans and agriculturists, while higher *Technical* colleges should be established in the principal towns of India for imparting higher *technical* learning.

Students should be sent to foreign countries to acquire higher *technical* learning and on their return to this country, their services should be properly utilised.

Great attention should also be given to the development of the indigenous industries of this country. Mills and factories should be established all over India. Limited companies should be started in all parts of India, and the share-holders should strictly observe that the directors aed managers do not commit any dishonesty and defrauding.

The Meeting dissolved with a vote of thanks to the Chair.
(*Vide*, *Amrita Bazar Patrika*, 15th July, 1916.)

(14) The Fourteenth Public Meeting, of the Forty-first session of the Society, was held, at *College Square Park*, on Friday, the 4th August, 1916, at 7 A. M., under the presidency of *Mahamahopadhyaya* Dr. Satish Chandra *Vidyabhushan*, M.A., Ph.D., F.R.A.S., F.A.S.E., Principal, Government Sanskrit College, Secretary to the Board of Sanskrit Examinations, Fellow and Member of the Syndicate and Examiner of the Calcutta University.—

To commemorate the Second Anniversary of the Declaration of War, between England and Germany.

When Mr. R. Palit of Howrah addressed the Meeting thus :—

Since we met last year to commemorate the First *Anniversary of the out-break of the war*, the tide of battle has rolled on as furiously as ever. Little did we anticipate, at the commencement of the war, that it would bring about the terrible spectacle, which now confronts the *Allies*—a contest, which, for the number and importance of the Powers engaged, the scale of their armaments and armies, the width of the theatre of conflict, the outpouring of blood and loss of life, the incalculable toll of suffering levied upon non-conbatants, the material and moral loss accumulating day by day to the higher interests of civilized mankind—a contest, which, in every one of these aspects, is without precedent in the annals of the world.

Though we are at times appalled at the magnitude of the resources of the enemies, yet, we are confident that *God is with the Allies*, for theirs is a righteous cause. *Righteousness exalteth a nation*, and, if we go through the pages of World's history, we shall find therein ample evidences of the ultimate triumph of a righteous cause.

Gentlemen, have we learned anything in these two years? We have learned at least one great lesson from this war—the necessity of prayer for the ultimate triumph of the British Arm. *Brothers*, let us raise our united voice to-day to the Almighty, supplicating Him to shower His benedictions upon the *Allies*. (*Cheers.*)

With regard to the result of the war, let me tell you, *gentlemen*, that the defeat of the German Fleet off the Danish coast has proved to be, as it were, like the pulling of the trigger in the discharge of a gun.

It has let loose the whole vast energy the Russians had accumulated during the past twelve months, and, as a result, the continuity of the German front has been destroyed, its flanks deprived of the support they hitherto derived from neutral States or disputed sea command, and the stalemate, from which the English have begun to move with an acceleration undreamt of before. The great Colossus of Europe is now roused, and, we believe, the Huns will ere long have to kiss the dust.

On the other hand, in the Western theatre of war, the *Allies* have taken the offensive and the Germans have begun moving backwards. A glorious victory for the *Allies* looms in the horizon of this titanic conflict. What have you seen during these two years of the German *Kultur*? *Gentlemen*, when I recall to mind the occupation of *Brussels*, with all its splendid traditions and memories, the gradual forcing back of the patriotic defenders of their father-land to the ramparts of Antwerp countless outrages suffered by them, buccaneering levies exacted from the unoffending civil population, and finally the greatest crime committed against civilization and culture—the sack of Louvian, with its superb buildings its magnificent pictures, its unique library, its unrivalled associations, a shameless holocaust of irreparable treasures lit up by blind barbarian vengeance, I feel myself constrained to say that the German *Kultur* is synonymous with the meanest savagery. Their so-called *Kultur* reached its consummation in the murder of that ministering angel Miss Cavel. And what was her fault? She was instrumental in giving shelter to the homeles British and Belgian soldiers.

Coming to more recent times, the murder of Captain Fryatt, a fortnight ago, by order of the German Government, has excited horror and indignation all over the civilized world. He has been the victim of a most cruel and cowardly act of vengeance. His death would not have thus impressed all civilized countries if they were not in the conduct of the German Government a peculiarly revolting injustice and savagery.

Gentlemen, is it proper that victory should be achieved by such people whose *Kultur* is another name for savagery? Compare this with the humanity shown by Great Britain towards the crews of German submarines, even when they have been engaged in the devilish work of sinking passenger vessels and consigning woman and children to a watery grave. I cannot really understand how German civilization and German savagery could run conjointly. Pride goeth before destruction, and as such their doom is sealed.

One word more and I shall be done. Ever since the beginning of the war, when India, in one stupendous burst of patriotism, offered her troops and her money to the Empire the Indian Warrior has reigned supreme in the hearts of the British public. Whether it be the cheerful mien of a handsome *Sikh*, or the quaint face and merry eyes of a little *Gurkha*, they are all an object of worshipful admiration. Perchance, it is that there is a certain halo of romance, which envelopes the form of an *Indian Sepoy*, but, whatever it is, they have come and conquered the hearts of the British public.

The very thing, that statesmen and politicians have been striving so strenuously to accomplish for so many years namely, a better understanding between the people of Great Britain and the people of India, has been brought about in this singular way. The exploits of the Indians in *Flanders*, *Gallipoli* and *Mesopotamia* are stories that will be handed down to the generations yet to come, and sung to the babe in the cradle and told to the child at the mother's knee, when this Great War has become a thing of the dim past—a nightmare at which we shall look back with relief to know it is over. We are proud of the part India played in this War.

May the Lord of all nations bring about a speedy victory the *Allies* is the heart-felt prayer of United India to-day. (*Cheers.*)

(*Vide*, *Empire*, 4th and *Amrita Bazar Patrika* 5th *August*, 1916.)

(15) The Fifteenth Public Meeting, of the Forty-first session of the Society, was held in *College Square Park*, on Saturday, the 12th August, 1916, at 7-30 A. M., under the presidency of *Mahamahopadhyaya* Dr. Satish Chandra *Vidybhushan*, M.A., Ph.D., M.R.A.S., F.A.S.E., Principal Government Sanskrit College, Secretary to the Board of Sanskrit Examinations, Fellow and Member of the Syndicate, and Examiner of the Calcutta University,

To celebrate the Forty-eighth Anniversary of the Birthday of His Excellency the Right Hon'ble Sir Frederic John Napier Thesiger, Baron Chelmsford, M. A., G. C. M. G., G. M. S. I., G. M. I. E. **Viceroy and Governor-General of India.**

When Mr. R. Palit delivered an excellent speech, in the course of which he said :—

Gentlemen, we meet here, this morning, to commemorate *Forty-eighth Anniversary of the Birthday of His Excellency the Right Hon'ble the Viceroy and Governor-General of India*. (*Cheers.*)

I should like to mention, in this connection, only one instance of His Excellency's Statesmanlike policy, with which His Excellency has signalized his administration, within a few months of his Viceroyalty. His Excellency's government has allowed the *Bengalis* to be enlisted as *soldiers*, who would fight shoulder to shoulder, with the English at the front. (*Cheers.*)

The *Bengalis*, who were so long looked upon as a weak and timid nation, have given ample evidences of their gallantry in *Mesopotamia*, by their services in the *Ambulance Corps*. (*Cheers.*)

Gentlemen, it will, no doubt, be a *red-letter day*, in the annals of India, when the *much-maligned Bengalis* would fight for the *British Raj*—nay, lay down their precious lives for the success of the British Arms. (*Cheers.*)

Gentlemen, under *Hindu* rule, only the *Khattriya* were privileged to bear arms, and we do not come across any instance of a miscellaneous regiment of *Brahmins*, *Vaidyas*, *Sudras*, and *Rajputs*, under any of the *Hindu Kings*, who reigned in ancient days.

Gentlemen, *Bengalis* do not appear to have ever constituted a *regular army*, under the *Hindu-lords* who reigned as Kings or Emperors. In later times, when *Bengali Kings*, like the *Sens* and *Guptas*, reigned in Bengal, a *Bengali army* must have existed, but it was evidently a mixed army, composed of mercenaries of various nationalities, for, we hear of the *Portuguese* and the *Dutch* frequently invited by the *Bengal Kings* to protect them from internal revolution or outside aggression.

Gentlemen, under *Mahomedan* rulers, a few *Hindus* attained to high administrative and military posts, but none of them were *Bengalis*. There never was a *Bengali army*, nor were there *Bengali soldiers* in the proper sense of those terms.

The *Bengali soldiers* will go down to history, as the product of British administration in India. How we wish to-day, the spirit of *Lord Macaulay* were present at the place, where the *Bengalis* would be showing their deeds of gallantry, side by side with the English at the front. (*Cheers.*)

Gentlemen, let us now pray to God to grant long life, health, peace and prosperity to our gracious and beloved Viceroy and Governor-General of India. With these few remarks, I beg now to resume my seat. (*Cheers.*)

The *Chairman* then asked Mr. Prafulla Kumar Basu to address the Meeting. Mr. Prafulla Kumar Basu said :—

Gentlemen, we assemble here this morning to celebrate the *Forty-eighth Anniversary of the Birthday of His Excellency the Right Hon'ble Baron Chelmsford, Viceroy and Governor-General of India.* (*Cheers.*)

t is with great pleasure that we have learned that His Excellency has graciously been pleased to allow the *Bengalis* to fight for their beloved King, and the glory of the *British Raj*. (*Cheers.*)

s, in the midst of great troubles, that His Excellency as undertaken the administration of this country, nd we fervently hope that with his broad-heart and great and wise statesmanship, His Excellency the Vicey would bring peace and prosperity to this country, nd when His Excellency would depart from this ountry, after the completion of the term of his Viceoyalty, he would carry with him the love and esteem f the teeming millions of the Indian people. (*Cheers.*)

lemen, the administration of India, with its vast and aried population, and the complicate political problems hat face her, at present, is very difficult, and the rulers hat would successfully rule it, must try to learn the eal needs and wants of its people from those who are ompetent to make them known, and thereby make heir administrative measures efficient and useful.

now pray to God that He would grant His Excellency ong life, health, peace and prosperity. (*Cheers.*)

Chairman then addressed the Meeting. He congratulated he Viceroy, on His Excellency's attaining the *Forty-eighth Anniversary of his Birthday*, and prayed for his long life. le also prayed for the speedy termination of the Great uropen War and for the complete victory of the British rms with the *Allies*. (*Cheers.*)

The Meeting dissolved with a vote of thanks to the *Chai* According to Hindu custom, alms were then distributed to the poor.

(*Vide*, *Empire*, 12th, *Bengalee*, and *Amrita Baza Patrika*, 15th August, 1916.)

A congratulatory Message was forwarded to His Excellenc the Viceroy and Governor-General of India, to which th following acknowledgment was received :—

Viceregal Lodge, ; Simla.
Dear Sir, 13th September, 1916.

I am disired to acknowledge your telegram of congratula tion on His Excellency the Viceroy's Birthday.

Babu Sham Lall Day, Yours faithfully,
The Calcutta Literary Society, H. A. F. Metcalfe,
21, Nimtola Street, Calcutta. Asst. Private Secretary

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(16) The Sixteenth Public Meeting, of the Forty-first session of the Society, was held at the hall of the new buildings of the *National Medical College*, 301, Upper Circular Road, on Friday, the 19th August, 1916, at 5. P. M.—

To Congratulate the Hon'ble Nawabzada Syed Altaf Ali Sahib, of Bogra

On his election to the *Bengal Legislative Council*.

There was a very large and influential gathering the hall being filled to its utmost capacity by both *Hindus* and *Mahomedans*. Amongst those present, were the *Hon'ble Nawabzada* Syed Altaf Ali Sahib, of Bogra, the *Hon'ble* Mr. Aminur Rahaman, the *Hon'ble* Mr. M. Ashraf Ali, the *Hon'ble* Mr. Bhabendra Nath Roy, (of Narail Raj Estate), *Kumar* Hari Prasad Roy Bahadur, (of *Posta Rajbati*), *Kumar* Sankar Roy Bahadur, Dr. Upendra Nath Chakravarti, Dr. Amulya Charan Neogy, Mr. Sachindra Nath Mukerjea, *Vakil*, Dr. S. B. Kundu, Mr. Nibaran Chandra Mukerjea, Mr. Prafulla Kumar Basu, and others.

On the arrival of the Hon'ble *Nawabzada* Sahib, Mr. Sham Lall day, the *Founder-Secretary to the Society*, garlanded him and the Members of the Society received him very courteously.

On the motion of Mr. Sachindra Nath Mukerjea, *Vakil*, seconded by *Kumar* Hari Prasad Roy Bahadur, (of *Posta Rajbati*), Dr. Sarat Kumar Mullick, M.D.,M.S., Secretary, *Bengali Regiment Committee*, was voted to the chair.

The *Chairman*, in opening the proceedings, made a felicitous speech, explaining the objects of the Meeting and dwelling on the excellent qualities of head and heart of the honoured guest of the evening.

Mr. Sham Lall day, the *Founder-Secretary to the Society*, then read the proceedings of the last Meeting, which having been duly confirmed, he read the following *Address of Congratulation*, which was very nicely printed in gold :

To

The Hon'ble Nawabzada Syed Altaf Ali Sahib, of Bogra Estate.

Member of the Legislature Council of His Excellency the Right Hon'ble the Governor of Fort William in Bengal, Member of the Bogra District Board, Chairman of the Bogra Municipality, Honorary Magistrate of the Independent Bench, Bogra Honorary Presidency Magistrate, Member of the Governing body of the Hastings House School, at Alipur, &c., &c., &c.

Hon'ble Nawabzada Sahib,

The Calcutta Literary Society begs to offer you its heartfelt congratulations on your well-merited election to the *Legislative Council* of His Excellency the Right Hon'ble the First Governor of the Presidency of Fort William in Bengal.

The Society embraces this opportunity to offer its hearty thanks to your constituency for setting the zeal of its choice upon you.

It is in the fitness of things that it has pleased the Almighty Disposer of Events to make you a Councillor of the Government of Bengal. You have devoted your time and energy to securing the good of your country : you have acted in various public capacities, with credit to yourself and the approbation of your fellows, such as *Chairman of the Bogra Municipality* and *Honorary Magistrate* of that district, and by your splendid services, you have already secured the high esteem of all sections of the community and of the local authorities.

It is fervently hoped that you would not only spare any pains to further the interests of the community, but sincerely endeavour to ameliorate the condition of your beloved countrymen and help the benign Government with practical suggestions and wise counsels, which may hereafter prove beneficial to the people of Bogra,.

Kindly accept our humble respects and hearty congratulations.

May God shower His choicest blessings on you and grant you a long and prosperous life, to enable you to serve your country in a manner befitting the high position you now hold.

The Calcutta Literary Society, Yours Obediently,
24, Nimtola Street, Sham Lall Day,
Calcutta, 18th August, 1916. *Founder-Secretary to the Society.*

The *Chairman* then submitted the *Address* to the Hon'ble guest of the evening, amidst deafening cheers of the distinguished audience.

The *Hon'ble Nawabzada* Sahib, in a nice little speech, expressed his hearty thanks to the Society, for the handsome way in which he had been honoured. He thanked the *Chairman* for the complimentary terms in which he had referred to him and the work he had been able to do for his own district. The work before him in the *Council* was arduous and he hoped to do his best according to his lights, with the best wishes of his friends. He blessed the Society and wished the Institution every success.

The *Chairman* then asked Mr. Sachindra Nath Mukerjea, *Vakil*, to address the Meeting.

Mr. Sachindra Nath Mukerjea, *Vakil*, then delivered an eloquent and impressive speech, dwelling at length on the moral of the election of the *Hon'ble Nawabzada Sahib*, who had been sent to the Council, as the representative of the mixed electorate of *Hindus* and *Mahomedans*.

The learned *Vakil* made an impassioned appeal to the two communities to sink their differences, and make a common cause, and quoted the well-known words of Sir Syed Ahmed, comparing *Hindus* and *Mahomedans*, as the two eyes of a fair *maiden*, injury to one being inevitably followed by injury to the other.

The *Vakil* expressed his gratification at the fact that the *Hon'ble Nawabzada* Sahib had already gone through a full course of training for his arduous duties, by his work in the *Municipality* and the *District Board*, and said that those, who aspired to higher civic responsibilities, must have their apprentice-ship in these *self-governing institutions*. The speech was very highly appreciated and created profound impression.

Short speeches were then delivered by the *Hon'ble* Mr. Bhabendra Nath Roy, *Hon'ble* Mr. Aminur Rahman, *Hon'ble* Mr. M. Ashart Ali, *Kumar* Sankar Roy Bahadur, expressing their high appreciation of the personality and public services of the *Hon'ble Nawabzada* Syed Altaf Ali Sahib, and gratification at the success of the function in his honour, which testified to the esteem and confidence, in which he was held by the community.

The *Chairman* then addressed the *Meeting*, in the course of which he said that he was glad that the *New Bengal Legislative Council* contained so many Members, who carried wise head over young shoulders being *buoyant* in heart and fresh in hopes. He gave them wholesome words of advice, exhorting them to prove themselves worthy of the confidence reposed in them and equal to the serious responsibilities, which they had incurred, saying that their countrymen expected each one of them to do his duty.

After the *Chairman* had finished his speech, the *Nawabzada Sahib* promised to do all he can for the welfare and prosperity of the people.

The *Meeting* dissolved with votes of thanks to the *Chair* and the *Hon'ble Councillors*, present, after 6/30 P.M.

(Vide, Empire, and *Bengalee*, 20th August, 1916.)

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(17) A *Deputation*, consisting of Kumar Manindra Chandra Sinha Bahadur,(of *Paikpara Rajbati*), Kumar Hari Prasad Roy Bahadur, (of *Posta Rajbati*), Mr. Sachindra Nath Mukerjea, *Vakil*, Mr. Prafulla Kumar Basu and other Members of the *Calcutta Literary Society*, waited on the *Hon'ble* Sir Manindra Chandra Nandi, K.C.I.E., Maharajah Bahadur of Cossimbazar, **by appointment, at his palatial residence at Calcutta, No 302, Upper Circular Road, on Saturday, the 19th August, 1916, at 2 P.M.,**

To present him an Address of Congratulation.

On his un-challenged and un-contested election to t
Viceroy's Legislative Council.

On arrival at the Palace, the *Hon'ble* Maharajah Bahadur w
courteously received th e Members of the *Deputation.*

Mr. Sham Lall, Day, the *Founder-Secretary to the Socie*
having garlanded the Hon'ble Maharajah Bahadur, r
the following *Address* :—

To The Hon'ble Sir Manindra Chandra Nandy, K.C.I.
Maharajah Bahadur of Cossimbazar, and Mem
of the Council of His Excellency the Right Hon
the Viceroy and Governor-General of India, &c.

Hon'ble Maharajah Bahadur,

On behalf of the *Calcutta Literary Society*, may we
permitted to approach you with this humble tok
of our esteem and regard and respect for you, a
offer you our heartiest felicitations on your elect
to the *Imperial Legislative Council.*

This is the second term of office, to which you have be
called, unchallenged and uncontested, in the *Supre*
Legislative Council, thus showing the unstinned c
fidence that you enjoy among your electors, and t
high appreciation of your splendid past services.

We are confident that your next term of office in t
Viceroy's Legislative Council will be as glorion
successful as the first, and that you will continue
shed further lustre on your high office with credit
yourself, and to the great benefit of your countrymen

Hon'ble Maharajah Bahadur!—You have ever be
known for your munificent charities that worth
sustain the noble traditions of your illustrious hou
sanctified by the pious achievements of the latelame
ed illustrious Maharani Sarnomoyi, C.I., of Cossi
bazar, of illustrious memory. Not only do you look up
n a good and true and worthy cause but, at o
enlists your hearty sympathy and support.

The causes of our religion, our literature, the advancem
of learning, the development of arts and industries,
relief of human suffering, these have specially clain
yourattention and have ever been upermost in your mi

Long, long, may you be spared to carry on the great wo
in which you are engaged with such whole-hear
enthusiasm, to successful fruition, with which
bound up the best and truest interests of your belo
countrymen.

Now, we fervently pray to the *Giver of All Good*
vouchsafe upon you His light and strength, to sust
you in your noble work and shower upon you
choicest blessings in plentiful abundance.

The Calcutta Literary Society, Yours Obediently,
24, Nimtola Street, Sham Lall Day,
Calcutta, 19th August, 1916. *Founder-Secy., to the Socie*

The *Hon'ble* Maharajah Bahadur having received
Address, made a suitable reply to it. He congratula
the Society and wished the Institution every succe

(Vide Bengalee, 20th *Amrita Bazar Patrika*, 21st, *Empire*, 22nd August, 1916.)

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(18) The Eighteenth Public Meeting, of the Forty-first sess
of the Society, was held in College Square, on Saturd
the 11th November, 1916, at 3 P. M., to celebrate—

The Silver Jubilee of Kumar Sree Panchanan Mukhopadhyaya Bahadur, I.Sc. O., F.R.S.A., F.R.A.S., Uttarpara Raj.—

A Message of congratulation was sent to the Kumar Bahad
to which the following acknowlegment was received :—

Uttarpara *Rajbati*,
My dear Sham Lall Babu, 11th November, 191
I have accepted with my warmest thanks the Calcu
Literary Society's so kind cordial congratulations a
best wishes of this date——the date of my birth——
my attaining the 25th year.

With kindest regards and best wishes to yourself,
Sree Sham Lall Day, I remain,
24, Nimtola Street, Your very sincere frien
Calcutta. Sree Panchanan,

(Vide, Empire, 11th, *Bengalee* and *Indian Miror*, 12th a
Englishman 13th November, 1916.

) The Nineteenth Public Meeting, of the Forty-first session of the Society, was held in *College Square, Park*, on Friday, the 1st December, 1916, at 7-30 A. M., under the presidency of *Mahamahopadhayaya*)Dr. Satish Chandra *Vidyabhushan* M.A., Ph. D., M.R.A.S., F.A.S.B., Principal, Government Sanskrit College, Secretary to the Board of Sanskrit Exminations, Fellow and Member of the Syndicate and Examiner of the Calcutta University :—

Celebrate the Seventy-third Anniversary of the Birthday of Her Imperial Majesty Queen Alexandra of England :—

the *Chairman* taking his seat, Mr. Sham Lall Day, the *Founder-Secretary to the Society*, read the proceedings of the last year's *Seventy-second Anniversary of the Birthday* Meeting of Her Imperial Majesty, convened by the Society, on the 1st December 1915, and the following Message then received from Her Majesty Queen-Alexandra of England, on the 2nd December, 1915 :—

ieen Alexandra thanks Calcutta Literary Society for kind Congratulations.

e *Chairman* then asked Mr. R. Palit, (of Howrah), to address the *Meeting*. Mr. R. Palit said :—

Chairman and *Gentlemen*, since we met here last year to commemorate the *Seventy-second Anniversary of the Birthday of our beloved and esteemed Queen-Mother Alexandra, of England*, we had hoped that this ill-fated War, which has brought Christian Europe into contempt before all the nations of the world, would, sooner or later, be brought to a termination, and that the *Dove of Peace* would hover over the Continent of Europe. But our expectations have been doomed to bitter disappointment.

thers sacrificing brothers at the altar of *Moloch* : What a grim mockery of European civilization ! In this season of *Yule tide*, when peace and good will should reign in every home, we see to-day the demon of war stalking over the land bringing devastation and ruin everywhere.

coming here to celebrate the *Seventy-third Anniversary of the Birthday of H.M. the Queen-Mother Alexandra*, under the shadow of a world-wide sacrifice, we offer our supplications, this morning, to the Almighty, not only for the speedy victory of the British Arms, and its *Allies*, but, also for long life of Her Majesty the Queen-Mother. (*Cheers.*)

ntlemen, I should like particularly to speak a few words to-day, on the *Loyalty of the Indians*. A wave of *loyalty* has flowed throughout the length and breadth of the land innundating every creek and corner. It is, no doubt, one of the most gratifying signs of the times. Our spontaneous loyalty, our stead-fast attachment and devotion to the *Throne* have, touched the hearts of all Englishmen. The grumblings of discontent that were audible before the outbreak of the War, and which were misinterpreted in certain quarters as the portent of a revolution, have died down altogether.

en agitation for political reforms is not vigourously pursued. The consideration of contentious messages has been tabooed. *Loyalty with the Indians* is not a mere abstract sentiment, but the welling up of that virtue of the heart which makes gods of men.

e flower of our young men have voluntarily offered their services to fight as common soldiers for H.M. the King-Emperor of India, undergoing unheard of privations. Do not these things bespeak of our *loyalty to the Throne* ? I do not wish to detain you long for nothing. Remember always that we have our duty in the present crisis in Europe, and the manner in which we perform it will redound to our glory or shame.

e *Chairman* then said :—It is with great delight that we assemble here, this morning, to commemorate the Seventy-third Anniversary of the Birthday of H.M. Queen Alexandra. The *Calcutta Literary Society* has been celebrating this Anniversary since Her Majesty became The Queen-Empress of India, in 1901. We hope the Society will continue to celebrate this happy Anniversary for many years to come, and we earnestly pray to God for the complete victory of the British Arms and for the long life of Her Imperial Majesty. (*Cheers.*)

(*Vide, Empire*, 1st, & *Amrita Bazar Patrika*, 2nd December, 1916.)

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(20) The Twentieth Public Meeting of the Forty-first session of the Society, was held at the hall of the *Mahammed Laik's Jubilee Institution*, 29, Mirzapore Street, on Saturday, the 19th December, 1916, at 6 P. M., under the presidency of Rai Srinath Pal Bahadur, *Zamindar & Merchant*, Sir Dorabji Tata, *Kt.*, of Bombay, the *Hon'ble* Pandit Madan Mahan Malavia, Member of the Viceroy's Legislative Council, and others, graced the Meeting with their kind presence

On the *Chairman* taking his seat, Mr. Sham Lall Day, the *Founder-Secretary to the Society*, read the proceedings of the last Meeting, which having been duly confirmed, Mr. Sachindra Nath Mukerjea, *Vakil*, delivered an eloquent and highly impressive lecture on-

The Need of Technical Education in India.

At the outset, the speaker offered the honoured guests a cordial welcome. *Pandit* Madan Mohan Malaviya, he said, was their respected and beloved leader, who very ably represented the popular points of view in the *Industrial Commission*. He was doing his best there to place the standpoint of his countrymen on the great question of their industrial regeneration, and great expectations had already been built upon his labours.

Sir Dorabji Tata, *Kt.*, of Bombay, continued Mr. Mukerjea, was the worthy son of a worthy father, bearing a name that is one to conjure with in the whole country. He gave wise words of advice, as President of the last *Industrial Conference*, and was one of the foremost captains of *Industry*, of whom the country was well proud. (*Cheers*).

Proceeding, Mr. Sachindra Nath Mukerjea made a rapid survey of the whole field of *industrial* possibilities in Bengal. The cry has gone up, what to do with our boys. The learned professions are over-stocked, so much so that there is hardly any standing room in them, and, yet, hundreds of bright-faces and promising youths are crowding the legal and other professions and impairing the *National* efficiency. Not lawyers or schoolmen, who are not wealth-producing agents, but *industrialists* that are badly wanted in the best interests of the country.

Mr. Mukerjea suggested there should be a net-work of *technical* schools all over this Presidency, to prepare the boys for their vocation as manufacturers or pioneers of industry, so that there should not be a single district without a properly *equipped technical, school* and special schools for teaching *weaving, agriculture*, and *carpentry*, so that, the *industrial* craft should come into existence in all parts of the province.

The sphere of usefulness of the *Civil Engineering College*, at Sibpur, deserves to be widened. The speaker expressed surprise that the College only existed to supply *District Boards*, with a handful of Engineers and overseers A *Mechanical Engineering College*, in the opinion of the speaker, was a great desideratum to impart higher training in *mechanical engineering*, while a College of *Sanitary Engineering*, on the model of the *Royal Sanitary Institute of London*, is a crying want that should not long remain unfulfilled.

Electrical branches of work have opened up such unlimited vistas of usefulness that a separate *Electrical Engineering College* has become an urgent and imparative necessity. For proper instruction in mining, the speaker suggested the establishment of a *Mining Institute* at Ranigunge, or any other suitable place, on the lines of the *Royal School of Mining* in London.

Proceeding, Mr. Mukerjea said, that *commercial education in Bengal* has become an intolerable farce. There are a few struggling schools, with no co-ordination between them or proper control over them, that only aim at teaching *short-hand, type-writing* and *book-keeping*.

The *Government Commercial Institute*, unlike the *Sydenham College of Commerce*, in Bombay, was content with a low and grovelling ideal and its *raison d'etre* seemed to be to produce only a few drudging quill-drivers. Madras is looking up, in this respect, but Bengal is doing nothing to keep abreast of the present day requirements of commercial education.

The scheme of the *Government Commercial Institute*, urged the speaker, should undergo a radical change for the better, so that, it might turn out trained experts to devote themselves to the work of exploitation and not office-clerks to receive more kicks than halfpence for their patient drudgery.

Turning to *Agricultural education*, Mr. Mukerjea complained that the policy of the Government has been in this matter, that of *non-possumus*, Bengal is the only Province that has *no Agricultural College*, being, in this respect, worse off than Behar or Nagpur. The *Sibpur Engineering College* has not turned out much of a success, but the fault lies in the Government not making the prospects of the schools suitably effective. The *Cirencester scholars* of the older days were generally drafted to magesterial and judicial duties and deputed to try cases of theft or larceny, while their knowledge and experience could have been turned to better account, if more of them had manned the *Agricultural* Department and the *Demonstration* Farms.

Agriculture should be systematically taught in the village schools and to crown them, there should be a *Provincial Agricultural College* to provide the much-needed supply of trained men to introduce innovations in the antiquated system of our *agricultural* work and set up as *agriculturists*, on the lines suggested by Sir Daniel Hamilton, *Kt.*

The speaker concluded with an impassioned appeal to the Indian Members of the *Industrial Commission* to lay their heads together with the leaders of the country and others, who have devoted careful attention to the subject, devise suitable measures for the *Industrial* regeneration of the country and press them hard upon the *Industrial Commission* and the Government, so that the economies of the *Bhadrologue* class, which is at present faring so deplorably, might look up, and the wealth of the country and the efficiency of the people might increase, followed by the spread of happiness and contentment all round. *(Cheers.)*

Mr. Prafulla Kumar Basu then addressed the Meeting.

The *Hon'ble Pandit* Madan Mohan Malaviya, in a few well-chosen words, thanked the Meeting, on behalf of *Sir Dorabji Tata, Kt.*, and himself for the cordial welcome accorded to them on the occasion. He bestowed a warm eulogy upon Mr. Sachindra Nath Mukerjea, *Vakil*, for his interesting and inspiring speech, and thanked him for his Instructive and useful suggestions, which, he said, should receive proper attention at the hands of those interested in the industrial salvation of the country. (*Cheers.*)

The *Chairman* then addressed the Meeting. He said :—

Gentlemen,

Before we part, I wish to make a few remarks, and I can assure you that I will not detain you much long by the infliction of a speech at the fag end of the day, when your patience must have been well-nigh tired by the day's work.

In the first place, I beg to offer you my most cordial thanks for electing me as *Chairman of this Meeting*. I could have wished the business had been entrusted to some worthier hands, and there is no shadow of a doubt that I am voicing the views of the *Meeting* in saying that it would have more befitted the occasion and harmonised with the subject-matter of to-day's lecture, if the *Chair* had been taken by the *Hon'ble* Sir Dorabji Tata, *Kt.*, who, in the midst of his innumerable engagements, has, with considerable sacrifice of his valuable time, spared a few moments to grace the Meeting with his kind presence.

You are well aware that he is a Member of the *Indus Commission*, now holding its sittings in our city. Chairman of the Directorate of the well-known Comp *The Tata Iron and Steel Work*, a brilliant model *deshi* enterprise, he is closely identified with all makes for the organisation, development, and improve of the indigenous industries of the country.

A better selection you cannot imagine. I doubt not, suggestions and recommendations will have great w with the Commission, and ultimately with the Govern in the solution of the Industrial problems of the day.

On behalf of the Meeting, I beg also to offer our hear thanks to the Hon'ble Pandit Madan Mohan Mal for his very kindly taking part in its proceedings. interest and activities in all matters, educational, espec in connection with the inauguration of the Hindu versity, are well-known, and I fully associate myself Mr. Sachindra Nath Mukerjea's remarks rega him. (*Cheers.*)

As for the subject-matter of the lecture, which has been ably dealt with by both the lecturers, I cannot prete know much about it, and, therefore, it would be arrogance on my part to offer any remarks. As conginial subject, closely allied to the Industrial top the day, I could only suggest the discussion of their and recommendations in the press, to which they w undoubtedly a valuable contribution. (*Cheers.*)

The *Meeting* dissolved with votes of thanks to *Chair* and the *Hon'ble* guests of the evening.

(*Vide, Bengalee*, 10th, *Empire* and *Amrita Bazar Patrika*, December, 1916.)

(21) The Twenty-first) Public Meeting, of the Forty-first s of the Society, was held in *College Square Park*, on Tu the 12th December, 1916, at 7-30 A. M., under the dency of *Mahamahopdhyaya* Dr. Satish Chandra *Vid shan* M.A., Ph.D., M.R.A.S., F.A.S.B., Principal, G ment Sanskrit College, Secretary to the Board of Sa Examinations, Fellow and Members of the Syndicat Examiner of the Calcutta University, to celebra

Fourth Anniversay of the Delhi Coronation Da

Mr. Sham Lall Day, the *Founder-Secretary to the S* having read the *proceedings of the last Me* which was duly confirmed, the *Chairman* Mr. R. Palit, (of Howrah), to address the Meet

Mr. R. Palit said :-

Mr. Chairman and *gentlemen*, we have begun to upon the day, on which His Imperial Majesty King-Emperor of India, set his feet on India with feelings of elation. We, as a nation, are of the memorable day. The day on which His Excellent Majesty graced the *Throne of Delhi* wi Majesty's august presence, in company with the I Chiefs and Princes of India, and it will be h down to posterity, as a red-letter day in the ann *Hindusthan* for it represented the wealth, the and the culture of the land. (*Cheers.*)

Gentlemen, it reminded us of the eventful *R Yagna*, commemorated by the *Hindu* Emper proclaim the suzeranty of their rule. It was, i a spectacle to conjure with—the Royalties of India with traditions of their great past assem to offer the homage of their heart with flow loyalty and devotion at the feet of His Majest King-Emperor of India. This sentiment of l permeated the inarticulate masses, and a huge of loyalty passed over India.

All India—from the Himalayas to Cape Com throbbed with sentiments of loyalty. From wh village or town His Majesty passed, people f from all places to have a glimpse of the King-Em for the sight of an Emperor, to a *Hindu*, is fi with many blessings from Heaven. Yea, it auspicious day with a *Hindu*. His Majesty' interest in the welfare of the masses was evinc the grant of *Fifty lakhs of Rupees yearly* for the illumination of those men pining away in the da of ignorance—

is His Majesty's noble desire to see every home in India lighted by the torch-light of knowledge. Knowledge s power, and what wonders it has wrought in Japan, merica and the United Kingdom, can very well be gauged by the rapid strides education has made in hose places.

a, especially, is much in need of national life and nothing so vitally affects our interests, or is so deeply calculated to wound our susceptibilities as the policy hat will put a spoke in the wheel of education. Illiteracy runs rampant everywhere in India.

he masses could be converted into true sterling manhood of the nation by education what a mighty dynamic force they would become in the uplift of India. *Education* is the war-cry of India to-day in ier struggle for existence. Linked as India is with England to-day, the education of her masses will not only be conducive to immense service to England, but England will be strengthened in the strength of India and this has been well demonstrated in the present *Great European War*. Her men have not only opened their purse-strings freely, but the best and the noblest of ier sturdy sons have willingly sacrificed their lives in the present *War* in Europe, to save England from the ignominy of an invasion by the infernal *Huns*.

thought of the *Delhi Coronation Durbar Day* will ever remain green in our memory, for it was, on this day, that His Most Gracious Majesty made a permanent grant for *Primary Education* in India, and, may those who rule India to-day take a leaf out of his book, is our fervent prayer. (*Cheers.*)

Chairman then made a nice little speech. He offered up a prayer to God for the long life, health, peace, and prosperity of His Imperial Majesty The King-Emperor of India and for the speedy termination of *War* and complete victory of the British Arms with the *Allies*. Meeting dissolved with a vote of thanks to the *Chair*. *le Bengalee*, 13th December, 1916.)

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ord, the following illustrious personages, amongst others, also presided at the various Public Meetings of the Calcutta Literary Society ; *Viz* :—

Highness Princess Maharani Sri Tara Devi, of Napal,
or-General A. C. Litchfield, Consul-General, U. S. A.,
eral H. Mattson, Consul-General, U. S. A.,
eral Samuel Merrill, Consul-General, U. S. A.,
eral W. H. Michael, Consul-General, U. S. A.,
ab Nasir-ul-Mamalak Haji Mirza Shujaat Ali Beg Sahib, Consul for Persia.

Hon'ble Sir John Woodburn, K.C.S.I., Lieutenant-Governor of Bengal,

Hon'ble Sir Charles George Henderson Allen, Kt., I.C.S., Chief Commissioner of Assam,

Hon'ble Dr. Sir Ashutosh Mukerjea, *Saraswati, Sambuthagama Chakravarti, Sastra Vachaspati*, Kt., C. S. I., M.A., D.L., D.Sc., F.R.A.S., F.R.S.E., Judge of the High Court and Vice-Chancellor, Calcutta University,

Hon'ble Mr. Ashutosh Chaudhuri, BAR-AT-LAW, M.A., Judge of the High Court,

Hon'ble Sir Vithaldas Damodar Thackersay, Kt., Bombay,

Hon'ble Sir Gungadhar Rao Madhav Chitnavis, K.C I.E.,

Hon'ble Baba Sir Khem Singh Vedi, K.C I.E., of Panjab,

Hon'ble Maharajah Sir Pratap Narayan Singh Bahadur, K.C.I.E., of Ajodhya,

Hon'ble Maharajah Ranajit Sinha Bahadur of Nashipur,

Hon'ble Nawab Fateh Ali Khan Kazilbush, C.I.E.,

Hon'ble *Vidya Vinada* M.Ry. P. Ananda Charlu Avargal, Rai Bahadur, C.I.E., B.L., Advocate, Madras High Court,

Hon'ble Mr. Gopal Krishna Gokhale, C.I.E., of Bombay,

Hon'ble Mr. Mahammed Ali Jinnah, BAR-AT-LAW.,

Hon'ble Mr. Surendra Nath Banerjea, Editor, *Bengalee*,

Hon'ble Mr. Bhupendra Nath Basu, M.A., B.L.,

ab Syed Mahamed Sahib, of Madras,

Revd. Dr. K. S. Macdonald, M.A., F.U.C,

Revd. Dr. James Morrison, M. A., D. D.,

Revd. Dr. James M. Hamilton, M. A., D. D.,

Revd. Thomas William Norledge, M. A.,

Revd. Earnest F. Knight, M.A., Minister, Union Chapel,

Lalmahan Ghose, *Bar-at-Law*,

J. Chaudhuri M.A., *Bar-at-Law*., and others.

My Lord, I am glad to announce it to you that twenty-six illustrious personages have graciously been pleased to become *Patrons and Honorary Members of the Calcutta Literary Society*, during the year 1916, for which the grateful thanks of the *Institution* are hereby given to each of them. They have duly been elected.

My Lord, it is a matter of great satisfaction, which must cause legitimate pride to all connected with the *Calcutta Literary Society*, that the Right Hon'ble David Lloyd George, P.C., D.C.L., (*Oxon.*), M.P., late *Secretary of State for War*, (who is an illustrious Patron of this Institution, since 7th August, 1913), has now risen to occupy the most exalted and honored position of *Prime-Minister of the British Empire*. (*Cheers.*)

We sincerely congratulate him on the fresh honor bestowed upon him by this appointment and we sincerley hope that he may long live to enjoy the honour. (*Cheers.*)

Two other prominent Foreign Members of this Society, *Viz* :—

(1) The Right Hon'ble the first Viscount Milner, *Bart*, G.C.B., G.C.M.G., D.C.L., L.L.D., M.A., P.C., M.P., (an illustrious Patron of this Society, since 7th November, 1902, or, upwards of fifteen years), and

(2) The Right Hon'ble Arthur Henderson, P. C., M. P., President of the *Board of Education*, in England, since 1915, (an illustrious Patron of this Society, since 9th July, 1915), also now promoted to high places in the *British Empire*, a fact upon which the *Society* may well congratulate itself. (*Cheers.*)

Gentlemen, the *Society* hereby tenders its grateful thanks to the Hon'ble Sir Lancelot Sanderson, Kt, K.C., M,A.,LL.B., Chief Justice of Bengal, for His Lordship's graciously condescending to become one of its Patrons and Honorary Members, in succession to Sir Lawrence Hugh Jenkins Kt., K.C.S.I.,K.C., Chief Justice of Bengal, who is its Patron since 2nd May 1909.

One great desideratum of the *Society*, which serves to no inconsiderable extent to handicap it in its operations, is that the *Society* is not yet possessed of a local habitation of its own, although it has been the eldest child in the family of the societies of its class in Bengal, and in spite of its numerous distinguished patrons, members, and well-wishers. If the *Society* has lacked in any thing, it is in the spirit of ostentation and advertisement, without which very few things seem to flourish in the age in which our lot has been cast.

Even the most progressive and prosperous society cannot hope to have a permanent lease of life without a building of its own. So, a decent local habitation for the Calcutta Literary Society is the supreme and most pressing necessity. It is to be hoped that the Society will not long be without a permanent building, which is urgently called for in view of the growth in its sphere of usefulness.

The humble individual, who is now standing before you, has devoted his whole life and earnings to the work of this *Literary Institution*, since the last *Forty-one years*. Most of his former colleagues and fellow-workers have left the world, and he feels that his days of labour, too, will have ceased before many years are over.

It will be a great consolation to him, in the evening of his life, and before its close, if he is assured that his works will be continued and the *Society*, for which he has laboured all his years, will have a habitation of its own. He can claim for the *Society* that it has proved to be a loyal, useful, and patriotic Institution in Bengal, and, as such, deserves public sympathy and support. (*Cheers.*)

He, therefore, ventures to appeal to its generous Patrons, Members, and well-wishers, to come forward and assist in the perpetuation of the *Calcutta Literary Society*. A commodious lecture-hall, with suitable accomodation for the *Library of the Society*, is a crying necessity, which cannot any longer be ignored. It is sad to reflect that a Society having a creditable record of work stretching for *Forty-one years* has no place to call its own and co-ordinate its activities.

The *Society* is now the oldest and the only surviving *Literary Institution* of its kind in Bengal. We have grown grey in its service, and the day is not distant when a new generation will step into our shoes, and we, its oldest members, may be judged by the richness of the legacy we have left behind.

Gentlemen, it is now to be earnestly hoped that under the august presidency of His Lordship the Hon'ble the Chief Justice of Bengal, at to-day's *Forty-first Anniversary Meeting*, will be of happy augury in opening a new chapter of increased usefulness in the history of this *Literary Society of Forty-two* years' standing, and that, before long, this much-needed want of a permanent building will be removed.

My Lord, I hope it would be deemed neither very ambitious, bold, nor venturesome, if I suggested that your Lordship should touch the trowel of its foundation and the silken strings of its future purses.

I fervently hope and trust that, by the grace of God, the *next Anniversary Meeting of the Society* will be marked by the laying of the *Foundation Stone* of the building of the *Institution* by your Lordship himself, who is one of its illustrious Patrons, Members and well-wishes. (*Cheers.*)

The *Society* is founded specially upon the principle of strict adherence to the British Crown and the *Institution* has thus been the means of bringing together the rulers and the ruled on one common platform.

To the Patrons, Members, friends, and well-wishers of the *Society*, I beg hereby to express my deep obligation for their unabated interest in the welfare of this *Literary Institution* of *Forty-one years'* standing.

The sincere thanks of the *Society* are hereby submitted to Dr. Henry Stephen, M.A.,Ph.D., Professor, *Calcutta University*, who was quite pleased to preside at our last *Fortieth Anniversary Meeting*, to the gentlemen, who delivered lectures at its various public Meetings, and to those who presided on the occasions, as well as to those who lent their halls for holding its Meetings, during the year under review. (*Cheers.*)

The *Society* records its grateful appreciation of the kindness of the editors of the English and Vernacular newspapers, who have found space in their respective papers, for publishing the proceedings of the various public meetings and letters connected with the *Institution* during the year 1916.

The grateful thanks of the *Society* are also hereby tendered to the donors and subscribers, who voluntarily helped and thereby encouraged the *Institution* last year.

Gentlemen, let us now thank the Almighty Disposer of Events, by Whose fostering care this *Society* has been able to complete *Forty-one years* of its existence.

May God continue to shower His choicest blessings upon us, grant us strength to continue in our work, and cheer us in times of difficulty. (*Cheers.*)

In conclusion, let us pray to the Giver of all things that He may shower His choicest blessings on your Lordship and on your Lordship's amiable consort Lady Sanderson, who has already endeared herself to the teeming millions of India. (*Cheers.*)

After Mr.Sham Lall Day,the *Founder-Secretary to the Society*, had finishd his *Report*, Kumar Rajendra Narayan Roy Bahadur, of *Jorasanko Rajbati*, (Honorary Presidency Magistrate,&c.), in proposing the adoption of the *Forty-first Annual Report of the Calcutta Literary Society*, addressed the assembly thus :—

Kumar Rajendra Narayan Roy Bahadur's speech :—

My Lord the Honble Chief Justice and Gentlemen :—

The task of proposing the adoption of the *Forty-first Annual Report* on the working of such an important and useful Institution like the *Calcutta Literary Society* has fallen upon me.

I need hardly assure you that I consider this as an hon but I wish the task had devolved on some other a member connected with the Society for a longer per than I am. Nevertheless, it is with the greatest plea that I take up the duty.

In the first place, I venture to add my humble expression gratefulness to the richly deserved enconiums passed my friends, Dr. Sarat Kumar Mullick, M.D., M.S., Dr. Henry Stephen, and Mr. J. Chaudhuri, *Bar-at-Law* the kindness and generosity with which the distinguis high official, the Hon'ble Sir Lancelot Sanderson, K.C., M.A., LL.D., Chief Justice of Bengal, has, a the numerous calls on His Lordship's valuable time, fo time to grace this meeting with His Lordship's au presence, this afternoon. (*Cheers.*)

The *Calcutta Literary Society* was founded in the Eighteen hundred and seventy-five, and we have here to-day to celebrate its *Forty-first Anniversary*. has performed a most useful function by holding *two one public meetings*, in which lectures and discourses subjects, not only very important, but of the most ag able character, have often been discussed by distinguis scholars and persons of acknowledged renown and putation, for, during the year under review, no less t *twenty-one* such meetings have been held and rep of these meetings have been forwarded to personages highest dignity and position and expressions of k sympathy were received in reply.

The Society has been and is still performing one of the n agreeable functions amongst us, and I most fervently h that it will continue to do so for years and years to co (*Cheers.*)

Gentlemen, with these few words, I beg to propose that *Forty-first Annual Report of the Society*, now before be formally adopted. (*Cheers.*)

Dr. Satish Chandra Vidyabhushan's Speech :—

Mahamahopadhyaya Dr. Satish Chandra *Vidyabhushan*, M Ph.D., M.R.A.S., F.A.S.E., Principal, Governn Sanskrit College, Secretary to the Board of Sans Examinations, Fellow and Member of the Syndicate Examiner of the Calcutta University, in seconding proposal, addressed the *Meeting* thus :—

My Lord and Gentlemen :—

We have listened with great interest to the Report of work of the *Calcutta Literary Society* done during year 1916. It is a brilliant record of the useful w There were *twenty-one* sittings during the year u report.

The indefatigable Founder-Secretary to the Society, B Sham Lall Day, has the knack of utilising the serv of all literary men worth the name, not only resident Calcutta, but also those who may happen to visit our now and then.

The vigilant Mr. Day is sure to fall upon even chance visit and give them no rest till they have done something his Society. It is no small matter that during the *F two years* of its existence the *Calcutta Literary So* has never done anything likely to displease the Gov ment or the public. (*Cheers.*)

But, there is one thing which the Society is badly in n of ; *Viz:*—its own house where it may be located. At pre it is a peripatetic Institution moving from place place when its meetings are to be held. The Foun Secretary, with his usual zeal, is trying to secure it a suitable habitation and the presence to-day of Hon'ble the Chief Justice of Bengal at this *Forty- Anniversary Meeting* is a sure guarantee that the Secret efforts are sure to be crowned with success, in no dis future. Now I wish the Society every success. (*Cheer*

With these few words, I beg to second the adoption of Report that has just been so ably proposed by my fri Kumar Rajendra Narayan Roy Bahadur. (*Cheers.*)

Mr. J. Chaudhuri, M. A., Bar-at-law's speech :-

Mr. J. Chaudhuri, M.A.,*Bar-at-Law*, Editor, *Calcutta We Notes*, in supporting the proposition, said :—

That he would welcome the idea of a well-organised *cutta Literary Society* being housed in the neighb hood of the College Square. If it could be furnis

h a reading-room and library, he was sure it uld be a favourite resort for the young and the old e. If the Founder-Secretary, who is so well-wn for approaching all classes of people, from the ghest to the commonest, for lending their kind patro-ge to the Society, would pursue with the zeal and rsistency, which is so characteristic of him, there l be little doubt that he would be able to accom-sh the object he has in view. The only practical stacle to it would seem to be the present War, but this r had taught them the lesson that by persistence d perseverance every obstacle may eventually be rcome. If the Founder-Secretary would take cour-e from the lesson and never despair of accomplishing deal, there could be little doubt that he would be to find the Society suitably housed at no very ant date. *(Cheers.)*

orable President then confirmed the Forty-first Annual por of the Society. He asked Mr. Sachindra Nath kerjee, B.L., *Vakil*, to deliver his lecture on.—

The Hindu Ideal of Culture :—

Mukerjee began by referring to the excellent work dered by the Calcutta Literary Society during a long d of more than forty years. A Literary Society is true measure of culture of a community and judged this standard, the Calcutta Literary Society has deserv-well of the community in this great city by holding a larger interest in life. The Society had grown up m small beginings and when he contemplated its growth d development, he was reminded of the words of Lowell.

O small beginnings ! Ye are great and strong,
Ba on a faithful heart and tireless brain.
Ye build the future fair, Ye conquer wrong.
Ye earn the crown and wear it not in vain.

not yet been for the Society to earn the crown, her thorns and thistles had been the guerdon of their ours but he hoped that by the blessings of God and the sympathy and best wishes of all, the Society would grow from more to more and find an abundant measure of ess for its varied useful activities.

He referred to the want of a suitable building for the *Calcutta Literary Society* and appealed to the public to move this long-felt want.

Chandra Nath Mukerjee then referred to the inhuman atrocities perpetrated by the Teutons in the name Kultur and said that if it was the recent develop-ment of the ideal of culture, the sooner God's thunder as hurled upon it, the better for the civilization of the world and the progress of humanity.

The *ideal of superman* was condemned in unmeasured ms and contrasted with the sweet *Hindu conception* harmony. While brute strength was the measure of man perfection with the modern Huns and aggres-on, was the dormant principle in their code of hics, the *Hindu* laid stress on peaceful development d love and goodwill among men.

ure, as sweetness and light, as the study and the ursuit of perfection, as growth in wisdom and beauty as explained at length and with great force and the cturer dwelt impressively on the quest of the Infinite, the distinctive peculiarity of the *Hindu* mind.

Mukerjee concluded, with a glowing and rapturous, ersation dwelling on the spiritual renascence of the East in which, he said, *India* will fully participate ing inspired as she now is, with the stirrings of ew life and new hopes and aspirations. *(Cheers.)*

Mr. R. Palit's speech :—

Hon'ble President then asked Mr. R. Palit to read his paper on the subject which was as follows :—

Ladies and Gentlemen—

a truism, perhaps worth repeating, that more than ve to-day are our children, and the children of the ation, generally, the most precious asset of the Empire; and how best to equip them for the battle life with the best sort of culture, is one of the most ficult problems that one has to solve. Never before have we felt, so seriously, or with such awe, the responsibility which rests with us, with regard to the sort of culture to be given to our young men. It ushered in a new era, so to speak, in 1797, when King Charles Grant submitted his *Observations* on the state of society among the Asiatic subjects of Great Britain, and suggested culture as a remedy of the situation. So it was that institutions were establish-ed to bring the light of culture into the minds of our countrymen.

Ram Mohun Roy was our first nation-builder, and, after him, came David Hare, who built the *Hindu College*. The Missionaries then opened their institutions. Macaulay's rhetoric settled the controversy between *'Anglicists and Orientals,'* and English became the medium of instruction. Wood's despatch of 1854 led to the foundation of the Indian Universities.

What is the situation, *gentlemen*, after a century of this educational experiment ? The situation, to say the least, is one of perplexity. The strong leaven of English culture has brought about a complete transformation in the character of our young men. Eng-lish culture, with altogether a different ideal from that of ours, has converted our students into a sort of godless men, with hardly any faith in religion. In a fine passage, a great *Irish poet*, who calls himself *"A. E."*, has the following words :—*"The wild riders went forth to work their will."* In a similar manner, the wild riders of the education department, since the days of Lord Macaulay, have gone forth to work their will on Indian minds ; and the result is educational disequilibration. *Free trade*, in English categories of life and thought, has been the free wreckage of old beliefs. Greco-Latin culture has communicated a new impulse to our life ; it has not solved our problem ; and you, who read every day of the great conflict of nations in Europe,—you may easily understand what have been the results of the new scientific culture in the West. The burning of Louvain, the destruction of Rheims, the sinking of ships, the slaughter of men and women—such has been the outcome of a culture, which has devastated Europe. Science, technics, organization, efficiency have their place in life ; but left alone to rule unchecked, they have produced the whirlwind of an ag-gressive civilization. If education is to be a saviour of our society, its programme must be controlled by the spirit and ideals of *Hindu culture*. Any deviation from such ideals in the task of nation-building is doomed to failure. Any attempt at moulding the life of our young men on the ideals of western culture would go to make of them a total wreck of humanity.

What is the meaning of culture ? *Culture* may be summed up as the organized context of the mind of a nation or an individual, the sum-total of their strivings, aspirations and their ideals, the context of the life in man. This life has three forms ; *Viz* :—

The first is the theoretic, appearing as man's longing to know, man's disinterested desire for truth.

The second is the practical, appearing as man's desire to realize the good.

The third is the aesthetic, appearing as the desire for beauty and worship,—

the longing to have repose in art and religion. Some savants in Europe limit culture to the beautiful, while others, like Kant, identify culture with the intellectual life of man. The *Hindu's* is a compre-hensive view of culture and refers to the full context of the mind, enlightened, disciplined, refined.

Every great civilization is the objective realization of a type of *culture*. Thus, the German civilization is shaped by a *culture*, which makes the will to dominate over everything else. A Spanish writer, Senor Melgar, has remarked that the German system of education has created *the summum of material civilization and the absolute absence of moral civilization*. Greek civilization was shaped by a *culture*, which regarded activity as the essence of virtue and which trained the young men as citi-zens. The English are a practical people with a

sense of kindly humour and a dislike for dogma; they are instinctive pragmatists. *Culture*, from the English standpoint, is, essentially, related to practical life. "*Knowledge is power*": and what is true must work.

> "*Life is not an idle ore,*
> *But iron dug from central gloom,*
> *And heated hot with burning fears,*
> *And dipped in baths of hissing tears,*
> *And battered by the shocks of doom*
> *To shape and use.*"

The *Hindu civilization* was controlled by a *harmonious culture*. The *Hindu conception* of the perfect man is that of the *Yukta*, the harmonized one. Voltaire would have us work without thinking, else would life become unbearable. The *Hindu ideal of culture* does away with this antithesis of work and thought, action and morals. So it is, we read over and over again in the *Gita*, that the *Sankhya of thought* and the *Yoga of action* are both necessary. *He seeth who seeth that the Sankhya and Yoga are one. Sri Krishna* is, you know, regarded in the *Hindu books* as the *model man*; and why? The word *Krishna* is radically connected with *Krishi*, which means *culture*: and *Krishna* may well be interpreted to mean the man of *culture*. The life of *Sri Krishna*, indeed, is a significant illustration of the *Hindu* conception of the life of *culture*, which is the life of balance, of harmony. *Karma* and *Gnan* and *Bhakti* are beautifully blended in the blessed life. In the council of the kingdom, he speaks and behaves as a man of action, a statesman-warrior: in the *Gita*, he speaks as a great teacher and has given the world a wisdom-scripture of matchless beauty, and something of his *Bhakti*, his wondrous love for nature and man and the Eternal Unseen is revealed to us in the stories, which tell of how he moved with the flute upon his lips, moved from place to place, from village to village, and hamlet to hamlet chanting the song of sacred love and ravishing the hearts of the *Gopis*, the simple innocent milk-maids in the distant past. In *Krishna*, knowledge and action and emotion were not sundered, but were harmonized in their highest form so far as his earth environment could permit. *Krishna* is our symbol and our model of the life of *culture*.

This *life of culture* in its three forms:—

(1) Theoretical,
(2) Practical,
(3) Aesthetic,

is beautifully represented by three significant *Hindu* terms; *viz*:—

(1) *Darshana* (insight),
(2) *Dharma* (social good),
(3) *Sanga* (fellow ship),

And I proceed to interpret each one of these aspects of *culture*. *Culture*, in the first place, is the life of *Darshana*. What is *Darshana*? The word means seeing, sight, perception, and vision, we may call it synthesis; *culture* is synthesis of knowledge. It is not mere accumulation of facts: modern curriculum of studies involves a survey of too many subjects, too many text-books; neither specialization nor encyclopaedic teaching constitutes *true culture*. Passion for knowledge is good, but, knowledge should be a synthesis. Therefore, the student should develop, at once, his intellect and his intuition. Bergson has rendered service to his generation by indicating the value of intuition, but he misses the right link, when he postulates a complete cleavage between intellect and intuition. The *Hindu* books regard the two, as interpenetrating one the other. *Culture* may be summed up as the means of *salvation*.

Culture, in the next place is the life of *Dharma*. They err, who condemn the *Hindu Ideal* as unpractical; the great *Hindu* teachers of the past were wiser than the critics of to-day; the life of *culture* regarded as more than a synthesis of knowl It was life of *Dharma*, a life practical. *Dha* involves a sense of social solidarity; *Hindu* believed in the social value of educa he believed that the desire to realize the good was an instinct operative in each indivi The theories of *Karma* and *Re-birth* were philosophical foundation of belief in social solid I work for society, for the *social order* of the fu which, I know, cannot be secured in my life- because, my *real self* will not die, but will abide return in another body to share in the life society, which I seek to shape to-day. I not if, in the literature of the world, is a loftier conception of social solidarity thar *Hindu* one, which permits me to think, to be that I may be linked birth after birth with *social life* of my people. Hence, too, the pe reverence for the social order in ancient India.

Yet another element which entered into the *H* conception of *Dharma*, was a consciousness o universal immanence of the Divine. The *H* knew that physiological explanations of life expl little, that *true culture* must make its appe the soul. So it was that the school was a part o temple, and it was around a temple that the cen civilisation was built. In the *University of Nal* there were hundred pulpits for preaching the reli ideals, and students, we read, attended these disco without fail even for a minute. The school be thus a *temple of wisdom*. *Culture*, in the third pla regarded as a *life of communion*—fellowship (*Sa*

Modern educational machinery was conspicuous f absence; education included both training teaching; and to draw out the sentiment o higher self, the method of fellowship was empha in all educational work. And, first, the student to have fellowship with Nature; schools and colle the great *ashramas* of old, were situated in invested with beauties of Nature. Every lived as a child of the open-air; he felt the si magic of the earth; he had his daily bath open exercise in the open air; so it was that h joyed the daily exercise, he developed the improved the appetite, trained his sensory nervous system, developed his brain and, in the and worship of Nature's great life and the beau common things, he realized his kinship with mystery that is God. He learnt to love flower offered them as a sacrifice to *Saraswati*. (Godd learning).

To feel one's kinship with the flower, with Nature's der and beauty, is to receive education, which books and libraries cannot give. Students in *old ashramas* were given silent periods, when could commune with Nature; so, their hearts be purer, their impulses finer; and, in these si periods, were born the resolves, which revolutio their lives. The *silent child* is wiser than M Aurileus speaking. The student in the *old ashr* was such a *silent child*; silent, healthy, st self-controlled, full of tender emotions, tha matured in the years of his manhood, to be efficient citizen, a *true Aryan* house-holder, a dian of the *great Ideals* of Mother India.

The student was to have fellowship, not only *Nature*, but, also with his *Guru*. The *Guru* not a paid teacher; no fees were received in sc and colleges of ancient India. A *Guru* is define the books, as one "*who performs the purifica ceremonies over a boy and instructs him in the sc of knowledge.*" The *Guru*, (the teacher,) was th be a man of purity, of scholarship and great intuit He did not interfere much with the life of the p He never regarded his pupil's mind as a *tabula*

(a blank page); he believed in the organic growth of the pupil; and the method, he employed in order to bring about the development of his pupil's personality, was one of suggestion and sympathy; he had the child-like eagerness to share his knowledge, his experience, his lifes with those whom he accepted as his pupils. How unlike he to the modern teacher in India, who admits the pupil to his office-room, but not to his heart, who behaves as an official dressed as an authority, not as father anxious to bless the students, and so be blessed. No wonder, students hastened from all sides to such *Gurus*; they came, says an ancient book, like waters to the deep; they came with the fuel in their hands as a symbol of their sacred vow to serve their Teacher and maintain the sacred fires of the Race-ideals and Race-culture; they lived in the *Guru's* house, as members of his family, his spiritual sons; the schools and colleges were centres of *social Ideals*, not mere academies of learning; the *Guru* was not a pedagogue, but a great man, the burden-bearer of a *great Ideal*, the witness to a great life. The pupil's fellowship, with such a teacher, trained him as no books and academic addresses can: obedience to the teacher and service were *conditions of knowledge*; the very meaning of the word *Ashrama* is the place of austerities, (*i. e.*,) the place, not simply of learning, but of discipline and service; the student's intellect and will and emotions were disciplined; he learnt the power of concentration, the control of thought activity; he learnt to avoid prejudice in the quest of knowledge; he learnt to control his *vague desires*, to organize his impulses, to practice *Brahmacharyya*; he learnt at the feet of his *Guru* of his essential kinship with Cosmic Reason; he learnt to discern the values of the inner world, and so to revere the inner principles of conduct and life.

Great was the discipline imposed upon the pupil; and great the reverence inspired by the teacher. During the seven hundred years, since the foundation of the *Nalanda University*, says the Chinese traveller, there has been not a single case of guilty rebellion against the rules. The *Gurus of old* won their pupils' hearts; for, teaching was, with them, not a profession, but a ministry, a service, an apostolate, and the pupils lived in the *Guru's universe of Love*. If only the modern world had many such *Ashramas*, centres of Truth and Love and Beauty—there would not be, I am confident, the sordid evil things that have scarred the great civilizations of the modern world.

The student was trained, in the third place, to a fellowship with national traditions. The modern mistake of the multiplicity of subjects was scrupulously avoided by the wise ones, who framed the curricula of studies in ancient India. The student of to-day reads so many subjects and so many text-books, which have no living relation whatsoever to the problems of his people; and he feels that *culture* ends in *headache* or *dyspepsia*.

The student in ancient *Aryyavarta* read a few books including the great classics of the nation—the *Ramayana* and *Mahabharata*—and he felt the inspiration of the past. The classical literature of the West is of great value for modern India engaged to-day upon the various problems, arising out of the new national consciousness; *Greco-Latin culture* has a message for the sons and daughters of the soil; but the new Renaissance, for which the world is waiting, will not come until we, in India, recognize the vital value of *Hindu* literature. The poets of ancient India are become a part of our race-experience; they enter into the daily life of India's masses; they are the veritable exponents of our race-ideals; race-mystics were those great savants, who wrote the *Ramayana*, *Mahabharata*, *Sakuntala*, the *Vedas*, the *Upanishads*, and the *Bhagabatgita*. These books will introduce India's young men to a world surcharged with a national, a spiritual, and an ethical atmosphere; they will enrich the life of the world. For *Hindu* poetry is charged with the creative power of the *soul*, that is above the dust and heat of the controversial, sectarian aspects of things; it throbs with the joy and worth of life and living; it vibrates with a message of the *Glory* and the wonder of the AUM. It is a literature of intense realization and thrills with notes of a lovely music, like the singing of those celestial ones, of whom we read again and again in the ancient books.

The student was to have fellowship, not alone with *Nature*, the *Guru* and the national Past; he was to have fellowship with the Present. God is the great inspirer of the Past and the Present, and every one, who studied in the great *Ashramas* was expected to be in touch with the social life; he had to go out of his *Ashrama* every day and get clothes, food, bedding and medicine from householders in villages; he also had to serve his teacher in a variety of ways. So developed the student-life full of tender grace and beauty; full of work power and character-power; the pupils' lives grew like the lily, in purity and spontaniety;—lives marked for purity, humility, passion for truth, and loving service; the students were in knowledge like a child, in intellectual force like a giant.

Great universities sprang up in different parts of India, one of them having as many as three thousand students; great thinkers, poet-seers, writers, astronomers appeared; and great women, like *Gargi* and *Maitreyi* spoke on *Mimansa* (Philosophical Inquiry); over forty thousand volumes were written and *Hindu culture* made its influence felt in distant lands, like China, Persia, Egypt, and Rome.

Not many of India's students to-day are aware of the rich and varied contents of *Hindu culture*. It was a fashion, some time ago, to damn the *Hindu* literature with faint praise and call it the product of fancy. Ueberweg thought that the *Hindu* revelled in mere imagination and could not produce *Philosophy*; and Hegel wrote his *Philosophy of History* with the idea that the evolution of *World's thought* was exhausted at the shores of the Mediterranean. A careful study will show that *Hindu Culture* is significant and varied. We have books on *Mathematics*; read them and you will know that the *Hindus* invented the decimal system, and were well-versed in *Geometry*, *Algebra*, and *Trigonometry*. We have books on *Astronomy*; and these show that the *ancient Hindu* discerned the diurnal motion of the earth. We read of the greater knowledge of *Bhaskara*, of the observatory of Raja Jaya Singh; there are books, again, showing how great was the progress made by the *Hindus* in experimental chemistry; there are books, which record the *Hindus'* knowledge of *Physics*, *Optics* and *Accoustics*; the ancient *Hindus* were familiar with *Medical Science*, with anatomy, and the methods of observation and experiment; *Charaka*, the head physician of King *Kanishka* was a medical expert; *Panini's book* is a monument to genius and is one of the world's few great books on *Grammar* and *Etymology*. Then, we have books on *Lexicography*, *Prosody*, *Rhetoric*, *Painting*, *Music*, *Sculpture* and *Architecture*. *Hindu Nyaya* presents a new synthesis of *Logic*, not inferior to Aristotle's; *Hindu Philosophy* is a contribution to the study of the sub-conscious; *Hindu Metaphysics* influenced *Neo-Platonism* and *German Idealism*.

We have books, too, on *History*, the idea being recognized that *history* must be a record and interpretation of civilization; the *Puranas* give splendid materials for *history*. We have a beautiful *history of Harsavardhan*, the Emperor of North India; *Rajtarangini* is a good chronicle of Kashmir. We have books, too, on Economics (*Artha-Shastra*), and beautiful suggestions are thrown out concerning moralism, which avoids the extremes of Capitalism and hunger-born Socialism. We have books, too, on Politics basing *Hindu* government, not on national egotism and superiority, but trust in human nature interpreted as rooted in the *Eternal Self*.

Hindu Ethics is inspired by the lofty idea of *Nishkama*, the service of the whole, without the personal gain or the motive of applause; *Hindu sociology* with its emphasis on the doctrine of the deed (*Karma*), its recognition that human personality is a relationship, and its message of social solidarity sets forth a socio-religious type of civilization, which the world will do well to study. Again, study *Hindu Epic*, *Hindu Drama*, and you find that the *Hindu* writers had a profound perception of the truth that the secret of life was self renunciation. Study, again, *Hindu Theology*, and you find how piteous is the world's need to-day of the *Doctrine* of the *Self* concerning which these books speak again and again.

Rich and varied, more than my feeble words may tell, are the contents of *Hindu culture*; and the spirit of

that *culture* was so catholic, so liberal, so beautifully detached from influences of narrow nationalism and from race-prejudices. It will be a great day when India's young men undertake their studies in this catholic spirit, learning in humility and with enthusiasm what England has to teach in the departments of *Sciences, Technics, Literature, Social efficiency* and *Industrial organization.*

Sad it is to think that *Hindu culture* has been ignored for a long time. India has been the home of religion and religious philosophy; yet, Professor Jastrow, in his "*Study of Religion, its History and Character*" says nothing of India. *Hindu Philosophy* has not yet found the place it deserves in the great volumes in the *History of Philosophy* written by European thinkers. Nor is the situation satisfactory in India; *Hindu Literature* has but a small subsidiary place in the programme of studies for India's young men. Calcutta is the only University, which has a *Chair*—only recently established, for the study of *Indian culture.* Hardly fifty-three, out of every one thousand males, can read or write; not more than five per cent of our population is *literate.* The *Atmavidya* is neglected; *secularism* has set in; and in our studies of *politics, philosophy* and *literature*, we forget that the concepts, which are not symbols of our own experience and our race ideals, can have no future in India.

And, as I survey the situation, sometimes I feel embarrassed, depressed, yet in the calm hour of faith, when I ask myself the question "*Shall India be born again?*" I say to myself, '*I believe.*' When, how, I do not know. The Mother will be great again, if you, young men of India, could kindle in your hearts this flame of faith and work up to that great *ideal.*

Perhaps, many of you have read the *Phalguni*,—a four-act play by our Poet Sir Rabindra Nath Tagore, *Kt.* It speaks of the *blind singer*, who finds the ancient good within the cave of the heart and sings of that, as the *secret of life*; he has but one passion—*to sing*; but one idea—the *song*; and is to all else blind.

Locked up in the hearts of children of the soil, is the ancient good, the *Dharma Sanatana*; in you, are rich powers of the creative life; in you, the pent-up splendour of the spirit that bends all matter to its sacred purpose; in you, the hidden forces, the treasures, that ye know not of. But the ancient good will not be discerned, the *ancient Dharma* will not be fulfilled, till you become as was the blind singer—filled with one idea, the song—to all else blind.

The lands and peoples of the west need piteously the song of the *ancient Dharma*, to still the storms of modern civilization. It is India, who shall call Europe back to the quest for the inner spirit. But where are the *singers* and the *song*? Many activities and organizations, many sounds and strifes—ah, but where are the *singers* and the *song*? India's ancient sky—blue as blue can be—still bends tenderly; India's ancient earth—green as green can be—still smiles lovingly; the woodland flowers still bloom wildly; ah, but where are the *singers* and the *song*?

Old mantras are recited; *old rites* are still repeated; but the Mother,—the hoary-headed Mother seated within the veil of Eternity—the Mother, with loves and longings in her eyes, asks you, asks me, asks every one, who loves to call himself a child of India—the Mother asks, "*Where are the singers and the song?*" Sons of the sages of India, do but strive to surrender yourselves in faith and love to the Lord; keep alive the sacred flame of your race-consciousness; be the burden-bearers of the nation; retain your loyalty to the ancient good, the *eternal Dharma*, that has given India, age after age, gracious souls, prophets, poets and sages—gifted with tongues of fire, and the *song*—the *long-lost song*—shall come home back to you.

You, then, will weave new wonders; you, then, will fashion for India a future fairer even than her past; your heritage—the race of *Rishis* and Kings, the heritage of noble immortal things will enrich the world.

India the ancient, India the beloved, then, will be once a new Beacon in this world of strife. India, then, will give back to England a hundred-fold, give back voice and pen, wisdom and faith and beauty, that will build a brotherly civilization, for the saving of the sorrow-smitten nations of the world; *Europe's Art* and *Literature, Philosophy* and *Civilization* may then be studied in the West; the Universities of Europe will *then* do homage to *Hindu culture*; the *ancient culture* of India, and the Mother's ancient message shall travel on and on, as century shall follow century, conqueri centres of civilization and magnifying the name of t *Eternal*, in whom is the abiding home of the natio of the East and the West. (*Prolonged Cheers.*)

The Revd. Anagarika H. Dharamapala's Speech:

The Hon'ble President then asked the Revd. Anagari H. Dharmapala of Ceylon to address the Meeting. M Dharmapala dwelt upon the subject for nearly a quar of an hour. In the course of his remarks he said th in his tours throughout India, Japan, England a America, he had seen a good many concrete examp of culture, which gave ample evidence of the stuff th nations were made of.

But, where is the *Hindu Ideal of Culture*? It now lacks essential spirit which once made Hinduism so great over the world. He asked the audience to give up t spirit of hatred against one another, holding aloft t banner of real *Aryan Culture* to which both *Hindui* and *Buddhism* have made their glorious contributions a which would, he believed, at no distant future, make t *Hindus* one of the foremost nations of the world. (*Cheer*

Mr. Prafulla Kumar Bosu's Speech :—

The Hon'ble President then asked Mr. Prafulla Kumar Bo to address the Meeting. Mr. Bosu then rose and in th course of his speech said :—

Your Lordship and gentlemen :—The ancient *Aryans* India had very lofty ideals of culture. They had ve high spiritualistic ideals and they devoted their thought more to the greatness and spiritual improvement of th eternal soul than to temporary terrestrial welfare.

Though they worshipped various gods and goddesse yet they knew and preached that there was One ultimat Great Being, who was the Creator of the vast universe. The their religion was a sublime monotheism in polytheism

The ancient *Aryans* had very high and lofty ideals of educa tion, and the unselfishness and devotion to learning an culture among the ancient *Aryan* preceptors are reall deserving of the greatest praise.

They held in very great holiness and veneration the relatio between the preceptor and the pupil and no mercenar thoughts entered into the mind of the preceptor in impa ting education to the pupil. (*Cheers.*)

The Hon'ble The Chief Justice of Bengal's Speech :-

The Hon'ble President then got up amidst deafening appl use and delivered an eloquent and sympathetic spee for half an hour, in the course of which His Lordship sai that it had afforded him sincere pleasure to preside at th *Forty-first Anniversary Meeting* of the *Calcutta Literar Society.*

He was very glad to see the useful work that the Societ carried on from year to year, and bestowed high eulogy up Mr. Sham Lall Day, its indefatigable Founder-Secretary for his work and zeal. He was greatly pleased to s that so many young men had come to listen to the subject the lecture, for that indicated passion for *Culture.* (*Cheers.*

The lectures delivered that evening amply testify to the goo work done by the *Calcutta Literary Society.* Great is th influence of literature on men and Society. He was ver much struck with the facility of speech and the master of the English language and literature acquired by th Indians in this country. The existence of societies this kind no doubt promoted a love of literature among them. (*Cheers.*)

His Lordship was much impressed with the strong plea put forward by speaker after speaker with such convincing force, for a suitable building for the *Calcutta Literary Society*. He had no doubt that with a building of its own, the Society would be placed on a secure foundation and its sphere of usefulness would greatly increase.

The Society had many years of good and useful work to its credit and it was really surprising that it had not yet possessed a permanent habitation. His Lordship hoped that before long, this want would be removed and the Society would be accomodated in a building of its own, worthy of itself and suitable for its purposes.

His Lordship then referred to the speeches delivered on the occasion and said they were of high literary merit. He made some remarks on the influence of literature on men and how it had helped towards the formation of character. His Lordship also related the story of a well-known person, whose passion for literature was so great, that even when laid up in what proved to be his death-bed, he was reading "*Rob Roy*' and as one day, he was poring over the book, a friend of his came to enquire of his health. The reader replied "*I don't know and I don't care*, I am reading *Rob Roy*."

His Lordship then made a glowing reference to the immense sacrifice made by the Indians on the *battle-fields of Mesopotamia and Flanders* and joined issue with those who said that Indians were not capable of self-sacrifice. He congratulated the speaker Mr. Sachindra Nath Mukerjea upon his eloquent speech. The reading of too many books, however, observed His Lordship, does not necessarily make a good scholar. He advised the audience of the evening to read a few well-chosen books and read them thoroughly and thus have a stable foundation to build upon.

His Lordship gave humourous anecdotes, showing how the description in good books leads people to forget even their ordinary interests. He then wished the Society every success and expressed the hope that the Institution might do much useful work in the near future, and would come to be regarded as a centre of literary activity in this great city. (*Prolonged Cheers.*)

The Rajah Bahadur of Santosh's Speech ;—

Rajah Manmatha Nath Roy Chowdhury Bahadur of Santosh, (who has made his marks as an orator), in an eloquent speech proposed a hearty vote of thanks to the Chair, which was listened to with rapt attention.

The Kumar Bahadur of Uttarpara's Speech :—

Kumar *Sree* Punchanan Mukhopadhyay Bahadur, B.Sc.O., F.R.S.A. (*Lond*), F.R.Met.S. (*Lond.*), &c., of Uttarpara, in seconding the proposal, addressed the assembly thus :—

Gentlemen :—The *Calcutta Literary Society* feels indeed highly honoured by the kind presence of the Hon'ble the Chief Justice of Bengal, and in having such a celebrity to grace to-day's most auspicious function—the commemoration of its happy *Forty-first Anniversary Celebration*. (*Cheers.*)

Well are we proud of the unique presence in our midst, this afternoon, of such a worthy unification of the aristocracy of head with the aristocracy of heart in the person of the noble President. (*Cheers.*)

Personally, now delighted I am to find my esteemed friend, Sir Lancelot Sanderson, as my successor this evening, as I had the honour of presiding over the *Thirty-eighth Anniversary* celebration of *this Literary Society*, on Saturday, the third January, 1914, or, just three years ago. (*Cheers.*)

Gentlemen, the presence of the Hon'ble President, whom Divine Providence decorates with man's richest ornaments—simplicity, sweetness of disposition, and, above all, goodness of heart, whose many-sided activities, and keen and noble-hearted interest in, and practical encouragement of social, public, educational and literary movements, calculated to benefit the Province, and whose position as the supreme Dispenser of Justice in our sacred Fatherland, have not only made him a person of versatile genius not only marked him out a conspicuous figure in Bengal, but have really won and captivated the hearts of Bengal, in such a short period, adds especial significance to the joyous occasion that has brought us together here. (*Cheers.*)

Gentlemen, such a person has so kindly graced the function with his presence and taken the leading part in the proceedings, and I have very great pleasure in performing the pleasant task devolved on me of seconding the proposal of offering a hearty vote of thanks to the *Chair*, so ably moved by my friend, the worthy Rajah Bahadur of Santosh, and am equally delighted to find that it is going to be supported by my young friend and brother, the Maharajah of Susang. May God bless Sir Lancelot Sanderson, Chief Justice of Bengal. (*Cheers.*)

The Maharajah Bahadur of Susang's Speech :—

Maharajah Bhupendra Chandra Sinha *Sirna* Bahadur of Susang, in an eloquent speech supported the *Resolution*.

The Meeting dissolved at 8 P. M.

(*Vide*, *Empire* and *Statesman*, 18th, *Bengalee* and *Amrita Bazar Patrika*, 19th, and *Hindu Patriot*, 20th January, and 10th February, 1917, respectively.)

LETTERS TO THE CALCUTTA LITERARY SOCIETY RECEIVED IN 1916 :—

From Her Majesty Queen Alexandra of England :—

Marlborough House.

DEAR SIR, 29th December, 1915.

I have submitted your letter of the 1st instant, with enclosure, to Queen Alexandra, and am desired by Her Majesty to request that you will be good enough to convey to the Calcutta Literary Society her sincere thanks for their Message of congratulation upon the occasion of her birthday ; and also for their kind expressions in regard to the recovery of His Majesty The King from his accident.

The Secretary, I am, dear Sir,
Calcutta Literary Society, Yours faithfully,
24, Nimtola Street, Henry Streatfield, *Colonel*,
Calcutta, India. *Private Secretary to Queen Alexandra.*

From His Excellency the Right Hon'ble Baron Chelmsford, of Chelmsford, in the County of Essex, Chancellor of the Order of St. Michael and St. George, G.C.M.G., M.A., (Oxon.), Fellow of the All Souls College, G. M. S. I., G.M. I E., Viceroy and Governor-General of India &c:—

18, Queen's Gate Place. S.W.

DEAR SIR, 16th February, 1916.

Lord Chelmsford asks me to thank the members of the Calcutta Literary Society for their kind messages of congratulation on his appointment as Viceroy of India. * *

The Founder-Secretary, Believe me,
Calcutta Literary Society, Yours faithfully,
Calcutta, India. Ralph Verney, *Major.*

From His Excellency the Right Hon'ble the Viceroy and Governor-General of India, G.M.S.I.,G.M.I.E :—

Private Secretary's Office.
Viceroy's Camp, India.

DEAR SIR, 26th December, 1916.

I am desired to acknowledge your letter of 22nd December, welcoming His Excellency on behalf of the Calcutta Literary Society. I am,

Babu Sham Lall Day, Yours faithfully,
24, Nimtola Street, H.A.P. Metcalfe,
Calcutta. *Asst. Private Secretary to the Viceroy.*

From J. L. Maffey, Esq., C.I.E., I.C.S., Private Secretary to His Excellency the Right Hon'ble the Viceroy and Governor-General of India :—

Private Secretary's Office.
Viceregal Lodge, Simla.

DEAR SIR, The 20th September, 1916.

Your letter of 16th September. I am sorry to hear that no acknowledgment of your congratulations was received by you from me, and I now hasten to repair the oversight and to express my gratitude for your kind wishes.

Sham Lall Day, Esq., Yours Sincerely,
Secretary, Calcutta Literary Society, J. L. Maffey.
24, Nimtola Street, Calcutta.

From His Excellency the Right Hon'ble Thomas David Baron Carmichael, of Skirling, G.C.I.E., K.C.M.G., First Governor of the Presidency of Fort William in Bengal, &c. :—

Private Secretary to the Governor, Bengal.

Government House.
Calcutta, 11th April, 1916.

DEAR SIR,

I am desired to acknowledge with thanks the receipt of your letter dated the 8th April, 1916.

Yours faithfully,
W. R. Gourlay,

Sham Lall Day, Esq.,
Secretary,
Calcutta Literary Society,
24, Nimtola Street, Calcutta.

From His Excellency the Right Hon'ble Thomas David Baron Carmichael, of Skirling, G.C.I.E., K.C.M.G., First Governor of the Presidency of Fort William in Bengal, &c. &c :—

Private Secretary to the Governor, Bengal. D. O. 1351.

Government House.
Darjeeling.
12th June, 1916.

DEAR SIR,

I am desired by His Excellency to acknowledge with thanks the receipt of your letter dated the 8th June, 1916.

Yours faithfully,
W. R. Gourlay.

The Founder-Secretary.
The Calcutta Literary Society,
24, Nimtola Street, Calcutta.

From His Excellency the Right Hon'ble Baron Carmichael, G.C.I.E., K.C.M.G., Governor of Bengal :—

Private Secretary to the Governor, Bengal.

Government House.
Calcutta, 29th December, 1916.

DEAR SIR,

I am desired by His Excellency to thank you for your kind *Christmas Greetings.*

Yours faithfully,
W. R. Gourlay.

The Founder-Secretary,
The Calcutta Literary Society,
24, Nimtola Street, Calcutta.

From the Right Revd. Dr. G. A. Lefroy, D. D., Lord Bishop of Calcutta and Metropolitan of India and the Island of Ceylon :—

The Palace.
Calcutta, 13th April, 1916.

DEAR SIR,

In reply to your letter of 17th ultimo, the Bishop sends his good wishes for the welfare of your Society. * *

Yours truly,
J. R. Rolsdel,
Act. Secretary to Bishop.

Sham Lall Day, Esq.,
Calcutta Literary Society,
24, Nimtola Street, Calcutta.

From the Right Revd. Dr. G. A. Lefroy, D. D., Lord Bishop of Calcutta and Metropolitan of India and the Island of Ceylon, &c :—

Office of the Metropolitan,
See of Calcutta.
The Palace. Calcutta.
31st. August, 1916.

DEAR SIR,

I am grateful to you for the congratulations you so kindly conveyed to me on the occasion of my entering on the 63rd year of my age, and for the good wishes which were sent to me by your Society. * * * *

Yours faithfully,
G. A. Calcutta.

Sham Lall Day, Esq.,
Secy., Calcutta Lit. Society,
24, Nimtola Street, Calcutta.

From the Hon'ble Sir Lancelot Sanderson, Kt., K.C., M.A., LL.B., Chief Justice of the High Court of Judicature at Fort William in Bengal :-

High Court.
Calcutta, 29th July, 1916.

DEAR SIR,

In reply to your letter of the 28th instant the Hon'ble the Chief Justice will be pleased to see you on Saturday, morning next, the 5th of August, at 12-20 at his Lordship's Residence.

Yours faithfully,
J. A. Kirkham,
Secretary to the Chief Justice of Bengal.

Sham Lall Day, Esq.,
Calcutta Literary Society,
4, Nimtola Street, Calcutta.

From the Hon'ble Sir Lancelot Sanderson, K.C., M.A., LL.B., Chief Justice of Bengal, &c.

High Court.
Calcutta, 15th August, 1

DEAR SIR,

In reply to your letter of the 10th instant, I am desired the Hon'ble the Chief Justice of Bengal to say, he wil pleased to become a Patron and Honorary Member the Calcutta Literary Society.

Yours faithfu
J. A. Kirkh
Secretary to Chief Justice of Ben

Sham Lall Day, Esq.,
Calcutta Literary Society,
24, Nimtola Street, Calcutta.

From the Hon'ble Sir Lancelot Sanderson, K.C., M.A., LL.B., Chief Justice of Bengal, &c

7, Middleton Street,
Calcutta, 12th November, 1

DEAR SIR,

I am desired by the Hon'ble the Chief Justice of Benga acknowledge the receipt of your letter of the 20th Oct last and to thank you for your very kind congratula and wishes, on the occasion of his Lordship's Birthday

Yours faithf
J. A. Kirkl
Secretary to Chief Justice of Be

Sham Lall Day, Esq.,
Calcutta Literary Society,
24, Nimtola Street, Calcutta.

From the Hon'ble Sir Herbert Holmwood, I.C.S., Judge of the Calcutta High Court :-

Calcutta, 17th January,

DEAR Sir,

Many thanks for your kind congratulations.

Yours Sincerel
Herbert Holmw

Babu Sham Lall Day,
Founder-Secretary,
Calcutta Literary Society,
24, Nimtola Street, Calcutta.

From the Hon'ble Sir Augustice Chitty, Kt., *Bar-at-Law*, Judge of the Calcutta High Cou

18, Loudon Stree
Calcutta, 4th June,

"Augustice Chitty begs to thank the members of the Cal Literary Society for their kind congratulations."

The Secretary,
Calcutta Literary Society,
24, Nimtola Street, Calcutta.

From the Hon'ble Sir George S. Barnes, K. Member, Commerce and Industry Department

Departments of Commerce and Industry,
Simla, 13th April, 1916.

"Sir George Barnes begs to thank the Calcutta Lit Society for their kind message of welcome".

Mr. Sham Lall Day,
Founder-Secretary,
Calcutta Literary Society,
24, Nimtola Street, Calcutta.

From the Hon'ble Sir F.H. Stewart, Kt., C.I.E., President, Bengal Chamber of Commerce :

5, Council House St
Calcutta, June 4th,

DEAR SIR,

I thank you and the Calcutta Literary Society very for your kind congratulations on the Honour whi been bestowed upon me.

Yours
F. H. St

Sham Lall Day, Esq.,
Calcutta Literary Society.
24, Nimtola Street, Calcutta.

From Sir W. B. Hunters, Kt, Secy., Bank of Ma

Bank of Madras
Madras, 6th January,

DEAR SIR,

I duly received your kind letter of congratulations for very many thanks.

Every one has been so kind and I have received so letters and telegrams, I have been forced to give up to reply in my own hand writing. So I trust y excuse this typewritten acknowledgment.

With best wishes for the New Year and again thankin very much for your kind congratulations, which I appreciate.

Yours fait
W. B. H

Sham Lall Day, Esq.,
The Calcutta Literary Society,
24, Nimtola Street, Calcutta.

m the Hon'ble Sir R. W. Gillan, K.C.S.I., I.C.S., President of the Railway Board, Simla :—

Delhi, 9th January, 1916

DEAR SIR,

is very good of the Calcutta Literary Society to send me heir congratulations on the high honour conferred on me. greatly appreciate your letter and desire to tender my earty thanks to the Society.

n Lall Day, Esq., Yours Sincerely,
ader-Secretary, R. W. Gillan.
atta Literary Society.

m Brigadier-General C. B. Roe, C.I.E., :—

Curzon House.

Delhi, 11th January, 1916.

R SIR,

eg to tender you my best thanks for your courtesy in congratulating me on the honour bestowed on me by His Imperial Majesty the King-Emperor.

u Sham Lall Day, Yours faithfully,
under-Secretary, C. B. Roe.
Calcutta Literary Society.

om the Hon'ble Mr. H.V. Cobb, C.S.I., C.I.E., I.C.S., Resident in Mysore State :—

The Resident, Mysore.

Bangalore, 12th May, 1916.

AR SIR,

. Cobb has asked me to acknowledge the receipt of your letter dated 8th May, 1916 and to say that he greatly appreciates the kind sentiments conveyed by you and I am to add that the Calcutta Literaty Society has Mr. Cobb's best wishes.

Sham Lall Day, Esq., Yours Sincerely,
Secretary, T. S. G. Tucker.
alcutta Literary Society. *First Asst. Resident, Mysore.*

om H. Sharp, Esq., C.S.I., Educationl Commissioner with the Government of India, &c. :—

Baroda, January 8th, 1916.

AR SIR,

my thanks for your kind congratulations.

Babu Sham Lall Day, Yours Sincerely,
Founder-Secretary to the H. Sharp.
alcutta Literary Society.

om Major L. Cotterill, R.A., M.C., Surgeon to H.E. the Viceroy and Governor-General of India :—

Viceroy's Camp, India.

15th April, 1916.

EAR BABU SHAM LALL,

* I thank you for the honour of your invitation, and wish your Society every possible success.

abu Sham Lall Day, Believe me,
Secretary to the Yours Sincerely.
alcutta Literary Society. L. Cotterill, *Major*, R.A.M.C.
Surgeon to H. E. the Viceroy of India.

rom the Hon'ble Rai Hariram Goenka Bahadur, Sheriff of Calcutta :—

31, Banstola Street,

Calcutta, 14th December, 1916.

EAR SIR,

llow me to thank you and the Calcutta Literary Society for their kind congratulations. Again thanking you * * *

abu Sham Lall Day, I remain,
ounder-Secretary, Yours truly,
alcutta Literary Society. Hariram Goenka.

From Dr. Jivraj N. Mehta, M.D., M.R.C.P., —

February 12th, 1916.

EAR SIR,

May I request you to convey my most heartfelt thanks to the members of the Calcutta Literary Society for their congratulations and for the cordial welcome on my safe return Home, expressed in your letter of the 17th January last, which reached me this week only owing to insufficient address.

Sham Lall Day, Esq., Yours faithfully,
Founder-Secretary, Jivraj N. Mehta.
The Calcutta Literary Society.

From Dr. Jivraj N. Mehta, M.D., M.R.C.P.,—

56 Esplanade Road.

Bombay, February 27th, 1916.

EAR SIR

* * * "Wishing you every success in your work".

Believe me,
Sham Lall Day, Esq., Yours faithfully,
Founder-Secretary, Jivraj N. Mehta.
The Calcutta Literary Society.

From His Highness Rajah Rama Varma Sahib, Ruler of Cochin State &c :—

The Government of Cochin.

26-A, Old Ballygunge, Road,

Calcutta, November 20th, 1916.

DEAR SIR,

In reply to your letter to His Highness dated the 17th November, I am commanded to state that it will be convenient for H. H. to see you between 2 and 3 P.M. tomorrow (21st instant.)

Yours truly.

The Founder-Secretary to the P. Pannalaram.
Calcutta Literary Society. *Secy. to H. H. the Rajah*
24, Nimtola Street, Calcutta. *of Cochin.*

From His Highness Maharajah Sir Bhupendra Singh, Mahinder Bahadur, G.C.S.I., Ruler of Patiala State :—

Patiala,

SIR, No. 1375. Dated, 18th October, 1916.

I am directed by His Highness the Maharajah Sahib Bahadur to thank you for your kind letter dated 10th October, 1916, conveying congratulations on His Highness' attaining the 25th year of his birthday.

I have &c.,

The Founder-Secretary, Gurman Singh,
Calcutta Literary Society. *Home Secretary, Patiala State.*

From His Highness Maharajah Sir Ranbir Singh Sahib, G.C.I.E., K.C.S.I., Ruler of Jind :—

Private Secretary to H. H. Maharajah Jind.

No. 1995. Sangrur, 5th January, 1916.

"The Private Secretary to His Highness the Maharajah of Jind has been directed to thank Mr. Sham Lall Day for the Calcutta Literary Society's congratulations for the Distinction conferred on His Highness by His Imperial Majesty the King-Emperor."

Sham Lall Day, Esq.,
Secretary to the
Calcutta Literary Society.

From His Highness Rajah Sir Sawai Jai Singhji Sahib, K.C.S.I., K.C.I.E., Ruler of Alwar State :—

Mehakma Alia Huzooree.

D. O. No. 2292. Private Secretary's Office,

DEAR SIR, Camp Nainital, dated, 21st June 1916.

I write to acknowledge receipt of your letter dated 14th instant congratulating His Highness on his birthday.

The letter was duly placed before His Highness and in reply I am directed to thank you very much for the same

The Secretary, Yours faithfully,
Calcutta Literary Society, Ranjit Singhji,
Calcutta. *Private Secretary.*

From Lieut.-Col. Maharaj Sir Sri Bhairun Singh Sahib, K.C.S.I., Personal Aid-de-Camp to His Highness the Maharajah of Bikanir State :

Bikanir—Rajputana

My dear Babu Sham Lallji, 9th January, 1916.

Please accept my best thanks for your kind congratulations

Please also convey my best thanks to your Society for thei kind congratulations.

Hoping you are quite well

Babu Sham Lall Day, Yours very truly,
Founder-Secretary to the Bhairun Singh
Calcutta Literary Society.

From the Hon'ble Sir Bhagwati Prasad Singh, Maharajah Bahadur of Balarampur Oudh :—

Private Secretary's Office.
Balrampur Raj, Oudh.

DEAR SIR, Balrampur, 8th June, 191(

I am desired by the Maharajah Bahadur to convey to you h best thanks for your kind congratulations.

Mr. Sham Lall Day, Yours faithfully,
24, Nimtola Street, K. Shajalal Misra,
Calcutta. *Private Secretar*

From Rai Bahadur Major Ram Prasad Dube M.A., B.L., LL.B., Prime-Minister of Indore :—

Dear Mr. Day, Indore. Dated, 21st September, 191(

Many thanks for the kind congratulations conveyed in you letter of the 19th instant.

Sham Lall Day, Esq., Yours Sincerel
Secretary R. Dube.
Calcutta Literary Society.

From the Hon'ble Sir Prabhu Shankar D. Pattani Sahib, K.C.I.E., Bombay Representative of the Governor-General's Legislative Council, &c. :—

Kashmir Gate.

DEAR SIR, Delhi, 15th February, 1916.

* * * "I have great pleasure to accede to your suggestion to become a member of your Society."

The Founder-Secretary, Yours truly,
The Calcutta Literary Society. P. D. Pattani.

From the Hon'ble Sir Prabhu Shankar D. Pattani Sahib, K.C.I.E., Bombay Representative, Viceroy's Legislative Council :

DEAR SIR, Panchgani, 5th June, 1916.

Please accept my best thanks for your kind letter of congratulations on my nomination to the Local Legislative Council.

Sham Lall Day, Esq., Yours Sincerely,
Secretary, Literary Society. P. D. Pattani.

From the Hon'ble Sir Rameswar Singh, G. C. I. E., Maharajah Bahadur of Darbhanga and Executive Member of the Benar and Orissa Council :—

Private Secretary to Maharajah of Darbhanga.

Camp Bankipur.

SIR, 23rd January, 1916.

I am directed by H. H. the Maharajah to say that he feels most grateful for your sincere congratulations.

Babu Sham Lall Day, Yours truly,
Secretary, Cal. Lit. Society, C. S. Rangaswami,
24, Nimtola Street, Calcutta. *Private Secretary.*

From the Hon'ble Sir Rameswar Singh, G.C.I.E., Maharajah Bahadur of Darbhanga and Executive Member of the Behar and Orissa Council :—

1, Middleton Street, Calcutta.

DEAR SIR, 10th July, 1916.

His Highness the Hon'ble Maharajah Bahadur has directed me to thank you and your Society for your very kind letter of congratulations and welcome and good wishes, bearing date 3rd July, current.

Sham Lall Day, Esq., Yours faithfully,
Founder-Secretary, Raghunandan Prasad Tewari,
The Calcutta Literary Society. *Private Secretary.*

From the Hon'ble Sir Bijoy Chand Mahtab, K.C.S.I., K.C.I.E., Maharaj-Adhiraj Bahadur of Burdwan, Member of the Bengal Legislative Council, &c :—

Rose Bank, Darjeeling.

DEAR SIR, 19th June, 1916.

I am desired by the Hon'ble Sir Maharaja-Dhiraj Bahadur of Burdwan to thank you for your good wishes on his being elected a member of the Bengal Legislative Council.

Sham Lall Day, Esq., Yours faithfully,
24, Nimtola Street, S. M. Doss,
Calcutta. *For Private Secretary*

From the Hon'ble Sir Bijoy Chand Mahtab, K.C.S.I., K.C.I.E., Maharaj-Adhiraj Bahadur of Burdwan, Member of the Bengal Legislative Council, &c :—

Mosapher Manzil,

23, Drummond Road, Agra.

DEAR SIR, 22nd October, 1916.

I am desired by Sir Maharaja-Dhiraj Bahadur to thank you for your good wishes on his birthday.

Babu Sham Lall Day, Yours faithfully,
24, Nimtola Street, P. Chatterji,
Calcutta. *Private Secretary.*

From the Hon'ble Sir Rajendra Nath Mookerjee, K.C.I.E., Member of the Bengal Legislative Council, Zemindar, Contractor, &c :—

6 & 7, Clive Street,

DEAR SIR, Calcutta, 29th June, 1916.

I am much obliged for your letter of the 28th instant conveying the Calcutta Literary Society's kind congratulations for which please accept my best thanks.

The Founder-Secretary, Yours Sincerely,
The Calcutta Literary Society. R. N. Mookerjee.

From Khan Bahadur Mian Abdul Hamid, *Bar-at-Law*, Chief Secretary, Kapurthala State :—

Kapurthala State,

Dear Mr. Day, 3rd January, 1916.

I am highly grateful for your very kind congratulations and good wishes.

Sham Lall Day, Esq., Yours Sincerely,
Founder-Secretary, Abdul Hamid.
Calcutta Literary Society.

From Sir Kristo Govinda Gupta, K.C., I E, &

6-1, Store Road,

DEAR SIR, 1st December, 191

Many thanks for your kind letter of welcome and congratulations for which I am very grateful to your Society.

Sham Lall Day, Esq., Yours Since
24, Nimtola Street, Calcutta. K. G. Gu

From the Hon'ble Rajah Reshee Case Law, C. Member, Bengal Legislative Council & Zeminda

96, Amherst Stree

My dear Sham Lall Babu, Calcutta, 30th June,

Accept my most sincere and heartfelt thanks and co them to the members of the Calcutta Literary Society the kind congratulations on my nomination to the Co and for the good wishes conveyed in your letter of 28th June.

Babu Sham Lall Day, Yours Since
Founder-Secretary to Reshee Case
The Calcutta Literary Society.

From the Hon'ble the Rajah Sahib of Bob Member of the Madras Legislative Council :

Bobbili.

14th November 1

"The Hon'ble The Rajah of Bobbili thanks the Fou Secretary of the Calcutta Literary Society most sinc for his kind congratulations."

The Founder-Secretary.
Calcutta Literary Society.

From the Hon'ble Nawabzada Syed Altaf Ali S of Bogra, Member of the Bengal Legislative C cil, Honorary Presidency Magistrate and Jus of the Peace of the town of Calcutta, &c., &c.

Ashley Dal

DEAR SIR, Darjeeling. 31st May, 1

* * * I must really apologise to the Calcutta Lite Society and its Secretary for not thanking them earlie their good wishes and congratulations in the Nawabz success.

Babu Sham Lall Day. Esq., Yours faithf
Founder-Secretary, C. Runt
Calcutta Literary Society. *Private Secre*

From the Hon'ble Kumar Arun Chandra Sin Bahadur of Paikpara Raj Estate and Membe the Bengal Legislative Council :—

1, Harington Street, Welle

DEAR SIR, Calcutta, 16th June, 19

I am in receipt of your letter dated the 14th ins Please convey my thanks to the members of your So for their kind congratulations. * *

Sham Lall Day, Esq., Yours faith
Founder-Secretary, A. C. Sin
Calcutta Literary Society.

From the Hon'ble Kumar Shib Shekhareswar R y Bah of Tahirpur, Member of the Bengal Legislative Council

59, Lansdowne Roa

Dear Mr. Day, Calcutta, 20th June.

Many thanks for your kind letter conveying to me cordial congratulations of the Calcutta Literary Socie

Sham Lall Day, Esq., Yours Sincerel
The Secretary, Shib Shekhareswar
The Calcutta Literary Society.

From the Hon'ble Mr. Pravas Chandra Mi M.A., B.L., Member, Bengal Legislative Coun

34-1, Elgin Roa

DEAR SIR, Calcutta, the 10th June,

I am very grateful to you for your kind congratulations.

Sham Lall Day, Esq., Yours
Founder-Secretary, P. C. M
Calcutta Literary Society.

From Khan Bahadur Khanji Akbar Hussein S Dewan of Banganapalle State :—

DEAR SIR, Banganapalle, 7th January,

Please accept my sincerest thanks for your kind co lations and good wishes.

The Founder Secretary, Yours tru
Calcutta Literary Society. Khanji A. H

...Rai Bahadur Sita Nath Roy, M.A. B.L., ...Representative of the Imperial Legislative Council, ...ency Magistrate, Commissioner, Municipal ...Corporation of Calcutta, Zemindar, &c. :—

102, Sova Bazar Street,
Calcutta,
The 4th August, 1916.

...r Sir,

...indeed very gratifying to me to receive congratulations ...from such a popular and representative body as the Cal...cutta Literary Society. It is with great pleasure that I accept your kind congratulations and good wishes and thank you all for the same.

...u Sham Lall Day,
...nder-Secretary,
...cutta Literary Society.

Yours Sincerely,
Sita Nath Roy.

...om the Hon'ble Dr. Deva Prasad Sarvadhikary, M.A., B.L., Attorney-at-Law, LL.D., C.I.E., Vice-Chancellor of the Calcutta University and Member of the Bengal Legislative Council :—

Senate House.
The 22nd June, 1916

...dear Sham Lall,

...y thanks for your kind congratulations.

...and you are keeping quite well,

...Babu Sham Lall Day,
...e Calcutta Literary Society,
...Nimtola Street, Calcutta.

Yours Sincerely,
D. P Sarvadhikary,

...om the Hon'ble Rai Bahadur Srinath Roy, Manager, Muktagacha Raj Estate, and Member of the Bengal Legislative Council :—

Mymensingh,
The 3rd January, 1916.

...dear Sir,

...se accept my hearty thanks for the congratulations you have so kindly sent on the honor recently conferred on me and convey the same to the members of the Calcutta Literary Society.

...Babu Sham Lall Day,
...our Secretary to the
...lcutta Literary Society,
...Nimtola Street, Calcutta.

Yours Sincerely,
Srinath Roy.

...n the Hon'ble Rai Bahadur Srinath Roy, Manager, Muktagacha Raj Estate, and Member, Bengal Legis. Council :—

...R Sir,

Mymensingh, 17th June, 1916.

...se accept my heart-felt thanks for the congratulations you have so kindly sent me on my being elected to the Bengal Legislative Council and convey the same to the members of the Society.

...u Sham Lall Day,
...nder-Secretary to the
...catta Literary Society,
...Calcutta.

Yours Sincerely,
Srinath Roy.

...m the Hon'ble Rai Bahadur Radha Charan Pal, Member of the Bengal Legislative Council, Commissioner of the Municipal Corporation of Calcutta, Hon. Presidency Magistrate, &c :—

108, Baranosi Ghose Street,
Calcutta, 4th July, 1916.

...Sir,

...ve the pleasure to acknowledge with thanks your kind letter of congratulation on my re-election to the Council.

...very grateful to you and to the members of your Society for their kind thought of me and appreciation of my humble services.

...hope your Association will continue the good work they are doing.

...bu Sham Lall Day,
...ry., Calcutta Literary Society,
...4, Nimtola Street, Calcutta.

Yours Sincerely,
Radha Charan Pal.

...rom the Hon'ble Rai Bahadur Debendra Chunder Ghose, M.A., B.L., Member of the Bengal Legislative Council :—

Ashentuly,
Darjeeling, June 19th, 1916.

...My Dear Sir,

...my thanks for your kind congratulations conveyed by your letter of the 14th instant, which on redirection from Calcutta has reached me at Derjeeling yesterday.

...abu Sham Lall Day,
...Founder-Secretary,
...Calcutta Literary Society,
...4, Nimtola Street, Calcutta.

Sincerely yours,
Debendra Chunder Ghose.

From the Hon'ble Mr. D. E. Wacha, Member of the Bombay Legislative Council :—

Jiji House, Ravelin Street.
Bombay, 9th February, 1916.

DEAR SIR,

* * * * "should it, however, please your Committee to make me an Honorary Member, I will gladly accept such membership."

"I can send you copies of such of my publications as are not already in your library Kindly let me know which you have, so that I may send you the rest."

The Founder-Secretary,
Calcutta Literary Society,
24, Nimtola Street, Calcutta.

Yours Sincerely
D. E. Wacha,

From the Hon'ble Mr. Ambika Charan Mazumdar M.A., B.L., Vakil, Faridpur Bar and Member of the Bengal Legislative Council, &c :—

45-2, Beadon Street,
Calcutta, June 11th, 1916

My dear Mr. Day.

Permit me to offer you my most sincere thanks for the very kind congratulations offered on behalf of the Calcutta Literary Society.

I am deeply touched with your personal expression of good-will towards me and I can only hope that I may to some extent prove myself worthy of your kind regards and good wishes.

Thanking you again.

Sham Lall Day, Esq.,
Founder-Secretary,
Calcutta Literary Society.

Yours truly,
Ambika Charan Mazumdar

From the Hon'ble Mr. Bhabendra Chandra Rai, Zemindar of Narail Estate and Member of the Bengal Legislative Council, &c :—

1, Outram Street,
Calcutta, the 17th June, 1916

DEAR SIR,

Please convey my heart-felt thanks to your Society for the kind congratulation.

Sham Lall Day, Esq.,
Secretary,
Calcutta Literary Society,
24, Nimtola Street, Calcutta.

Yours truly,
Bhabendra Chandra Rai.

From the Hon'ble Mr. Bhabendra Chandra Rai, Zemindar of Narail Estate and Member of the Bengal Legislative Council &c. :—

1, Outram Street,
Calcutta, 13th July, 1916.

DEAR SIR,

I shall be glad to attend the two meetings to meet the Hon'ble Mr. Mazumdar and Hon'ble Rai Bahadur Radha Charan Pal, respectively.

The Secretary,
Calcutta Literary Society.

Yours faithfully,
Bhabendra Chandra Rai.

From Dr. Dadabhai Naoroji Sahib, M.A., B.L., LL.D The Grand Old Man of Bombay :—

Versava (Via Andheri, B. B. & C. I. Ry.)
25th February, 1916.

DEAR SIR,

I have received your kind letter of the 22nd instant.

I am sorry I had not observed on your paper of 29th January, to which you refer that there was a letter of congratulations in it for my LL.D.

I thank the Society sincerely for it.

I am willing to permit my name in the list of Honorary Members and to insert it in the proposed Welcome Address to the coming Viceroy of India.

With kind regards.

Sham Lall Day, Esq.,
Founder-Secretary,
Calcutta Literary Society.

Yours truly,
Dadabhai Naoroji

From Dr. Dadabhai Naoroji Sahib, M.A., B.L., LL.D The Grand Old Man of Bombay :—

The *Sands*. Versava. Via Andheri
20th October, 1916.

DEAR SIR,

Many thanks for your kind letters of 7th September, as also 6th and 17th October, 1916, congratulating me on my 92nd Birthday and with other good wishes. Please excuse delay.

Please convey this message also to members of yours Society.

With kind regards.

Sham Lall Day, Esq.,
24, Nimtola Street, Calcutta.

Yours truly,
Dadabhai Naoroji

From Ranjit Sinha, Maharajah Bahadur of Nashipur and Ex-Member of the Viceroy's and Bengal Legislative Councils:—

Private Secretary's Office
Nashipur Raj.
10, Hungerford Street,
Dated the 8th July, 1916.

DEAR SIR,

I am desired to acknowledge the receipt of your letter and to convey the Hon'ble Maharajah Bahadur's thanks for your congratulations on his birthday anniversary.

Babu Sham Lall Day,
Founder-Secretary to
The Calcutta Literary Society.

Yours Sincerely,
Dakshina Ranjan Banerji.

From Rajah Bun Behari Kapur Bahadur, C. I. E. of Burdwan:—

Bun Abash.
Burdwan. 5th June, 1916.

DEAR SIR.

Please accept and convey to your Society my sincere thanks for the kind congratulations conveyed in your letter of the 3rd instant for the honor conferred on me by the benign Government.

Babu Sham Lall Day,
Founder-Secretary to the
Calcutta Literary Society.

Yours Sincerely,
Bun Behari Kapur.

From Rajah Satya Niranjan Chakravarty Bahadur of Hetampur Raj Estate:—

Hetampur Rajbati,
Beerbhum. 15th June, 1916.

DEAR SIR,

I am diricted by the Rajah Sahib of Hetampur to convey his best thanks for your kind congratulations and good wishes.

Babu Sham Lall Day,
Founder-Secretary,
Calcutta Literary Society.

Yours faithfully,
* *
Private Secretary.

From Rajah Manilall Singh Roy of Chakdigi:—

Major's Hall.
Chakdigi, 1st February, 1916.

DEAR SIR,

* * * Kindly accept my thanks for your kind wishes. * * With best regards.

S. L. Day, Esq.,
Founder-Secretary,
Calcutta Literary Society.

I am,
Yours faithfuly,
Manilall Singh Roy.

From Kumar Manindra Chandra Sinha Bahadur of Paikpara Raj Estate:—

Paikpara Raj.
3rd January, 1916.

My dear Sham Babu,

* * * I wish the Society to prosper in every respect.

Mr. Sham Lall Day,
24, Nimtola Street, Calcutta.

Yours Sincerely,
M. C. Sinha,

From Kumar Sree Panchanan Mukhopadhya Bahadur, I.Sc.O., F.R.A.S., of Utterpara Estate:

Dusserah 1916. Uttarpara, 6th October, 1916.

"May the happiness that's best keep you brave and make you blest."

"My hearty *Dusserah Greetings* and All Good Wishes."

"May Fortune Smile Her sweetest on you and yours for evermore."

Sree Sham Lall Day,
24, Nimtola Street, Calcutta.

Sree Panchanan Mukhopadhya,
of Uttarpara.

From Kumar Sree Panchanan Mukhopadhya Bahadur, I.Sc.O., F.R.A.S., of Utterpara Estate:

My dear Sham Lall Babu, Uttarpara, 11 November, 1916.

I have accepted with my warmest thanks the Calcutta Literary Society's so kind cordial congratulations and best wishes of this date—the date of my birth—on my attaining the 25th year.

With kindest regard and best wishes to yourself.

Babu Sham Lall Day,
24, Nimtola Street,
Calcutta.

I remain,
Your very sincere friend,
Sree Panchanan Mukhopadhya.

From Dr. Suresh Prasad Sarbadhikari, M.D., O.I.E:

79/1, Amherst Street,
Calcutta 1st January, 1916

DEAR SIR,

Many thanks for the very kind letter of congratulations. With all good wishes to the Society and yourself.

Sham Lall Day, Esq.,
24, Nimtola Street, Calcutta.

Yours Sincerly,
S. P. Sarbadhikari,

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From Nawabzada Syed Ashraf-ud-din Ahmad, Bahadur, Matwali of Moshin Imambera, at Hoo Fellow of the Calcutta University, A Tr of the Aligarh College. Honorary Magist Member of the Hooghli District Board, &c:—

D. O. No. 106.

Hooghli Imambera
The 9th February,

DEAR SIR.

"I accept your suggestion to become an honorary m of the Calcutta Literary Society and thus take ir in its future success."

Babu Sham Lall Day,
The Founder-Secretary,
Calcutta Literary Society,
24, Nimtola Street, Calcutta.

Yours truly,
Syed Ashraf-ud-din *Matwali.*

From Nawabzada Syed Ashraf-ud-din Ahmad, Bahadur, Matwali of Moshin Imambera, at Ho F U. C., Hony. Magistrate, and Municipal Cc ssioner of Hooghli &c:—

D. O. No. 120.

The Imambera, H
The 14th February

* * * As an Honorary Member of your Society, I try my best to take interest in its success and perity in future.

Babu Sham Lall Day,
Founder-Secretary,
Calcutta Literary Society,
24, Nimtola Street, Calcutta.

Yours Sincerely
Syed Ashraf-ud-din *A*

From Nawabzada Syed Ashraf-ud-din Al Khan Bahadur, Matwali of Moshin I bera, F.U.C. Hony. Magistrate, Secy. Ho National Mahamedan Association Municipal Commissioner of Hooghly &c.

The Imambera, Ho
Dated, the 8th April

My dear Sir,

"Many thanks for your sending me a copy of the of your useful Society * * *

Babu Sham Lall Day,
Founder-Secretary,
Calcutta Literary Society,
24, Nimtola Street, Calcutta.

Yours Sincer
Md. Ashraf-ud-din *Matwali.*

From Nawabzada Syed Ashraf-ud-din Al Khan Bahadur, Matwali of Moshin Iman at Hooghli, F. U. C., Hony. Magistrate Municipal Commissioner of Hooghli, Hooghli National Mahamedan Associat

The Imamber
Hooghly, 28th Augus

My Dear Sir,

Many thanks for your kind letter of the 26th instant your kindly sending me two copies of the I Annual Report of the Calcutta Literary Society, in I see you have been good enough to annex my pho together with the sketch of my life, for which I a obliged to you.

As I am on the eve of my departure from Hooghli afraid I cannot fix any date to preside over yo meeting. * * *

I shall thank you if you will be so good as to send Book Post six more copies of your above Report.

Trusting this will find you in good health and wishi Society every success and prosperity.

Sham Lall Day, Esq.,
Founder-Secretary,
Calcutta Literary Society.

I remain, My d
Your very Si
Syed Ashraf-ud-din *Matwa*

From Syed Mahammed Razi-ud-din Sahit Matwali of Muslim Imambera at Hoogh

Hooghli Imambera C
The 27th November

DEAR SIR,

* * * I thank you for your kind congratulations new appointment. * * *

Babu Sham Lall Day,
Founder-Secretary,
Calcutta Literary Society,
24, Nimtola Street, Calcutta.

Yours faithf
Syed Mahammed R
Matwali.


LIBRARY